

The Secret Doctrine (Complete)

Helena Petrovna Blavatsky



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Made in the United States of America

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The Secret Doctrine

The Synthesis of Science, Religion, and Philosophy

By Helena Petrovna Blavatsky

Author of "Isis Unveiled."

Third and Revised Edition.

**SATYÂT NÂSTI PARO
DHARMAH.**

"There is no Religion higher than Truth."

Volume I.

Cosmogenesis

This Work

I Dedicate to all True Theosophists, In every Country, And of every Race,
For they called it forth, and for them it was recorded.

Preface To The First Edition.

The author—the writer, rather—feels it necessary to apologize for the long delay which has occurred in the appearance of this work. It has been occasioned by ill-health and the magnitude of the undertaking. Even the two volumes now issued do not complete the scheme, nor do these treat exhaustively of the subjects dealt with in them. A large quantity of material has already been prepared, dealing with the history of Occultism as contained in the lives of the great Adepts of the Âryan Race, and showing the bearing of Occult Philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety.

This scheme, it must be added, was not in contemplation when the preparation of the work was first announced. As originally announced, it was intended that *The Secret Doctrine* should be an amended and enlarged version of *Isis Unveiled*. It was, however, soon found that the explanations which could be added to those already put before the world, in the last-named and other works dealing with Esoteric Science, were such as to require a different method of treatment; and consequently the present volumes do not contain, in all, twenty pages extracted from *Isis Unveiled*.

The author does not feel it necessary to ask the indulgence of her readers and critics for the many defects of literary style, and the imperfect English which may be found in these pages. She is a foreigner, and her knowledge of the language was acquired late in life. The English tongue is employed because it offers the most widely-diffused medium for conveying the truths which it had become her duty to place before the world.

These truths are in no sense put forward as a *revelation* ; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the Scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she

herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation. The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of Mysticism have indulged, during the last few years, in their endeavour, as they imagined, to work out a complete system of thought from the few facts previously communicated to them.

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth.

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, do not belong to the Hindû, the Zoroastrian, the Chaldæan, or the Egyptian religion, nor to Buddhism, Islam, Judaism or Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.

It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind; for who has ever even heard of the Book of Dzyan?

The writer, therefore, is fully prepared to take all the responsibility for what is contained in this work, and even to face the charge of having invented the whole of it. That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new Genesis to rank, at any rate, on a level with the “working hypotheses” so freely accepted by Modern Science. Further, it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy.

The aim of this work may be thus stated: to show that Nature is not “a fortuitous concurrence of atoms,” and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic

truths which are the basis of all religions; to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the Occult side of Nature has never been approached by the Science of modern civilization.

If this is in any degree accomplished, the writer is content. It is written in the service of humanity, and by humanity and the future generations it must be judged. Its author recognizes no inferior court of appeal. Abuse she is accustomed to; calumny she is daily acquainted with; at slander she smiles in silent contempt.

De minimis non curat lex.

H. P. B.

London, October, 1888.

Preface To The Third And Revised Edition.

In preparing this edition for the press, we have striven to correct minor points of detail in literary form, without touching at all more important matters. Had H. P. Blavatsky lived to issue the new edition, she would doubtless have corrected and enlarged it to a very considerable extent. That this is not done is one of the many minor losses caused by the one great loss.

Awkward phrases, due to imperfect knowledge of English, have been corrected; most of the quotations have been verified, and exact references given—a work involving great labour, as the references in the previous editions were often very loose; a uniform system of transliteration for Sanskrit words has been adopted. Rejecting the form most favoured by Western Orientalists as being misleading to the general reader—we have given to the consonants not present in our English alphabet combinations that approximately express their sound-values, and we have carefully

inserted quantities, wherever they occur, on the vowels. In a few instances we have incorporated notes in the text, but this has been very sparingly done, and only when they obviously formed part of it.

We have added a copious Index for the assistance of students, and have bound it separately, so that reference to it may be facilitated. For the great labour in this we, and all students, are the debtors of Mr. A. J. Faulding.

Annie Besant.
G. R. S. Mead.

London, 1893.

Introductory.

Gently to hear, kindly to judge.
Shakespeare.

Since the appearance of Theosophical literature in England, it has become customary to call its teachings “Esoteric Buddhism.” And, having become a habit—as an old proverb based on daily experience has it—“Error runs down an inclined plane, while Truth has to laboriously climb its way up hill.”

Old truisms are often the wisest. The human mind can hardly remain entirely free from bias, and decisive opinions are often formed before a thorough examination of a subject from all its aspects has been made. This is said with reference to the prevailing double mistake (a) of limiting Theosophy to Buddhism; and (b) of confounding the tenets of the religious philosophy preached by Gautama, the Buddha, with the doctrines broadly outlined in Esoteric Buddhism. Any thing more erroneous than this could hardly be imagined. It has enabled our enemies to find an effective weapon against Theosophy, because, as an eminent Pâli scholar very pointedly expressed it, there was in the volume named “neither Esotericism nor Buddhism.” The esoteric truths, presented in Mr. Sinnett's work, ceased to be esoteric from the moment they were made public; nor

did the book contain the religion of Buddha, but simply a few tenets from a hitherto hidden teaching, which are now explained and supplemented by many more in the present volumes. And even the latter, though giving out many fundamental tenets from the Secret Doctrine of the East, raise but a small corner of the dark veil. For no one, not even the greatest living Adept, would be permitted to, or could—even if he would—give out promiscuously to a mocking, unbelieving world that which has been so effectually concealed from it for long æons and ages.

Esoteric Buddhism was an excellent work with a very unfortunate title, though it meant no more than does the title of this work, The Secret Doctrine. It proved unfortunate, because people are always in the habit of judging things by their appearance rather than by their meaning, and because the error has now become so universal, that even most of the Fellows of the Theosophical Society have fallen victims to the same misconception. From the first, however, protests were raised by Brâhmans and others against the title; and, in justice to myself, I must add that Esoteric Buddhism was presented to me as a completed volume, and that I was entirely unaware of the manner in which the author intended to spell the word “Budh-ism.”

This has to be laid directly at the door of those who, having been the first to bring the subject under public notice, neglected to point out the difference between “Buddhism”—the religious system of ethics preached by the Lord Gautama, and so named from his title of Buddha, the “Enlightened”—and “Budhism,” from Budha, Wisdom, or Knowledge (Vidyâ), the faculty of cognizing, from the Sanskrit root Budh, to know. We Theosophists of India are ourselves the real culprits, although, at the time, we did our best to correct the mistake. [1](#) To avoid this deplorable misnomer was easy; the spelling of the word had only to be altered, and by common consent both pronounced and written “Budhism,” instead of “Buddhism.” Nor is the latter term correctly spelt and pronounced, as it ought to be called, in English, Buddhaïsm, and its votaries “Buddhaïsts.”

This explanation is absolutely necessary at the beginning of a work like the present. The Wisdom-Religion is the inheritance of all the nations, the world over, in spite of the statement made in Esoteric Buddhism [2](#) that “two years ago (i.e., in 1883), neither I, *nor any other European living* ,

knew the alphabet of the Science, here for the first time put into a scientific shape,” etc. This error must have crept in through inadvertence. The present writer knew all that is “divulged” in Esoteric Buddhism, and much more, *many years* before it became her duty (in 1880) to impart a small portion of the Secret Doctrine to two *European* gentlemen, one of whom was the author of Esoteric Buddhism; and surely the present writer has the undoubted, though to her, rather equivocal, privilege of being a European by birth and education. Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America, even before *Isis Unveiled* was published, to two Europeans and to my colleague, Colonel H. S. Olcott. Of the three teachers the latter gentleman has had, the first was a Hungarian Initiate, the second an Egyptian, the third a Hindû. As permitted, Colonel Olcott has given out some of this teaching in various ways; if the other two have not, it has been simply because they were not allowed, their time for public work having not yet come. But for others it has, and the appearance of Mr. Sinnett's several interesting books is a visible proof of the fact. Moreover, it is above everything important to keep in mind that no Theosophical book acquires the least additional value from pretended authority.

Âdi, or Âdhi Budha, the One, or the First, and Supreme Wisdom, is a term used by Âryâsanga in his secret treatises, and now by all the mystic Northern Buddhists. It is a Sanskrit term, and an appellation given by the earliest Âryans to the Unknown Deity; the word “Brahmâ” not being found in the Vedas and the early works. It means the Absolute Wisdom, and Âdibhûta is translated by Fitzedward Hall, “the primeval uncreated cause of all.” Æons of untold duration must have elapsed, before the epithet of Buddha was so humanized, so to speak, as to allow of the term being applied to mortals, and finally appropriated to one whose unparalleled virtues and knowledge caused him to receive the title of the “Buddha of Wisdom Unmoved.” Bodha means the innate possession of divine intellect or understanding; Buddha, the acquirement of it by personal efforts and merit; while Buddhi is the faculty of cognizing, the channel through which divine knowledge reaches the Ego, the discernment of good and evil, also divine conscience, and the Spiritual Soul, which is the vehicle of Âtmâ. “When Buddhi absorbs our Ego-tism (destroys it) with all its Vikâras, Avalokiteshvara becomes manifested to us, and Nirvâna, or Mukti, is

reached,” Mukti being the same as Nirvana, i.e., freedom from the trammels of Mâyâ or Illusion. Bodhi is likewise the name of a particular state of trance-condition, called Samâdhi, during which the subject reaches the culmination of spiritual knowledge.

Unwise are those who, in their blind and, in our age, untimely hatred of Buddhism, and, by reâction, of Budhism, deny its esoteric teachings, which are those also of the Brâhmans, simply because the name suggests what to them, as Monotheists, are noxious doctrines. *Unwise* is the correct term to use in their case. For in this age of crass and illogical materialism, the Esoteric Philosophy alone is calculated to withstand the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life. The true philosopher, the student of Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun. Esoteric Philosophy has never rejected God in Nature, nor Deity as the absolute and abstract Ens. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever-Unknowable. Furthermore, the records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity, and Buddhistic Occultism occupies therein only its legitimate place, and no more. Indeed, the secret portions of the Dan or Janna (Dhyâna) [3](#) of Gautama's metaphysics—grand as they appear to one unacquainted with the tenets of the Wisdom-Religion of antiquity—are but a very small portion of the whole. The Hindû reformer limited his public teachings to the purely moral and physiological aspect of the Wisdom-Religion, to ethics and man alone. Things “unseen and incorporeal,” the mysteries of Being outside our terrestrial sphere, the great Teacher left entirely untouched in his public lectures, reserving the Hidden Truths for a select circle of his Arhats. The latter received their Initiation at the famous Saptaparna Cave (the Sattapanni of Mahâvansa) near Mount Baibhâr (the Webhâra of the Pâli MSS.). This cave was in Râjâgriha, the ancient capital

of Magadha, and was the Cheta Cave of Fa-hian, as is rightly suspected by some archaeologists. [4](#)

Time and human imagination made short work of the purity and philosophy of these teachings, once that they were transplanted from the secret and sacred circle of the Arhats, during the course of their work of proselytism, into a soil less prepared for metaphysical conceptions than India; i.e., once they were transferred into China, Japan, Siam, and Burmah. How the pristine purity of these grand revelations was dealt with may be seen in studying some of the so-called “esoteric” Buddhist schools of antiquity in their modern garb, not only in China and other Buddhist countries in general, but even in not a few schools of Tibet, which have been left to the care of uninitiated Lamas and Mongolian innovators.

Thus the reader is asked to bear in mind the very important difference between *orthodox* Buddhism—i.e., the public teachings of Gautama, the Buddha—and his esoteric Buddhism. His Secret Doctrine, however, differed in no wise from that of the initiated Brahmans of his day. The Buddha was a child of Âryan soil, a born Hindû, a Kshatriya and a disciple of the Twice-born (the initiated Brâhmans) or Dvîjas. His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform consisted merely in giving out a portion of that which had been kept secret from every man outside of the “enchanted” circle of ascetics and Temple-Initiates. Unable, owing to his pledges, to teach *all* that had been imparted to him, though the Buddha taught a philosophy built upon the ground-work of the true esoteric knowledge, he gave to the world only its outward material body and kept its soul for his Elect. Many Chinese scholars among Orientalists have heard of the “Soul-Doctrine.” None seem to have understood its real meaning and importance.

That doctrine was preserved secretly—too secretly, perhaps—within the sanctuary. The mystery that shrouded its chief dogma and aspiration—Nirvâna—has so tried and irritated the curiosity of those scholars who have studied it, that, unable to solve it logically and satisfactorily by untying its Gordian knot, they have cut it through by declaring that Nirvâna means *absolute annihilation*.

Toward the end of the first quarter of this century a distinct class of literature appeared in the world, which with every year became more defined in its tendency. Being based, *soi-disant*, on the scholarly researches of Sanskritists and Orientalists in general, it was considered scientific. Hindû, Egyptian, and other ancient religions, myths, and emblems were made to yield anything the symbologist wanted them to yield, and thus often the rude *outward* form was given out in place of the inner meaning. Works, most remarkable for their ingenious deductions and speculations, *circulo vicioso*—foregone conclusions generally taking the place of premisses in the syllogisms of more than one Sanskrit and Pâli scholar—appeared rapidly in succession, over-flooding the libraries with dissertations on phallic and sexual worship rather than on real symbology, and each contradicting the other.

This is the true reason, perhaps, why the outline of a few fundamental truths from the Secret Doctrine of the Archaic Ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say advisedly “a *few* truths,” because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. But even the little that is now given is better than complete silence upon these vital truths. The world of to-day, in its mad career towards the unknown, which the Physicist is too ready to confound with the unknowable, whenever the problem eludes his grasp, is rapidly progressing on the reverse plane to that of spirituality. It has now become a vast arena, a true valley of discord and of eternal strife, a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralyzed and atrophied. The “amiable infidels and accomplished profligates” of Society, spoken of by Greeley, care little for the revival of the *dead* sciences of the past; but there is a fair minority of earnest students who are entitled to learn the few truths that may be given to them *now*; and now much more than ten years ago, when *Isis Unveiled* appeared, or even when the later attempts to explain the mysteries of esoteric science were published.

One of the greatest and perhaps the most serious objection to the correctness and reliability of the whole work will be the preliminary Stanzas. How can the statements contained in them be verified? True,

though a great portion of the Sanskrit, Chinese, and Mongolian works quoted in the present volumes is known to some Orientalists, yet the chief work—that one from which the Stanzas are given—is not in the possession of European Libraries. The Book of Dzyan (or Dzan) is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name. This is, of course, a great drawback to those who follow the methods of research prescribed by official Science; but to students of Occultism, and to every genuine Occultist, this will be of little moment. The main body of the doctrines given, however, is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated—disfigured in their interpretations, as usual—others still waiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts, *new* to the profane Orientalist only, and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings also have hitherto been transmitted orally, yet even these in every instance are hinted at in the almost countless volumes of Brâhmanical, Chinese and Tibetan temple-literature.

However it may be, and whatsoever is in store for the writer through malevolent criticism, one fact is quite certain. The members of several esoteric schools—the seat of which is beyond the Himâlayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, and also South America—claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and print, all the works, in fact, that have ever been written, in whatever language or character, since the art of writing began, from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanâgari.

It has been constantly claimed that, ever since the destruction of the Alexandrian Library, 5 every work of a character that might lead the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Science, owing to the combined efforts of the members of these Brotherhoods, has been diligently searched for. It is added, moreover, by those who know, that once found all such works were destroyed, save three copies of each which were preserved and safely stored away. In India, the last of these precious manuscripts were secured and hidden during the reign of the Emperor Akbar.

Prof. Max Müller shows that no bribes or threats of Akbar could extort the original text of the Vedas from the Brâhmans, and yet boasts that European Orientalists have it. [6](#) That Europe has the *complete text* is exceedingly doubtful, and the future may have very disagreeable surprises in store for the Orientalists.

It is maintained, furthermore, that every sacred book of this kind, the text of which was not sufficiently veiled in symbolism, or which had any direct references to the ancient mysteries, was first carefully copied in cryptographic characters, such as to defy the art of the best and cleverest palæographer, and then destroyed to the last copy. During Akbar's reign, some fanatical courtiers, displeased at the Emperor's sinful prying into the religions of the infidels, themselves helped the Brâhmans to conceal their MSS. Such was Badáoní, who had an *undisguised horror* of Akbar's mania for idolatrous religions.

Badáoní, in his Muntakhab at Tawarikh, writes: As they [the Shramana and Brâhmans] surpass other learned men in their treatises on morals and on physical and religious sciences, and reach a high degree in their *knowledge of the future*, in spiritual power, and human perfection, they brought proofs based on reason and testimony, ... and inculcated their doctrines so firmly ... that no man ... could now raise a doubt in his Majesty even if mountains were to crumble to dust, or the heavens were to tear asunder... His Majesty relished inquiries into the sects of these infidels, who cannot be counted, so numerous they are, and who have no end of *revealed books*. [7](#)

This work “was kept secret and, was not published till the reign of Jahángír.”

Moreover in all the large and wealthy Lamasaries, there are subterranean crypts and cave-libraries, cut in the rock, whenever the Gonpa and Lhakhang are situated in the mountains. Beyond the Western Tsaydam, in the solitary passes of Kuen-lun there are several such hiding-places. Along the ridge of Altyn-tag, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, and one old Lama, a hermit, living near by to watch it. Pilgrims say that

the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum.

According to the same tradition the now desolate regions of the waterless land of Tarim—a veritable wilderness in the heart of Turkestan—were in days of old covered with flourishing and wealthy cities. At present, a few verdant oases only relieve its dread solitude. One such, carpeting the sepulchre of a vast city buried under the sandy soil of the desert, belongs to no one, but is often visited by Mongolians and Buddhists. The tradition also speaks of immense subterranean abodes, of large corridors filled with tiles and cylinders. It may be an idle rumour, and it may be an actual fact.

All this will very likely provoke a smile of doubt. But before the reader rejects the truthfulness of the reports, let him pause and reflect over the following well-known facts. The collective researches of Orientalists, and especially of late years the labours of students of Comparative Philology and the Science of Religion, have enabled them to ascertain that an incalculable number of MSS., and even of printed works *known to have existed, are now to be no more found*. They have disappeared without leaving the slightest trace behind them. Were they works of no importance they might, in the natural course of time, have been left to perish, and their very names would have been obliterated from human memory. But this is not so, for, as now ascertained, most of them contained the true keys to works still extant, and now *entirely incomprehensible*, for the greater portion of their readers, without these additional volumes of commentaries and explanations.

Such, for instance, are the works of Lao-tse, the predecessor of Confucius. He is said to have written nine hundred and thirty books on ethics and religions, and seventy on magic, *one thousand* in all. His great work, however, the Tao-te-King, the *heart* of his doctrine and the sacred scripture of the Tao-sse, has in it, as Stanislas Julien shows, only “about 5,000 words,” [8](#) hardly a dozen of pages; yet Professor Max Müller finds that “the text is unintelligible without commentaries, so that M. Julien had to consult more than sixty commentators for the purpose of his translation, the earliest going back as far as the year 163 b.c.”, and *not earlier*, as we

see. During the four centuries and a half that preceded this “earliest” of the commentators there was ample time to veil the true Lao-tse doctrine from all but his initiated priests. The Japanese, among whom are now to be found the most learned of the priests and followers of Lao-tse, simply laugh at the blunders and hypotheses of European Chinese scholars; and tradition affirms that the commentaries to which our Western Sinologues have access are not the real *occult* records, but intentional veils, and that the true commentaries, as well as almost all the texts, have long *disappeared* from the eyes of the profane.

Of the works of Confucius we read: If we turn to China, we find that the religion of Confucius is founded on the Five King and the Four Shu books—in themselves of considerable extent and surrounded by voluminous Commentaries, without which even the most learned scholars would not venture to fathom *the depth* of their sacred canon. [9](#)

But they have not fathomed it; and this is the complaint of the Confucianists, as a very learned member of that body, in Paris, complained in 1881.

If our scholars turn to the ancient literature of the Semitic religions, to the Scriptures of Chaldea, the elder sister and instructress, if not the fountain-head of the Mosaic Bible, the basis and starting-point of Christianity, what do they find? To perpetuate the memory of the ancient religions of Babylon, to record the vast cycle of astronomical observations of the Chaldean Magi, to justify the tradition of their splendid and preëminently occult literature, what now remains? Only a few fragments, which are *said to be* by Berosus.

These, however, are almost valueless, even as a clue to the character of what has disappeared, for they passed through the hands of his Reverence, the Bishop of Cæsarea—that self-constituted censor and editor of the sacred records of other men's religions—and they doubtless to this day bear the mark of his eminently veracious and trustworthy hand. For what is the history of this treatise on the once grand religion of Babylon?

It was written in Greek for Alexander the Great, by Berosus, a priest of the temple of Belus, from the astronomical and chronological records preserved by the priests of that temple—records covering a period of

200,000 years—and is now lost. In the first century b.c. Alexander Polyhistor made a series of extracts from it, *which are also lost*. Eusebius (270-340 a.d.) used these extracts in writing his Chronicon. The points of resemblance—almost of identity—between the Jewish and the Chaldean scriptures, [10](#) made the latter most dangerous to Eusebius, in his rôle of defender and champion of the new faith which had adopted the former scriptures and together with them an absurd chronology.

Now it is pretty certain that Eusebius did not spare the Egyptian synchronistic tables of Manetho—so much so that Bunsen [11](#) charges him with mutilating history most unscrupulously, and Socrates, a historian of the fifth century, and Syncellus, vice-patriarch of Constantinople in the beginning of the eighth, denounce him as the most daring and desperate forger. Is it likely, then, that he dealt more tenderly with the Chaldean records, which were already menacing the new religion, so rashly accepted?

So that, with the exception of these more than doubtful fragments, the entire Chaldean sacred literature has disappeared from the eyes of the profane as completely as the lost Atlantis. A few facts that were contained in the Berosian History are given later on, and may throw great light on the true origin of the Fallen Angels, personified by Bel and the Dragon.

Turning now to the oldest specimen of Âryan literature, the Rig Veda, the student if he strictly follows in this the data furnished by the Orientalists themselves, will find that although the Rig Veda contains only about 10,580 verses, or 1,028 hymns, yet in spite of the Brâhmanas and the mass of glosses and commentaries, it is not understood correctly to this day. Why is this so? Evidently because the Brâhmanas, “the scholastic and oldest treatises on the primitive hymns,” *themselves require a key*, which the Orientalists have failed to secure.

What, again, do the scholars say of Buddhist literature? Do they possess it in its completeness? Assuredly not. Notwithstanding the 325 volumes of the Kanjur and Tanjur of the Northern Buddhists, each volume, we are told, “weighing from four to five pounds,” nothing, in truth, is known of real Lamaïsm. Yet the sacred canon is said in the Saddharmânlankâra [12](#) to contain 29,368,000 letters, or, exclusive of treatises and commentaries,

five or six times the amount of the matter contained in the Bible, which, as Professor Max Müller states, rejoices in only 3,567,180 letters. Notwithstanding, then, these 325 volumes (in reality there are 333, the Kanjur comprising 108, and Tanjur 225 volumes), “the translators, instead of supplying us with correct versions, have interwoven them with their own commentaries, for the purpose of justifying the dogmas of their several schools.” [13](#) Moreover, “according to a tradition preserved by the Buddhist schools, both of the South and of the North, the sacred Buddhist Canon comprised originally 80,000 or 84,000 tracts, but most of them were lost, so that there remained but 6,000”—as the Professor tells his audience. Lost, as usual—for Europeans. But who can be quite sure that they are likewise lost for Buddhists and Brâhmans?

Considering the reverence of the Buddhists for every line written upon Buddha and the Good Law, the loss of nearly 76,000 tracts does seem miraculous. Had it been vice versâ, every one acquainted with the natural course of events would subscribe to the statement that, of these 76,000, 5,000 or 6,000 treatises *might have been* destroyed during the persecutions in, and emigrations from, India. But as it is well ascertained that the Buddhist Arhats began their religious exodus, for the purpose of propagating the new faith beyond Kashmir and the Himâlayas, as early as the year 300 before our era, [14](#) and reached China in the year 61 a.d., [15](#) when Kashyapa, at the invitation of the Emperor Ming-ti, went there to acquaint the “Son of Heaven” with the tenets of Buddhism, it does seem strange to hear the Orientalists speaking of such a loss as though it were really possible. They do not seem to allow for one moment the possibility that the texts may be lost only for the West and for themselves, or that the Asiatic people should have the unparalleled boldness to keep their most sacred records out of the reach of foreigners, thus refusing to deliver them to the profanation and misuse even of races so “vastly superior” to themselves.

Judging by the expressed regrets and numerous confessions of almost every one of the Orientalists, [16](#) the public may feel sufficiently sure, (a) that the students of ancient religions have indeed very few data upon which to build such final conclusions as they generally do about the old faiths, and (b) that such lack of data does not in the least prevent them from dogmatizing. One would imagine that, thanks to the numerous

records of the Egyptian theogony and mysteries, preserved in the classics and in a number of ancient writers, the rites and dogmas of Pharaonic Egypt, at least, ought to be well understood; better, at any rate, than the too abstruse philosophies and Pantheism of India, of whose religion and language Europe had hardly any idea before the beginning of the present century. Along the Nile and on the face of the whole country, there stand to this hour, yearly and daily exhumed, ever fresh relics which eloquently tell their own history. Still it is not so. The learned Oxford Philologist himself confesses the truth by saying: We see still standing the pyramids, and the ruins of temples and labyrinths, their walls covered with hieroglyphic inscriptions, and with the strange pictures of gods and goddesses. On rolls of papyrus, which seem to defy the ravages of time, we have even fragments of what may be called the sacred books of the Egyptians. Yet, though much has been deciphered in the ancient records of the mysterious race, the mainspring of the religion of Egypt and the original intention of its ceremonial worship are far from being fully disclosed to us. [17](#)

Here again the mysterious hieroglyphic documents remain, but the keys by which alone they become intelligible have disappeared.

In fact so little acquainted are our greatest Egyptologists with the funerary rites of the Egyptians and the outward marks of the difference of sex on the mummies, that it has led to the most ludicrous mistakes. Only a year or two ago, one of this kind was discovered at Boulaq, Cairo. The mummy of what was considered the wife of an unimportant Pharaoh, has, thanks to an inscription found on an amulet hung round its neck, turned out to be that of Sesostris—the greatest King of Egypt!

Nevertheless, having found that “there is a natural connection between language and religion”; and that “there was a *common* Âryan religion before the separation of the Âryan race; a *common* Semitic religion before the separation of the Semitic race; and a *common* Turanic religion before the separation of the Chinese and the other tribes belonging to the Turanian class”; having, in fact, discovered only “three ancient centres of religion” and “three centres of language”; and though as entirely ignorant of those primitive religions and languages as of their origin—the Professor does not hesitate to declare “that a truly *historical basis* for a

scientific treatment of the principal religions of the world” has been gained!

A “scientific treatment” of a subject is no guarantee for its “historical basis”; and with such scarcity of data on hand, no Philologist, even among the most eminent, is justified in giving out his own conclusions for *historical facts*. No doubt, the eminent Orientalist has thoroughly proved to the world's satisfaction that, according to the phonetic rules of Grimm's law, Odin and Buddha are two different personages, quite distinct from each other, and has proved it *scientifically*. When, however, he takes the opportunity of saying in the same breath that Odin “was worshipped as the supreme deity during a period long anterior to the age of the Veda and of Homer,” [18](#) he has not the slightest “historical basis” for it, but makes *history* and *fact* subservient to his own conclusions, which may be very “scientific” in the sight of Oriental scholars, but yet very wide of the mark of actual truth. The conflicting views of the various eminent Philologists and Orientalists, from Martin Haug down to Prof. Max Müller himself, on the subject of chronology, in the case of the Vedas, are an evident proof that the statement has no “historical” basis to stand upon, “internal evidence” being very often a Jack-o'-lantern, instead of a safe beacon to follow. Nor has the Science of modern Comparative Mythology any better argument to bring forward to crush the contention of those learned writers who have insisted for the last century or so that there must have been “fragments of a primeval revelation, granted to the ancestors of the whole race of mankind ... preserved in the temples of Greece and Italy.” For this is what all the Eastern Initiates and Pandits have been proclaiming to the world from time to time. And while a prominent Singhalese priest assured the writer that it was well known that the most important tracts, belonging to the Buddhist sacred canon, were stored away in *countries and places inaccessible to the European Pandits*, the late Svâmi Dayanand Sarasvatî, the greatest Sanskritist of his day in India, assured some members of the Theosophical Society of the same fact with regard to ancient Brâhmanical works. When told that Professor Max Müller had declared to the audiences of his Lectures that the theory “*that there was a primeval preternatural revelation granted to the fathers of the human race, finds but few supporters at present*”—the holy and learned man laughed. His answer was suggestive. “If Mr. ‘Moksh Mooller’ [as he pronounced the name], were a

Brâhman, and came with me, I might take him to a gupa cave [a secret crypt] near Okhee Math, in the Himâlayas, where he would soon find out that what crossed the Kâlapani [the black waters of the ocean] from India to Europe were only the *bits of rejected copies of some passages from our sacred books* . There was a ‘primeval revelation,’ and it still exists; nor will it ever be lost to the world, but will reappear; though the Mlechchhas will of course have to wait.”

Questioned further on the point, he would say no more. This was at Meerut, in 1880.

No doubt the mystification played by the Brâhmins upon Colonel Wilford and Sir William Jones, in the last century, at Calcutta, was cruel, but it had been well deserved, and no one was more to blame in that affair than the missionaries and Colonel Wilford himself. The former, on the testimony of Sir William Jones himself, [19](#) were silly enough to maintain that “the Hindûs were even now almost Christians, because their Brahmâ, Vishnu and Mahesha were no other than the Christian trinity.” [20](#) It was a good lesson. It made the Oriental scholars doubly cautious; but perchance it has also made some of them too shy and, in its reâction, has caused the pendulum of foregone conclusions to swing too much the other way. For “that first supply from the Brâhmanical market,” in answer to the demand of Colonel Wilford, has now created an evident necessity and desire in the Orientalists to declare nearly every archaic Sanskrit manuscript so modern as to give the missionaries full justification for availing themselves of their opportunity. That they do so and to the full extent of their mental powers, is shown by the absurd attempts of late to prove that the whole Purânic story about Krishna was *plagiarized by the Brâhmins from the Bible!* But the facts cited by the Oxford Professor in his Lectures concerning the now famous interpolations, for the benefit, and later on to the sorrow, of Colonel Wilford, do not at all interfere with the conclusions to which one who studies the Secret Doctrine must unavoidably come. For, if the results show that neither the *New* nor even the Old Testament borrowed anything from the more ancient religion of the Brâhmins and Buddhists, it does not follow that the Jews have not borrowed all they knew from the Chaldean records, the latter being mutilated later on by Eusebius. As to the Chaldeans, they assuredly got their primitive learning from the Brâhmins, for Rawlinson shows an undeniably Vedic influence in

the early mythology of Babylon; and Colonel Vans Kennedy has long ago justly declared that Babylonia was, from her origin, the seat of Sanskrit and Brâhman learning. But all such proofs must lose their value, in the presence of the latest theory worked out by Prof. Max Müller. What it is everyone knows. The code of phonetic laws has now become a universal solvent for every identification and “connection” between the gods of many nations. Thus, though the Mother of Mercury (Budha, Thot-Hermes, etc.) was Maia, the mother of Gautama Buddha, also Mâyâ, and the mother of Jesus, likewise Mâyâ (Illusion, for Mary is Mare, the Sea, the great Illusion symbolically)—yet these three characters have no connection, nor can they have any, since Bopp has “laid down his code of phonetic laws.”

In their efforts to collect together the many skeins of unwritten history, it is a bold step for our Orientalists to take, to deny à priori everything that does not dove-tail with their special conclusions. Thus, while new discoveries are daily made of great arts and sciences having existed far back in the night of time, yet even the knowledge of writing is refused to some of the most ancient nations, and they are credited with barbarism instead of culture. Nevertheless traces of an immense civilization, even in Central Asia, are still to be found. This civilization is undeniably *prehistoric*. And how can there be civilization without a literature in some form, without annals or chronicles? Common sense alone ought to supplement the broken links in the history of departed nations. The gigantic and unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Karakorum hills, witnessed a civilization during millenniums of years, and should have strange secrets to tell mankind. The eastern and central portions of these regions—the Nan-chan and the Altyn-tag—were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land, since those cities breathed their last, as the mounds of shifting sand and the sterile and now dead soil of the immense central plains of the basin of Tarim testify. The borderlands alone are superficially known to the traveller. Within those table-lands of sand there is water, and fresh oases are found blooming there, wherein no European foot has ever yet ventured, or trodden the now treacherous soil. Among these verdant oases there are some which are entirely inaccessible even to the profane native traveller. Hurricanes may “tear up the sands and

sweep whole plains away," they are powerless to destroy that which is beyond their reach. Built deep in the bowels of the earth, the subterranean stores are secure; and as their entrances are concealed, there is little fear that anyone would discover them, even should several armies invade the sandy wastes where— Not a pool, not a bush, not a house is seen, And the mountain-range forms a rugged screen Round the parch'd flats of the dry, dry desert....

But there is no need to send the reader across the desert, when the same proofs of ancient civilization are found even in comparatively populated regions of the same country. The oasis of Tchertchen, for instance, situated about 4,000 feet above the level of the river Tchertchen-Darya, is now surrounded in every direction by the ruins of archaic towns and cities. There, some 3,000 human beings represent the relics of about a hundred extinct nations and races, the very names of which are now unknown to our ethnologists. An anthropologist would feel more than embarrassed to class, divide and subdivide them; the more so, as the respective descendants of all these antediluvian races and tribes themselves know as little of their own forefathers as if they had fallen from the moon. When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their first, or earliest, men were ruled by the great Genii of these deserts. This may be put down to ignorance and superstition, yet in view of the teachings of the Secret Doctrine, the answer may be based upon primeval tradition. Alone the tribe of Khoorassan claims to have come from what is now known as Afghanistan, long before the days of Alexander, and brings legendary lore to that effect in corroboration. The Russian traveller Colonel (now General) Prjevalsky found quite close to the oasis of Tchertchen the ruins of two enormous cities, the oldest of which, according to local tradition, was destroyed 3,000 years ago by a hero and giant, and the other by Mongolians in the tenth century of our era.

The emplacement of the two cities is now covered, owing to shifting sands and the desert wind, with strange and heterogeneous relics; with broken china and kitchen utensils and human bones. The natives often find copper and gold coins, melted silver ingots, diamonds, and turquoises, and what is the most remarkable—broken glass.... Coffins of some undecaying wood, or material, also, within which beautifully preserved embalmed

bodies are found.... The male mummies are all extremely tall powerfully built men with long wavy hair... A vault was found with twelve dead men sitting in it. Another time, in a separate coffin, a young girl was discovered by us. Her eyes were closed with golden discs, and the jaws held firm by a golden circlet running from under the chin across the top of the head. Clad in a narrow woollen garment, her bosom was covered with golden stars, the feet being left naked. [21](#)

To this, the famous traveller adds that all along their way on the river Tchertchen they heard legends about twenty-three towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-nor and in the oasis of Kerya.

The traces of such civilization, and these and like traditions, give us the right to credit other legendary lore, warranted by well educated and learned natives of India and Mongolia who speak of immense libraries reclaimed from the sand, together with various relics of ancient Magic Lore, which have all been safely stowed away.

To recapitulate. The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great Adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true ancient texts with the commentaries, which alone make them comprehensible, amounting to many thousands of volumes, have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Vedas intelligible, though no longer visible to profane eyes, still remain for the Initiate, hidden in

secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books.

The Occultists assert that all these exist, safe from Western spoliating hands, to reappear in some more enlightened age, for which, in the words of the late Svâmi Dayanand Sarasvatî, “the Mlechchhas [outcasts, savages, those beyond the pale of Âryan civilization] will have to wait.”

For it is not the fault of the Initiates that these documents are now “lost” to the profane; nor was their policy dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because the imparting to the unprepared multitude secrets of such tremendous importance was equivalent to giving a child a lighted candle in a powder magazine.

The answer to a question which has frequently arisen in the minds of students, when meeting with statements such as this, may well be outlined here.

We can understand, they say, the necessity for concealing from the herd such secrets as the Vril, or the rock-destroying force, discovered by J. W. Keely, of Philadelphia, but we cannot understand how any danger could arise from the revelation of such a purely philosophical doctrine, for instance, as the evolution of the Planetary Chains.

The danger was that such doctrines as the Planetary Chain, or the seven Races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race, and the human principles are, on every plane, correlated to seven-fold occult forces, those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity; a clue which is, perhaps, no clue to the present generation—especially to Westerns, protected as they are by their very blindness and ignorant materialistic disbelief in the occult—but a clue which would, nevertheless, have been very real in the early centuries of the Christian era to people fully convinced of the reality of Occultism, and entering a cycle of degradation which made them rife for abuse of occult powers and sorcery of the worst description.

The documents were concealed, it is true, but the knowledge itself and its actual existence was never made a secret of by the Hierophants of the Temples, wherein the MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great Adepts, from Pythagoras and Plato down to the Neo-Platonists. It was the new religion of the Nazarenes that wrought a change for the worse in the policy of centuries.

Moreover, there is a well-known fact—a very curious one, corroborated to the writer by a reverend gentleman attached for years to a Russian Embassy—that there are several documents in the St. Petersburg Imperial Libraries to show that, even so late as the days when Freemasonry and Secret Societies of Mystics flourished without hindrance in Russia, namely at the end of the last and the beginning of the present century, more than one Russian Mystic travelled to Tibet viâ the Ural Mountains in search of knowledge and initiation in the unknown crypts of Central Asia. And more than one returned years later, with a rich store of information such as could never have been given him anywhere in Europe. Several cases could be cited and well-known names brought forward, but for the fact that such publicity might annoy the surviving relatives of the late Initiates referred to. Let any one look over the annals and history of Freemasonry in the archives of the Russian metropolis, and he will assure himself of the fact above stated.

This is a corroboration of what has been stated many times before, unfortunately, too indiscreetly. Instead of benefiting humanity, the virulent charges of deliberate invention and imposture with a purpose, hurled at those who asserted a veritable, even if a little known fact, have only generated bad Karma for the slanderers. But now the mischief is done, and truth should no longer be denied, whatever the consequences.

Is Theosophy a new religion, we are asked? By no means; it is not a “religion,” nor is its philosophy “new”; for, as already stated, it is as old as thinking man. Its tenets are not now published for the first time, but have been cautiously given out to, and taught by, more than one European Initiate—especially by the late Ragon.

More than one great scholar has stated that there never was a religious founder, whether Âryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors of new forms and interpretations, while the truths upon which their teachings were based were as old as mankind. Thus out of the many truths revealed orally to man in the beginning, preserved and perpetuated in the Adyta of the temples through initiation, during the Mysteries and by personal transmission, they selected one or more of such grand verities—actualities visible only to the eye of the real Sage and Seer, and revealed them to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism, which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise. Therefore is Confucius, a very ancient legislator in historical chronology, though a very modern sage in the world's history, shown by Dr. Legge [22](#) to be emphatically a *transmitter*, not a maker. As he himself says, “I only hand on: I cannot create new things. I believe in the ancients and therefore I love them.” [23](#)

The writer loves them too, and therefore believes in these ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself, to all those who will accept it. As to those who may reject her testimony—the great majority—she will bear them no malice, for they will be as right in their way in denying, as she is right in hers in affirming, since they look at Truth from two entirely different stand-points. Agreeably with the rules of critical scholarship, the Orientalist has to reject *à priori* whatever evidence he cannot fully verify for himself. And how can a Western scholar accept on hearsay that which he knows nothing about? Indeed, that which is given in these volumes is selected from oral, as much as from written teachings. This first instalment of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology. They are written, it is claimed, in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; are said to emanate from a source repudiated by Science—to-wit, Occultism; and finally they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own

to defend. Therefore, the rejection of these teachings may be expected, and must be expected beforehand. No one styling himself a “scholar,” in whatever department of exact Science, will permit himself to regard these teachings seriously. They will be derided and rejected à priori in this century, but only in this one. For in the twentieth century of our era scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally that its teachings antedate the Vedas. This is no pretension to prophecy, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to remain a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still, even now, very limited.

For have not even the Vedas been derided, rejected and called “a modern forgery” even so recently as fifty years ago? Was not Sanskrit proclaimed at one time the progeny of, and a dialect derived from, the Greek, according to Lemprière and other scholars? About 1820, as Prof. Max Müller tells us, the sacred books of the Brâhmans, of the Magians, and of the Buddhists, “were all but unknown, their very existence was doubted, and there was not a single scholar who could have translated a line of the Veda ... of the Zend Avesta, or ... of the Buddhist Tripitaka, and now the Vedas are proved to be the work of the highest antiquity, whose ‘preservation amounts almost to a marvel’.”

The same will be said of the Secret Archaic Doctrine, when undeniable proofs are given of its existence and records. But it will be centuries before much more is given from it. Speaking of the keys to the Zodiacal Mysteries as being almost lost to the world, it was remarked by the writer some ten years ago in *Isis Unveiled* that: “The said key must be turned seven times before the whole system is divulged. We will give it but one turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!”

The same may be said of the whole Esoteric System. One turn of the key, and no more, was given in *Isis Unveiled*. Much more is explained in these volumes. In those days the writer hardly knew the language in which the

work was written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth, some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called Gupta Vidyâ; and that, like the once mysterious sources of the Nile, the source of all religions and philosophies now made known to the world has been for many ages forgotten and lost to men, but it is at last found.

Such a work as this has to be introduced with no simple preface, but with a volume rather—one that would give facts, not mere disquisitions, since The Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

It would be worse than useless to publish in these pages even those portions of the esoteric teachings that have now escaped from confinement, unless the genuineness and authenticity, or at any rate the probability, of the existence of such teachings were first established. Such statements as will now be made, have to be shown as warranted by various authorities, such as ancient philosophers, classical writers and even certain learned Church Fathers, some of whom knew these doctrines because they had studied them, had seen and read works written upon them; and some of whom had even been personally initiated into the ancient Mysteries, during the performance of which the arcane doctrines were allegorically enacted. The writer will have to give historical and trustworthy names, and to cite well-known authors, ancient and modern, of recognized ability, good judgment, and truthfulness, as also to name some of the famous proficient in the secret arts and science, together with the mysteries of the latter, as they are divulged, or rather partially presented before the public in their strange archaic form.

How is this to be done; what is the best way for achieving such an object, has been the ever-recurring question. To make our plan clearer, an illustration may be attempted. When a tourist, coming from a well-explored country, suddenly reaches the borderland of a terra incognita, hedged in, and shut out from view by a formidable barrier of impassable rocks, he may still refuse to acknowledge himself baffled in his exploratory plans. Ingress beyond is forbidden. But if he cannot visit the mysterious region personally, he may still find a means of examining it

from as short a distance as can be arrived at. Helped by his knowledge of the landscapes left behind, he can get a general and pretty correct idea of the transmural view, if he will only climb to the loftiest summit of the altitudes in front of him. Once there, he can gaze at it at his leisure, comparing that which he dimly perceives with that which he has just left below, now that he is, thanks to his own efforts, beyond the line of the mists and the cloud-capped cliffs.

Such a point of preliminary observation, cannot in these two volumes be offered to those who would like to get a more correct understanding of the mysteries of the pre-archaic periods given in the texts. But if the reader has patience, and will glance at the present state of beliefs and creeds in Europe, compare and check it with what is known to history of the ages directly preceding and following the Christian era, then he will find all this in a future volume of the present work.

In the latter volume a brief recapitulation will be made of all the principal Adepts known to history, and the downfall of the Mysteries will be described, after which began the disappearance and the systematic and final elimination from the memory of men of the real nature of Initiation and the Sacred Science. From that time its teachings became occult, and Magic sailed but too often under the venerable but frequently misleading name of Hermetic Philosophy. As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity.

However great and zealous the fanatical efforts, during these early centuries, to obliterate every trace of the mental and intellectual labour of the Pagans, they were a failure; but the same spirit of the dark demon of bigotry and intolerance has ever since systematically perverted every bright page written in the pre-Christian periods. Even history, in her uncertain records, has preserved enough of that which has survived to throw an impartial light upon the whole. Let, then, the reader tarry a little while with the writer on the spot of observation selected. He is asked to give all his attention to that millennium of the pre-Christian and the post-Christian periods, divided by the year One of the Nativity. This event—whether historically correct or not—has nevertheless been made to serve as a first signal for the erection of manifold bulwarks against any possible

return of, or even a glimpse into, the hated religions of the Past; hated and dreaded, because throwing such a vivid light on the novel and intentionally veiled interpretation of what is now known as the “New Dispensation.”

However superhuman the efforts of the early Christian Fathers to obliterate the Secret Doctrine from the very memory of man, they all failed. Truth can never be killed; hence the failure to sweep away entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it. Let one only think of the thousands, perhaps millions, of MSS. burnt; of monuments, with their too indiscreet inscriptions and pictorial symbols, pulverized to dust; of the bands of early hermits and ascetics roaming about among the ruined cities of Upper and Lower Egypt, in desert and mountain, valley and highland, seeking for and eager to destroy every obelisk and pillar, scroll or parchment they could lay their hands on, if only it bore the symbol of the Tau, or any other sign borrowed and appropriated by the new faith—and he will then see plainly how it is that so little has remained of the records of the past. Verily, the fiendish spirit of fanaticism of early and mediæval Christianity and of Islam has loved from the first to dwell in darkness and ignorance; and both have made ... the sun like blood, the earth a tomb, The tomb a hell, and hell itself a murkier gloom!

Both creeds have won their proselytes at the point of the sword; both have built their churches on heaven-kissing hecatombs of human victims. Over the gateway of Century I of our era, the ominous words “The Karma of Israel,” fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up history, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannâtha—Bigotry and Materialism; one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things. Says Faizi Díwán, the “witness to the wonderful speeches of a freethinker who belongs to a thousand sects”: In the assembly of the day of resurrection, when past things shall be forgiven, the sins of the Ka'bah will be forgiven for the sake of the dust of Christian churches.

To this, Professor Max Müller replies: The sins of Islam are *as worthless as the dust of Christianity; on the day of resurrection both Muhammadans and Christians will see the vanity of their religious doctrines*. Men fight about religion on earth; in heaven they shall find out that there is only one true religion—the worship of God's Spirit. [24](#)

In other words, “There is No Religion [or Law] Higher Than Truth”—(Satyât Nâsti Paro Dharmah)—the motto of the Mahârâjah of Benares, adopted by the Theosophical Society.

As already said in the Preface, The Secret Doctrine is not a version of Isis Unveiled, as originally intended. It is rather a volume explanatory of the latter, and, though entirely independent of the earlier work, an indispensable corollary to it. Much of what was in the former work could hardly be understood by Theosophists in those days. The Secret Doctrine will now throw light on many a problem left unsolved in the first work, especially on the opening pages, which have never been understood.

As it was concerned simply with the philosophies within historical times and the respective symbolism of the fallen nations, only a hurried glance could be thrown at the panorama of Occultism in the two volumes of Isis. In the present work, detailed cosmogony and the evolution of the four Races that preceded our fifth-race Humanity are given, and now two large volumes explain that which was stated only on the first page of Isis Unveiled alone, and in a few allusions scattered hither and thither throughout that work. Nor can the vast catalogue of the Archaic Sciences be attempted in the present volumes, before we have disposed of such tremendous problems as cosmic and planetary Evolution, and the gradual development of the mysterious humanities and races that preceded our Adamic Humanity. Therefore, the present attempt to elucidate some mysteries of the Esoteric Philosophy has, in truth, nothing to do with the earlier work. The writer must be allowed to illustrate what is said by an instance.

Volume I of Isis begins with a reference to an “old book”: So very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient

Hebrew document on occult learning—the Siphrah Dzeniouta—was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from Adam [25](#) like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable Glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night.

This very old book is the original work from which the many volumes of Kiu-ti were compiled. Not only the latter and the Siphrah Dzeniouta, but even the Sepher Jetzirah [26](#)—the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the Shu-king, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Purânas in India, the Chaldean Book of Numbers and the Pentateuch itself, are all derived from that one small parent volume. Tradition says, that it was taken down in Senzar, the secret sacerdotal tongue, from the words of Divine Beings, who dictated it to the Sons of Light, in Central Asia, at the very beginning of our Fifth Race; for there was a time when its language (the Senzar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the Third Race, the Mânushis, who learnt it direct from the Devas of the Second and First Races. The illustration spoken of in Isis relates to the evolution of these Races and of our fourth- and fifth-race Humanity in the Vaivasvata Manvantara, or Round; each Round being composed of the Yugas of the seven periods of Humanity; four of which are now passed in *our* Life-Cycle, the middle point of the fifth being nearly reached. This illustration is symbolical, as every one can well understand, and covers the ground from the beginning. The old book, having described cosmic evolution and explained the origin of everything on earth, including physical man, after giving the true history of the Races, from the First down to our own Fifth Race, goes no further. It stops short at the beginning of the Kali Yuga, just 4,989 years ago, at the death of Krishna, the bright Sun-god, the once living hero and reformer.

But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely,

about 5,000 years. In about nine years hence, the first cycle of the first five millenniums, that began with the great cycle of the Kali Yuga, will end. And then the last prophecy contained in that book—the first volume of the prophetic record for the Black Age—will be accomplished. We have not long to wait, and many of us will witness the dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II of the prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Shankarâchârya.

One more important point must be noticed, one that stands foremost in the series of proofs given of the existence of one primeval, universal Wisdom—at any rate for Christian Kabalists and students. The teachings were, at least, partially known to several of the Fathers of the Church. It is maintained, on purely historical grounds, that Origen, Synesius, and even Clemens Alexandrinus, had themselves been initiated into the Mysteries before adding to the Neo-Platonism of the Alexandrian school that of the Gnostics, under the Christian veil. More than this, some of the doctrines of the secret schools, though by no means all, were preserved in the Vatican, and have since become part and parcel of the Mysteries, in the shape of disfigured additions made to the original Christian programme by the Latin Church. Such is the now materialised dogma of the Immaculate Conception. This accounts for the great persecutions set on foot by the Roman Catholic Church against Occultism, Masonry, and heterodox Mysticism generally.

The days of Constantine were the last turning-point in history, the period of the supreme struggle, that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant past, beyond the Deluge and the Garden of Eden, began to be forcibly and relentlessly shut out by every fair and unfair means from the indiscreet gaze of posterity. Every issue was blocked up, every record upon which hands could be laid, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every requisite evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms, to tell the story; and every survival shows evidence that the now secret Wisdom was once the one fountain head, the ever-flowing perennial source, from which were fed all the streamlets—the later religions of all

nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and finishing with the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of times gone by, unobscured by the hand of bigotry and fanaticism.

This accounts for the necessity under which the writer has laboured of ever explaining the facts given from the hoariest past by evidence gathered from the historical period, even at the risk of being once more charged with a lack of method and system. No other means was at hand. The public must be made acquainted with the efforts of many world-adepts, of initiated poets and writers in the classics of every age, to preserve in the records of humanity the knowledge at least of the existence of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and even a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming chapter and verse where mention may be found of these great characters, who were preceded and followed by a long and interminable line of other famous antediluvian and postdiluvian Masters in the arts. Thus only could it be shown, on semi-traditional and semi-historical authority, that occult knowledge and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself.

To my judges, past and future, therefore—whether they are serious literary critics, or those howling dervishes in literature who judge a book according to the popularity or unpopularity of the author's name, who, hardly glancing at its contents, fasten like lethal bacilli on the weakest points of the body—I have nothing to say. Nor shall I condescend to notice those crack-brained slanderers—fortunately very few in number—who, hoping to attract public attention by throwing discredit on every writer whose name is better known than their own, foam and bark at their very shadows. These, having first maintained for years that the doctrines taught in the Theosophist, and which culminated in Esoteric Buddhism, had been all *invented* by the present writer, have finally turned round, and denounced Isis Unveiled and the rest as a plagiarism from Éliphas Lévi (!), Paracelsus (!!), and, mirabile dictu, Buddhism and Brâhminism (!!!). As well charge Renan with having stolen his *Vie de Jésus* from the

Gospels, and Max Müller his Sacred Books of the East or his Chips from the philosophies of the Brâhmans and of Gautama, the Buddha. But to the public in general and the readers of The Secret Doctrine I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, “I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.”

Pull the “string” to pieces and cut it up in shreds, if you will. As for the nosegay of *facts* —you will never be able to make away with these. You can only ignore them, and no more.

We may close with a parting word concerning this first volume. In an introduction prefacing chapters dealing chiefly with cosmogony, certain subjects brought forward may be deemed out of place, but one more consideration added to those already given has led me to touch upon them. Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, basing his judgment on what he has already learnt. This fact the writer is constantly obliged to bear in mind; hence, also the frequent references in this first volume to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look upon it as a fairy tale indeed—a fiction of some modern brain.

Thus, the Past shall help to realize the Present, and the latter to better appreciate the Past. The errors of the day must be explained and swept away, yet it is more than probable—nay in the present case it amounts to certitude—that once more the testimony of long ages and of history will fail to impress any but the very intuitional—which is equal to saying the very few. But in this as in all like cases, the true and the faithful may console themselves by presenting the sceptical modern Sadducee with the mathematical proof and memorial of his obdurate obstinacy and bigotry. There still exists somewhere in the archives of the French Academy, the famous law of probabilities worked out by certain mathematicians for the benefit of sceptics by an algebraical process. It runs thus: If two persons give their evidence to a fact, and thus impart to it each of them $\frac{5}{6}$ of certitude; that fact will have then $\frac{35}{36}$ of certitude; i.e., its probability will bear to its improbability the ratio of 35 to 1. If three such evidences are joined together the certitude will become $\frac{215}{216}$. The agreement of

ten persons giving each $1/2$ of certitude will produce $1023/1024$, etc., etc. The Occultist may remain satisfied with such certitude, and care for no more.

Proem: Pages From A Pre-Historic Record.

An archaic Manuscript—a collection of palm leaves made impermeable to water, fire, and air, by some specific and unknown process—is before the writer's eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows, represents Kosmos in Eternity, before the reawakening of still slumbering Energy, the Emanation of the World in later systems. The point in the hitherto immaculate disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg, the Germ within it which will become the Universe, the All, the boundless, periodical Kosmos—a Germ which is latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns: its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognizable Presence, and its plane, the Universal Soul, although the two are one. Only, the face of the disk being white, and the surrounding ground black, clearly shows that its plane is the sole knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the manvantaric manifestations begin; for it is in this Soul, that slumbers, during the Pralaya, the Divine Thought, [27](#) wherein lies concealed the plan of every future cosmogony and theogony.

It is the One Life, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations—between which periods reigns the dark mystery of Non-Being; unconscious, yet absolute Consciousness, unrealizable, yet the one self-existing Reality; truly, “a Chaos to the sense, a Kosmos to the reason.” Its one absolute attribute, which is Itself, eternal, ceaseless Motion, is called in esoteric parlance the Great Breath, [28](#) which is the perpetual motion of the Universe, in the sense of limitless, ever-present Space. That which is motionless cannot be

Divine. But then there is nothing in fact and reality absolutely motionless within the Universal Soul.

Almost five centuries b.c. Leucippus, the instructor of Democritus, maintained that Space was eternally filled with atoms actuated by a ceaseless motion, which, in due course of time, as they aggregated, generated rotatory motion, through mutual collisions producing lateral movements. Epicurus and Lucretius taught the same doctrine, adding however to the lateral motion of the atoms the idea of affinity—an Occult teaching.

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives on, the unrevealed Deity was recognized and considered under its only philosophical aspect—Universal Motion, the thrill of the creative Breath in Nature. Occultism sums up the One Existence thus: “Deity is an arcane, living [or moving] Fire, and the eternal witnesses to this unseen Presence, are Light, Heat, Moisture,”—this trinity including, and being the cause of, every phenomenon in Nature. [29](#) Intra-cosmic motion is eternal and ceaseless; cosmic motion—the visible, or that which is subject to perception—is finite and periodical. As an eternal abstraction it is the Ever-Present; as a manifestation, it is finite both in the coming direction and the opposite, the two being the Alpha and Omega of successive reconstructions. Kosmos—the Noumenon—has nought to do with the causal relations of the phenomenal World. It is only with reference to the intra-cosmic Soul, the ideal Kosmos in the immutable Divine Thought, that we may say: “It never had a beginning nor will it have an end.” With regard to its body or cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and the last of its kind, as it evolves every time on a higher plane.

A few years ago only, it was stated that: The esoteric doctrine, like Buddhism and Brâhmanism, and even Kabalism, teaches that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the Days and the Nights of Brahmâ. The latter is either “awake” or “asleep.” The Svâbhâvikas, or

philosophers of the oldest school of Buddhism, which still exists in Nepal, speculate only upon the active condition of this “Essence,” which they call Svabhâvat, and deem it foolish to theorize upon the abstract and “unknowable” power in its passive condition. Hence they are called Atheists by both Christian theologians and modern scientists, for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified secondary powers which have worked out the visible universe, and which becomes with them the anthropomorphic God of the Christians—the male Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the Svâbhâvikas as the “Positivists” of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintain that there is no Creator, but an infinitude of creative powers, which collectively form the one eternal substance, the essence of which is inscrutable—hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine Essence from without inwardly and from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine Essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and “darkness” solitary and alone, broods once more over the face of the “deep.” To use a metaphor from the secret books, which will convey the idea still more clearly, an out-breathing of the “unknown essence” produces the world; and an inhalation causes it to disappear. This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end. [30](#)

This passage will be explained, as far as it is possible, in the present work. Though it contains nothing new to the Orientalist, as it now stands,

its esoteric interpretation may contain a good deal which has hitherto remained entirely unknown to the Western student.

The first illustration is a plain disk, [circle]. The second in the archaic symbol shows a disk with a point in it, [circle with dot]—the first differentiation in the periodical manifestations of the ever-eternal Nature, sexless and infinite, “Aditi in That,” [31](#) or potential Space within abstract Space. In its third stage the point is transformed into a diameter, [circle with line]. It now symbolizes a divine immaculate Mother-Nature within the all-embracing absolute Infinitude. When the horizontal diameter is crossed by a vertical one, [circle with cross], it becomes the Mundane Cross. Humanity has reached its Third Root-Race; it is the sign for the origin of human Life. When the circumference disappears and leaves only the [cross], it is a sign that the fall of man into matter is accomplished, and the Fourth Race begins. The cross within a circle symbolizes pure Pantheism; when the cross is left uninscribed, it becomes phallic. It had the same and yet other meanings as a Tau inscribed within a circle, [circle with lines (Tau)]; or as a Thor's Hammer—the so-called Jaina cross, or Svastika, within a circle, [circle with swastika].

By the third symbol—the circle divided in two by a horizontal diameter—was meant the first manifestation of creative Nature—still passive, because feminine. The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. Hence female deities were more sacred than male. Nature is therefore feminine, and, to a degree, objective and tangible, and the Spirit Principle which fructifies it, is concealed. [32](#) By adding to the horizontal line in the circle, a perpendicular, the Tau was formed, [T], the oldest form of the letter. It was the glyph of the Third Root-Race to the day of its symbolical Fall—i.e., when the separation of sexes by natural evolution took place—when the figure became [circle with vertical line], or sexless life modified or separated—a double glyph or symbol. With the sub-races of our Fifth Race it became in symbology the Sacr', and in Hebrew N'cabvah, of the first-formed Races; [33](#) then it changed into the Egyptian emblem of life, [Ankh], and still later into the sign of Venus, [female symbol]. Then comes the Svastika (Thor's Hammer, now the Hermetic Cross), entirely separated from its circle, thus becoming purely phallic. The esoteric symbol of Kali Yuga is the five-pointed star reversed, with its

two points (horns) turned heavenward, thus [five-pointed star], the sign of human sorcery, a position every Occultist will recognize as one of the “left-hand,” and used in ceremonial magic.

It is hoped that during the perusal of this work the erroneous ideas of the public in general with regard to Pantheism will be modified. It is wrong and unjust to regard the Buddhists and Advaitin Occultists as Atheists. If not all of them philosophers, they are, at any rate, all logicians, their objections and arguments being based on strict reasoning. Indeed, if the Parabrahman of the Hindûs may be taken as a representative of the hidden and nameless deities of other nations, this absolute Principle will be found to be the prototype from which all the others were copied. Parabrahman is not “God,” because It is not *a* God. “It is that which is supreme, and not supreme (paravara).” [34](#) It is supreme as cause, not supreme as effect. Parabrahman is simply, as a Secondless Reality, the all-inclusive Kosmos—or rather the infinite Cosmic Space—in the highest spiritual sense, of course. Brahman (neuter) being the unchanging, pure, free, undecaying supreme Root, the “One true Existence, Paramârthika,” and the absolute Chit and Chaitanya (Intelligence, Consciousness), cannot be a cognizer, “for That can have no subject of cognition.” Can the Flame be called the Essence of Fire? This Essence is “the Life and Light of the Universe, the visible fire and flame are destruction, death, and evil.” “Fire and Flame destroy the body of an Arhat, their essence makes him immortal.” [35](#) “The knowledge of the absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the absolute Essence itself,” says Shankarâchârya. It—is “the Spirit of the Fire,” not Fire itself; therefore, “the attributes of the latter, Heat or Flame, are not the attributes of the Spirit, but of that of which that Spirit is the unconscious cause.” Is not the above sentence the true key-note of later Rosicrucian philosophy? Parabrahman is, in short, the collective aggregate of Kosmos in its infinity and eternity, the “That” and “This” to which distributive aggregates can not be applied. [36](#) “In the beginning This was the Self, one only;” [37](#) and the great Shankarâchârya explains that “*This*” refers to the Universe (Jagat); the words, “in the beginning,” meaning before the reproduction of the phenomenal Universe.

Therefore, when the Pantheists echo the Upanishads, which state, as in the Secret Doctrine, that “This” cannot create, they do not deny a Creator,

or rather a collective aggregate of creators; they simply refuse, very logically, to attribute “creation” and especially formation—something finite—to an Infinite Principle. With them, Parabrahman is a passive because an absolute Cause, the unconditioned Mukta. It is only limited omniscience and omnipotence that are refused to the latter, because these are still attributes, reflected in man's perceptions; and because Parabrahman, being the Supreme All, the ever invisible Spirit and Soul of Nature, changeless and eternal, can have no attributes, the term Absoluteness very naturally precluding any idea of the finite or conditioned from being connected with it. And if the Vedântins postulate attributes as belonging simply to its emanation, calling it *Îshvara plus Mâyâ*, and *Avidyâ* (Agnosticism and Nescience rather than Ignorance), it is difficult to find any Atheism in this conception. [38](#) Since there can be neither two Infinities nor two Absolutes in a Universe supposed to be boundless, this Self-Existence can hardly be conceived of as creating personally. To the senses and in the perceptions of finite *beings*, That is Non-Being, in the sense that it is the One Be-ness; for, in this All lies concealed its coëternal and coëval emanation or inherent radiation, which, becoming periodically Brahmâ (the male-female Potency), expands itself into the manifested Universe. “Nârâyana moving on the [abstract] Waters of Space,” is transformed into the Waters of concrete substance moved by him, who now becomes the manifested Word or Logos.

The orthodox Brâhmans, those who rise the most against the Pantheists and Advaitins, calling them Atheists, are forced, if Manu is any authority in this matter, to accept the death of Brahmâ, the Creator, at the expiration of every Age of this deity—100 Divine Years, a period which in our years requires fifteen figures to express. Yet no philosopher among them will view this “death” in any other sense than as a temporary disappearance from the manifested plane of existence, or as a periodical rest.

The Occultists are, therefore, at one with the Advaita Vedântin philosophers as to the above tenet. They show, on philosophical grounds, the impossibility of accepting the idea of the absolute All creating or even evolving the Golden Egg, into which it is said to enter in order to transform itself into Brahmâ, the Creator, who later expands himself into the Gods and all the visible Universe. They say that absolute Unity cannot pass to Infinity, for Infinity presupposes the limitless extension of

something , and the duration of that something; and the One All—like Space, which is its only mental and physical representation on this earth, or our plane of existence—is neither an object of, nor a subject to, perception. If one could suppose the eternal infinite All, the omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple Personality, that Unity would cease to be one. Locke's idea, that “pure space is capable of neither resistance nor motion,” is incorrect. Space is neither a “limitless void,” nor a “conditioned fulness,” but both. Being—on the plane of absolute abstraction—the ever-incognizable Deity, which is void only to finite minds, [39](#) and on that of mâyâvic perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested, it is, therefore, that Absolute All. There is no difference between the Christian Apostle's “in Him we live and move and have our being,” and the Hindû Rishi's “the Universe lives in, proceeds from, and will return to, Brahmâ”: for Brahman (neuter), the unmanifested, is that Universe in abscondito, and Brahmâ, the manifested, is the Logos, made male-female [40](#) in the symbolical orthodox dogmas, the God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible Space. Space is called, in esoteric symbolism, the “Seven-Skinned Eternal Mother-Father.” From its undifferentiated to its differentiated surface it is composed of seven layers.

“What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?” asks the esoteric Senzar Catechism. And the answer made is—“Space.”

It is not the One unknown ever-present God in Nature, or Nature in abscondito, that is rejected, but the “God” of human dogma, and his *humanized* “Word.” Man, in his infinite conceit and inherent pride and vanity, shaped it himself with his sacrilegious hand out of the material he found in his own small brain-fabric, and forced it upon his fellows as a direct revelation from the one unrevealed Space. [41](#) The Occultist accepts revelation as coming from divine yet still finite Beings, the manifested Lives, never from the unmanifestable One Life; from those Entities, called Primordial Man, Dhyâni-Buddhas, or Dhyân Chohans, the Rishi-Prajâpati of the Hindus, the Elohim or Sons of God of the Jews, the Planetary Spirits of all nations, who have become Gods for men. The Occultist also regards

the Âdi-Shakti—the direct emanation of Mûlaprakriti, the eternal Root of That, and the female aspect of the Creative Cause, Brahmâ, in her âkâshic form of the Universal Soul—as philosophically a Mâyâ, and cause of human Mâyâ. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one Mahâmanvantara; nor from applying Âkâsha, the radiation of Mûlaprakriti, [42](#) to practical purposes, connected as this World-Soul is with all natural phenomena known or unknown to Science.

The oldest religions of the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian. Next comes the Chaldean, the outcome of these, now entirely lost to the world, except in its disfigured Sabeanism as at present rendered by the archæologists. Then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically following in the line of Babylonian Magism, as in the Kabalah; exoterically, a collection of allegorical legends, as in Genesis and the Pentateuch. Read by the light of the Zohar, the four initial chapters of Genesis are the fragment of a highly philosophical page in the world's cosmogony. Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis, who knew better what their Pentateuch meant. It was a silent protest against their spoliation, and the Jews have now certainly the better of their traditional persecutors. The above-named exoteric creeds will be explained in the light of the universal doctrine as we proceed.

The Occult Catechism contains the following questions and answers: What is it that ever is?—Space, the eternal Anupâdaka [Parentless]. What is it that ever was?—The Germ in the Root. What is it that is ever coming and going?—The Great Breath. Then, there are three Eternals?—No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.

Explain, O Lanoo [disciple].—The One is an unbroken Circle [Ring] with no circumference, for it is nowhere and everywhere; the One is the boundless Plane of the Circle, manifesting a Diameter only during the manvantaric periods; the One is the indivisible Point found nowhere,

perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the Rings that are within that Ring. Light in Darkness and Darkness in Light: the “Breath which is eternal.” It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere—(i.e., Mâyâ, [43](#) one of the Centres). [44](#) It expands and contracts [exhalation and inhalation]. When it expands, the Mother diffuses and scatters; when it contracts, the Mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manvantara and Pralaya. The Germ is invisible and fiery; the Root [the Plane of the Circle] is cool; but during Evolution and Manvantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element [heterogeneous], and leaves the single-faced ones [homogeneous]. Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn [of the Day of Brahmâ, or Manvantara].

For clearer understanding on the part of the general reader, it must be stated that Occult Science recognizes *seven* Cosmic Elements—four entirely physical, and the fifth (Ether) semi-material, which will become visible in the Air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. They will, however, appear as presentments during the Sixth and Seventh Races of this Round, and will be fully known in the Sixth and Seventh Rounds respectively. [45](#) These seven Elements with their numberless sub-elements, which are far more numerous than those known to Science, are simply *conditional* modifications and aspects of the One and only Element. This latter is not Ether, [46](#) not even Âkâsha, but the *source* of these. The Fifth Element, now quite freely advocated by Science, is not the Ether hypothesized by Sir Isaac Newton—although he calls it by that name, having probably associated it in his mind with Æther, the “Father-Mother” of antiquity. As Newton intuitionally says, “Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross, and gross out of subtile.... Thus, perhaps, may all things be originated from Ether.” [47](#)

The reader has to bear in mind that the Stanzas treat only of the cosmogony of our own planetary system and of what is visible around it, after a Solar Pralaya. The secret teachings with regard to the evolution of the Universal Kosmos cannot be given, since they could not be understood by even the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyâni-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of solar systems from the Central Sun, as it is called. Therefore, that which is given relates only to our visible Cosmos, after a Night of Brahmâ.

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, but on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with these first, before entering on the perusal of the work itself.

The Secret Doctrine then, establishes three fundamental propositions: I. An Omnipresent, Eternal, Boundless and Immutable Principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of the Mândûkyâ, “unthinkable and unspeakable.”

To render these ideas clearer to the general reader, let him set out with the postulate that there is One Absolute Reality which antecedes all manifested, conditioned Being. This Infinite and Eternal Cause—dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy—is the Rootless Root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being, Sat in Sanskrit, and is beyond all thought or speculation.

This Be-ness is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute Abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This latter aspect of the One Reality, is also symbolized by the term the Great Breath, a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical One Absolute Be-ness—symbolized by finite intelligence as the theological Trinity.

It may, however, assist the student if a few further explanations are here given.

Herbert Spencer has of late so far modified his Agnosticism, as to assert that the nature of the “First Cause,” [48](#) which the Occultist more logically derives from the Causeless Cause, the “Eternal,” and the “Unknowable,” may be essentially the same as that of the consciousness which wells up within us: in short, that the impersonal Reality pervading the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the Esoteric and Vedântin tenet. [49](#)

Parabrahman, the One Reality, the Absolute, is the field of Absolute Consciousness, i.e., that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or Consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two symbols or aspects of the Absolute, Parabrahman, which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the Great Breath assumes the character of Pre-cosmic Ideation. It is the fons et origo of Force and of all individual

Consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, Pre-cosmic Root-Substance (Mûlaprakriti) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as Pre-cosmic Ideation is the root of all individual Consciousness, so Pre-cosmic Substance is the substratum of Matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the Manifested Universe. Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual Consciousness, since it is only through a vehicle (upâdhi) of matter that consciousness wells up as “I am I,” a physical basis being necessary to focus a Ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of Consciousness could ensue.

The Manifested Universe, therefore, is pervaded by duality, which is, as it were, the very essence of its *Ex*-istence as Manifestation. But just as the opposite poles of Subject and Object, Spirit and Matter, are but aspects of the One Unity in which they are synthesized, so, in the Manifested Universe, there is “that” which links Spirit to Matter, Subject to Object.

This something, at present unknown to Western speculation, is called by Occultists Fohat. It is the “bridge” by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as the Laws of Nature. Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the Thought Divine transmitted and made manifest through the Dhyân Chohans, [50](#) the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our Consciousness, from Cosmic Substance the several Vehicles in which that Consciousness is individualized and attains to self—or reflective—consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

The following summary will afford a clearer idea to the reader.

(1.) Absoluteness: the Parabrahman of the Vedântins or the One Reality, Sat, which is, as Hegel says, both Absolute Being and Non-Being.

(2.) The *First* Logos: the impersonal, and, in philosophy, Unmanifested Logos, the precursor of the Manifested. This is the “First Cause,” the “Unconscious” of European Pantheists.

(3.) The *Second* Logos: Spirit-Matter, Life; the “Spirit of the Universe,” Purusha and Prakriti.

(4.) The *Third* Logos: Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called Mahâ-Buddhi.

The One Reality: its *dual* aspects in the conditioned Universe.

Further, the Secret Doctrine affirms: II. The Eternity of the Universe in toto as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called the “Manifesting Stars,” and the “Sparks of Eternity.” “The Eternity of the Pilgrim [51](#) is like a wink of the Eye of Self-Existence,” as the Book of Dyzan puts it. “The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.”

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental Laws of the Universe.

Moreover, the Secret Doctrine teaches: III. The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term. In other words, no purely spiritual Buddhi (Divine Soul) can have an independent conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle—or the Over-Soul—has (a) passed

through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest Archangel (Dhyâni-Buddha). The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reïncarnations. This is why the Hindûs say that the Universe is Brahman and Brahmâ, for Brahman is in every atom of the universe, the six Principles in Nature being all the outcome—the variously differentiated aspects—of the Seventh and One, the only Reality in the Universe whether cosmic or micro-cosmic; and also why the permutations, psychic, spiritual and physical, on the plane of manifestation and form, of the Sixth (Brahmâ the vehicle of Brahman) are viewed by metaphysical antiphrasis as illusive and mâyâvic. For although the root of every atom individually and of every form collectively, is that Seventh Principle or the One Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses.

In its absoluteness, the One Principle under its two aspects, Parabrahman and Mûlaprakriti, is sexless, unconditioned and eternal. Its periodical manvantaric emanation, or primal radiation, is also One, androgynous and phenomenally finite. When the radiation radiates in its turn, all its radiations are also androgynous, to become male and female principles in their lower aspects. After Pralaya, whether the Great or Minor Pralaya—the latter leaving the worlds in statu quo [52](#)—the first that reäwakes to active life is the plastic Âkâsha, Father-Mother, the Spirit and Soul of Ether, or the Plane of the Circle. Space is called the Mother before its cosmic activity, and Father-Mother at the first stage of reäwakening. In the Kabalah it is also Father-Mother-Son. But whereas in the Eastern Doctrine, these are the Seventh Principle of the Manifested Universe, or its Atmâ-Buddhi-Manas (Spirit-Soul-Intelligence), the Triad branching off and dividing into seven cosmical and seven human Principles, in the Western Kabalah of the Christian Mystics it is the Triad or Trinity, and with their Occultists, the male-female Jehovah, Jah-Havah. In this lies the whole difference between the Esoteric and the Christian Trinities. The

Mystics and the Philosophers, the Eastern and Western Pantheists, synthesize their pregenetic Triad in the pure divine abstraction. The orthodox, anthropomorphize it. Hiranyagarbha, Hari, and Shankara—the three Hypostases of the manifesting “Spirit of the Supreme Spirit,” by which title Prithivî, the Earth, greets Vishnu in his first Avatâra—are the purely metaphysical abstract qualities of Formation, Preservation, and Destruction, and are the three divine Avasthâs (Hypostases) of that which “does not perish with created things,” Achyuta, a name of Vishnu; whereas the orthodox Christian separates his Personal Creative Deity into the three Personages of the Trinity, and admits of no higher Deity. The latter, in Occultism, is the abstract Triangle; with the orthodox, the perfect Cube. The creative god or the aggregate gods are regarded by the Eastern philosopher as Bhrântidarshanatah, “false appearances,” something “conceived of, by reason of erroneous appearances, as a material form,” and explained as arising from the illusive conception of the egotistic personal and human Soul (lower Fifth Principle). It is beautifully expressed in a revised translation in Fitzedward Hall's notes to Wilson's translation of the Vishnu Purâna. “That Brahma in its totality, has essentially the aspect of Prakriti, both evolved and unevolved [Mûlaprakriti], and also the aspect of Spirit and the aspect of Time. Spirit, O twice born, is the leading aspect of the Supreme Brahma. [53](#) The next is a two-fold aspect,—Prakriti, both evolved and unevolved, and Time is the last.” Cronus is shown in the Orphic Theogony also as being a generated god or agent.

At this stage of the reawakening of the Universe, the sacred symbolism represents it as a perfect Circle with the Point (Root) in the centre. This sign was universal, therefore we find it in the Kabbalah also. The Western Kabbalah, however, now in the hands of Christian Mystics, ignores it altogether, though it is plainly shown in the Zohar. These sectarians begin at the end, and give, as the symbol of pregenetic Kosmos, [cross], calling it the “Union of the Rose and Cross,” the great mystery of occult generation, from whence the name—Rosicrucian (Rose Cross)! This may be seen from one of the most important and best known of their symbols, one which has never been hitherto understood even by modern Mystics. It is that of the Pelican tearing open its breast to feed its seven little ones—

the real creed of the Brothers of the Rosie-Cross and a direct outcome from the Eastern Secret Doctrine.

Brahman (neuter) is called Kâlahamsa, meaning, as explained by Western Orientalists, the Eternal Swan (or goose), and so is Brahmâ, the Creator. A great mistake is thus brought under notice; it is Brahman (neuter) which ought to be referred to as Hamsa-vâhana (that which uses the Swan as its Vehicle), and not Brahmâ, the Creator, who is the real Kâlahamsa; while Brahman (neuter) is Hamsa, and A-hamsa, as will be explained in the Commentaries. Let it be understood that the terms Brahmâ and Parabrahman are not used here because they belong to our Esoteric nomenclature, but simply because they are more familiar to the students in the West. Both are the perfect equivalents of our one, three, and seven vowelled terms, which stand for the One All, and the One "All in All."

Such are the basic conceptions on which the Secret Doctrine rests.

It would not be in place here to enter upon any defence or proof of their inherent reasonableness; nor can I pause to show how they are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name.

Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven. I pass on, therefore, to the subject matter of the Stanzas as given in this volume, adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy, by placing before him in a few words the general conception therein explained.

The history of Cosmic Evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of Universal Evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot grasp the nature of even

the plane of existence next to that to which, for the moment, their consciousness is limited.

The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny Earth, to that of the Chain of Planets of which that Earth forms one, to the Solar Universe to which that Chain belongs and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe, the seven great stages of the evolutionary process, which are spoken of in the Purânas as the “Seven Creations,” and in the Bible as the “Days” of Creation.

Stanza I describes the state of the One All during Pralaya, before the first flutter of reäwakening Manifestation.

A moment's thought shows that such a state can only be symbolized; to describe it is impossible. Nor can it be symbolized except in negatives; for, since it is the state of Absoluteness *per se*, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

Stanza II describes a stage which, to a Western mind, is so nearly identical with that mentioned in Stanza I, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.

Stanza III describes the Reäwakening of the Universe to life after Pralaya. It depicts the emergence of the Monads from their state of absorption within the One, the earliest and highest stage in the formation of Worlds—the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

Stanza IV shows the differentiation of the “Germ” of the Universe into the Septenary Hierarchy of conscious Divine Powers, which are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name “creator” is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the One Law, which we know as the “Laws of Nature.”

Generically, they are known as the Dhyân Chohans, though each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindû mythology as the “Creation of the Gods.”

Stanza V describes the process of world-formation. First, diffused Cosmic Matter, then the “Fiery Whirlwind,” the first stage in the formation of a nebula. This nebula condenses, and after passing through various transformations, forms a Solar Universe, a Planetary Chain, or a single Planet, as the case may be.

Stanza VI indicates the subsequent stages in the formation of a “World” and brings the evolution of such a World down to its fourth great period, corresponding to the period in which we are now living.

Stanza VII continues the history, tracing the descent of life down to the appearance of Man; and thus closes the First Book of the Secret Doctrine.

The development of “Man” from his first appearance on this earth in this Round to the state in which we now find him will form the subject of Book II.

The Stanzas which form the thesis of every section are given throughout in their modern translated version, as it would be worse than useless to make the subject still more difficult by introducing the archaic phraseology of the original, with its puzzling style and words. Extracts are given from the Chinese, Tibetan and Sanskrit translations of the original Senzar Commentaries and Glosses on the Book of Dzyan—now rendered for the first time into a European language. It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they

published complete they would remain incomprehensible to all save a few high Occultists. Nor is there any need to assure the reader that no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages. To facilitate the reading, and to avoid the too frequent reference to foot-notes, it was thought best to blend together texts and glosses, using the Sanskrit and Tibetan proper names whenever these could not be avoided, in preference to giving the originals: the more so as the said terms are all accepted synonyms, the latter only being used between a Master and his Chelâs (or Disciples).

Thus, were one to translate into English, using only the substantives and technical terms as employed in one of the Tibetan and Senzar versions, shloka 1 would read as follows: Tho-ag in Zhi-gyu slept seven Khorlo. Zodmanas zhiba. All Nyug bosom. Konch-hog not; Thyan-Kam not; Lha-Chohan not; Tenbrel Chugnyi not; Dharmakâya ceased; Tgenchang not become; Barnang and Ssa in Ngovonyidj; alone Tho-og Yinsin in night of Sun-chan and Yong-Grub [Paranishpanna], etc., etc.

This would sound like pure Abracadabra.

As this work is written for the instruction of students of Occultism, and not for the benefit of Philologists, we may well avoid such foreign terms wherever it is possible to do so. The untranslatable terms alone, incomprehensible unless their meanings are explained, are left, but all such terms are rendered in their Sanskrit form. Needless to remind the reader that these are, in almost every case, the late developments of the latter language, and pertain to the Fifth Root-Race. Sanskrit, as now known, was not spoken by the Atlanteans, and most of the philosophical terms used in the systems of the India of the Post-Mahâbhâratan period are not found in the Vedas, nor are they to be met with in the original Stanzas, but only their equivalents. The reader who is not a Theosophist, is once more invited to regard all that follows as a fairy tale, if he likes; at best as one of the yet unproven speculations of dreamers; and, at the worst, as an additional hypothesis to the many scientific hypotheses past, present and future, some exploded, others still lingering. It is not in any sense less scientific than are many of the so-called scientific theories; and it is in every case more philosophical and probable.

In view of the abundant comments and explanations required, the references to the footnotes are marked in the usual way, while the sentences to be commented upon are marked with letters. Additional matter will be found in the Chapters on Symbolism, which are often more full of information than the Commentaries.

Part I. Cosmic Evolution.

Seven Stanzas From The “Book Of Dzyan,” With Commentaries.

Nor Aught nor Nought existed; yon bright sky
Was not, nor heaven's broad roof outstretched above.
What covered all? What sheltered? What concealed?
Was it the water's fathomless abyss?
There was no death—yet there was nought immortal,
There was no confine betwixt day and night;
The only One breathed breathless by Itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound—an ocean without light.
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.
Who knows the secret? Who proclaimed it here?
Whence, whence this manifold creation sprang?
The Gods themselves came later into being—
Who knows from whence this great creation sprang?
That, whence all this great creation came,
Whether Its will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even he knows not.
Gazing into eternity
Ere the foundations of the earth were laid.
Thou wert. And when the subterranean flame
Shall burst its prison and devour the frame,
Thou shalt be still as thou wert before
And know no change, when time shall be no more.
O, endless thought, divine Eternity.

Rig Veda (Colebrooke).

Seven Stanzas From The “Book Of Dzyan”

Stanza I.

1. The Eternal Parent, wrapped in her Ever-Invisible Robes, had slumbered once again for Seven Eternities.

2. Time was not, for it lay asleep in the Infinite Bosom of Duration.

3. Universal Mind was not, for there were no Ah-hi to contain it.

4. The Seven Ways to Bliss were not. The Great Causes of Misery were not, for there was no one to produce and get ensnared by them.

5. Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel and his Pilgrimage thereon.

6. The Seven Sublime Lords and the Seven Truths had ceased to be, and the Universe, the Son of Necessity, was immersed in Paranishpanna, to be outbreathed by that which is, and yet is not. Naught was.

7. The Causes of Existence had been done away with; the Visible that was, and the Invisible that is, rested in Eternal Non-Being—the One Being.

8. Alone, the One Form of Existence stretched boundless, infinite, causeless, in Dreamless Sleep; and Life pulsated unconscious in Universal Space, throughout that All-Presence, which is sensed by the Opened Eye of Dangma.

9. But where was Dangma when the Âlaya of the Universe was in Paramârtha, and the Great Wheel was Anupâdaka?

Stanza II.

1. ... Where were the Builders, the Luminous Sons of Manvantaric Dawn?... In the Unknown Darkness in their Ah-hi Paranishpanna. The

Producers of Form from No-Form—the Root of the World—the Devamâtri and Svabhâvat, rested in the Bliss of Non-Being.

2. ... Where was Silence? Where the ears to sense it? No, there was neither Silence nor Sound; naught save Ceaseless Eternal Breath, which knows itself not.

3. The Hour had not yet struck; the Ray had not yet flashed into the Germ; the Mâtripadma had not yet swollen.

4. Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the Lap of Mâyâ.

5. The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svabhâvat; and Svabhâvat was in Darkness.

6. These Two are the Germ, and the Germ is One. The Universe was still concealed in the Divine Thought and the Divine Bosom.

Stanza III.

1. ... The last Vibration of the Seventh Eternity thrills through Infinitude. The Mother swells, expanding from within without, like the Bud of the Lotus.

2. The Vibration sweeps along, touching with its swift Wing the whole Universe and the Germ that dwelleth in Darkness, the Darkness that breathes over the slumbering Waters of Life.

3. Darkness radiates Light, and Light drops one solitary Ray into the Waters, into the Mother-Deep. The Ray shoots through the Virgin Egg, the Ray causes the Eternal Egg to thrill, and drop the non-eternal Germ, which condenses into the World-Egg.

4. The Three fall into the Four. The Radiant Essence becomes Seven inside, Seven outside. The Luminous Egg, which in itself is Three, curdles and spreads in milk-white Curds throughout the Depths of Mother, the Root that grows in the Depths of the Ocean of Life.

5. The Root remains, the Light remains, the Curds remain, and still Oeaoohoo is One.

6. The Root of Life was in every Drop of the Ocean of Immortality, and the Ocean was Radiant Light, which was Fire, and Heat, and Motion. Darkness vanished and was no more; it disappeared in its own Essence, the Body of Fire and Water, of Father and Mother.

7. Behold, O Lanoo, the Radiant Child of the Two, the unparalleled refulgent Glory—Bright Space, Son of Dark Space, who emerges from the Depths of the great Dark Waters. It is Oeaoohoo, the Younger, the ——. He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta, in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes. Behold him lifting the Veil, and unfurling it from East to West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the Upper into a shoreless Sea of Fire, and the One Manifested into the Great Waters.

8. Where was the Germ, and where was now Darkness? Where is the Spirit of the Flame that burns in thy Lamp, O Lanoo? The Germ is That, and That is Light, the White Brilliant Son of the Dark Hidden Father.

9. Light is Cold Flame, and Flame is Fire, and Fire produces Heat, which yields Water—the Water of Life in the Great Mother.

10. Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter; and this Web is the Universe, spun out of the Two Substances made in One, which is Svabhâvat.

11. It expands when the Breath of Fire is upon it; it contracts when the Breath of the Mother touches it. Then the Sons dissociate and scatter, to return into their Mother's Bosom, at the end of the Great Day, and re-become one with her. When it is cooling, it becomes radiant. Its Sons expand and contract through their own Selves and Hearts; they embrace Infinitude.

12. Then Svabhâvat sends Fohat to harden the Atoms. Each is a part of the Web. Reflecting the "Self-Existent Lord," like a Mirror, each becomes

in turn a World.

Stanza IV.

1. ... Listen, ye Sons of the Earth, to your Instructors—the Sons of the Fire. Learn, there is neither first nor last; for all is One Number, issued from No-Number.

2. Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learnt from our Fathers....

3. From the Effulgency of Light—the Ray of the Ever-Darkness—sprang in Space the reawakened Energies; the One from the Egg, the Six, and the Five. Then the Three, the One, the Four, the One, the Five—the Twice Seven, the Sum Total. And these are the Essences, the Flames, the Elements, the Builders, the Numbers, the Arûpa, the Rûpa, and the Force or Divine Man, the Sum Total. And from the Divine Man emanated the Forms, the Sparks, the Sacred Animals, and the Messengers of the Sacred Fathers within the Holy Four.

4. This was the Army of the Voice, the Divine Mother of the Seven. The Sparks of the Seven are subject to, and the servants of, the First, the Second, the Third, the Fourth, the Fifth, the Sixth, and the Seventh of the Seven. These are called Spheres, Triangles, Cubes, Lines and Modellers; for thus stands the Eternal Nidâna—the Oi-Ha-Hou.

5. The Oi-Ha-Hou, which is Darkness, the Boundless, or the No-Number, Âdi-Nidâna Svabhâvat, the [circle]:

I. The Âdi-Sanat, the Number, for he is One.

II. The Voice of the Word, Svabhâvat, the Numbers, for he is One and Nine.

III. The “Formless Square.”

And these Three, enclosed within the [circle], are the Sacred Four; and the Ten are the Arûpa Universe. Then come the Sons, the Seven Fighters, the One, the Eighth left out, and his Breath which is the Light-Maker.

6. ... Then the Second Seven, who are the Lipika, produced by the Three. The Rejected Son is One. The “Son-Suns” are countless.

Stanza V.

1. The Primordial Seven, the First Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind.

2. They make of him the Messenger of their Will. The Dzyu becomes Fohat: the swift Son of the Divine Sons, whose Sons are the Lipika, runs circular errands. Fohat is the Steed, and the Thought is the Rider. He passes like lightning through the fiery clouds; takes Three, and Five, and Seven Strides through the Seven Regions above, and the Seven below. He lifts his Voice, and calls the innumerable Sparks, and joins them together.

3. He is their guiding spirit and leader. When he commences work, he separates the Sparks of the Lower Kingdom, that float and thrill with joy in their radiant dwellings, and forms therewith the Germs of Wheels. He places them in the Six Directions of Space, and One in the middle—the Central Wheel.

4. Fohat traces spiral lines to unite the Sixth to the Seventh—the Crown. An Army of the Sons of Light stands at each angle; the Lipika, in the Middle Wheel. They say: “his is good.” The first Divine World is ready; the First, the Second. Then the “Divine Arûpa” reflects itself in Chhâyâ Loka, the First Garment of Anupâdaka.

5. Fohat takes five strides, and builds a winged wheel at each corner of the square for the Four Holy Ones ... and their Armies.

6. The Lipika circumscribe the Triangle, the First One, the Cube, the Second One, and the Pentacle within the Egg. It is the Ring called “Pass Not” for those who descend and ascend; who during the Kalpa are progressing towards the Great Day “Be With Us.”... Thus were formed the Arûpa and the Rûpa: from One Light, Seven Lights; from each of the Seven, seven times Seven Lights. The Wheels watch the Ring....

Stanza VI.

1. By the power of the Mother of Mercy and Knowledge, Kwan-Yin—the Triple of Kwan-Shai-Yin, residing in Kwan-Yin-Tien—Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower Abyss, the Illusive Form of Sien-Tchan and the Seven Elements.

2. The Swift and the Radiant One produces the seven Laya Centres, against which none will prevail to the Great Day “Be With Us”; and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs.

3. Of the Seven—first One manifested, Six concealed; Two manifested, Five concealed; Three manifested, Four concealed; Four produced, Three hidden; Four and One Tsan revealed, Two and One-Half concealed; Six to be manifested, One laid aside. Lastly, Seven Small Wheels revolving: one giving birth to the other.

4. He builds them in the likeness of older Wheels, placing them on the Imperishable Centres.

How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other, during Seven Eternities.

5. At the Fourth, the Sons are told to create their Images. One-Third refuses. Two obey.

The Curse is pronounced. They will be born in the Fourth, suffer and cause suffering. This is the First War.

6. The Older Wheels rotated downward and upward.... The Mother's Spawn filled the whole. There were Battles fought between the Creators and the Destroyers, and Battles fought for Space; the Seed appearing and reappearing continuously.

7. Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy Small Wheel. Its Fourth Spoke is our Mother. Reach the Fourth Fruit of the Fourth Path of Knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see....

Stanza VII.

1. Behold the beginning of sentient formless Life.

First, the Divine, the One from the Mother-Spirit; then, the Spiritual; the Three from the One, the Four from the One, and the Five, from which the Three, the Five and the Seven. These are the Three-fold and the Four-fold downward; the Mind-born Sons of the First Lord, the Shining Seven. It is they who are thou, I, he, O Lanoo; they who watch over thee and thy mother, Bhûmî.

2. The One Ray multiplies the smaller Rays. Life precedes Form, and Life survives the last atom. Through the countless Rays the Life-Ray, the One, like a Thread through many Beads.

3. When the One becomes Two, the Threefold appears, and the Three are One; and it is our Thread, O Lanoo, the Heart of the Man-Plant called Saptaparna.

4. It is the Root that never dies; the Three-tongued Flame of the Four Wicks. The Wicks are the Sparks, that draw from the Three-tongued Flame shot out by the Seven—their Flame—the Beams and Sparks of one Moon reflected in the running Waves of all the Rivers of Earth.

5. The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Mâyâ. It stops in the First, and is a Metal and a Stone; it passes into the Second, and behold—a Plant; the Plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed. Who forms him? The Seven Lives and the One Life. Who completes him? The Fivefold Lha. And who perfects the last Body? Fish, Sin, and Soma....

6. From the First-born the Thread between the Silent Watcher and his Shadow becomes more strong and radiant with every Change. The

morning Sunlight has changed into noon-day glory....

7. “This is thy present Wheel,” said the Flame to the Spark. “Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vâhan to the Day ‘Be With Us,’ when thou shalt re-become myself and others, thyself and me.” Then the Builders, having donned their first Clothing, descend on radiant Earth and reign over Men—who are themselves....

[Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible. An attempt will now be made to throw light into this darkness, to make sense out of this apparent non-sense.]

Commentaries On The Seven Stanzas And Their Terms, According To Their Numeration, In Stanzas And Shlokas.

Stanza I.

1. The Eternal Parent, [54](#) wrapped in her Ever-invisible Robes, had slumbered once again for Seven Eternities.

The “Parent,” Space, is the eternal, ever-present Cause of all—the incomprehensible Deity, whose “Invisible Robes” are the mystic Root of all Matter, and of the Universe. Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from “That,” the Causeless Cause of both Spirit and Matter. As taught in the Esoteric Catechism, it is neither “limitless void,” nor “conditioned fulness,” but both. It was and ever will be.

Thus, the “Robes” stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is coëternal and even one with Space in its abstract sense. Root-Nature is also the source of the subtile invisible properties in visible matter. It is the Soul, so to say, of the One Infinite Spirit. The Hindûs call it Mûlaprakriti, and say that it is the primordial Substance, which is the basis of the Upâdhi or Vehicle of every phenomenon, whether physical, psychic or mental. It is the source from which Âkâsha radiates.

By the “Seven Eternities,” æons or periods are meant. The word Eternity, as understood in Christian theology, has no meaning to the Asiatic ear, except in its application to the One Existence; nor is the term “sempiternity,” the eternal only in futurity, anything better than a misnomer. [55](#) Such words do not and cannot exist in philosophical metaphysics, and were unknown till the advent of ecclesiastical

Christianity. The Seven Eternities mean the seven periods, or a period answering in its duration to the seven periods, of a Manvantara, extending throughout a Mahâkalpa or “Great Age” (100 Years of Brahmâ), making a total of 311,040,000,000,000 of years; each Year of Brahmâ being composed of 360 Days, and of the same number of Nights of Brahmâ (reckoning by the Chandrâyana or lunar year); and a Day of Brahmâ consisting of 4,320,000,000 of mortal years. These Eternities belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be $7x$, x varying according to the nature of the cycle in the subjective or real world; and every figure relating to, or representing, the different cycles—from the greatest to the smallest—in the objective or unreal world, must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense. “The number seven,” says the Kabbalah, “is the great number of the Divine Mysteries”; number ten is that of all human knowledge (the Pythagorean Decad); 1,000 is the number ten to the third power, and therefore the number 7,000 is also symbolical. In the Secret Doctrine the figure 4 is the male symbol only on the highest plane of abstraction; on the plane of matter the 3 is the masculine and the 4 the feminine—the upright and the horizontal in the fourth stage of symbolism, when the symbols become the glyphs of the generative powers on the physical plane.

2. Time was not, for it lay asleep in the Infinite Bosom of Duration.

“Time” is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced, but “lies asleep.” The Present is only a mathematical line which divides that part of Eternal Duration which we call the Future, from that part which we call the Past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of Time known as the Present, comes from the blurring of the momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals, which we call the Future, to the region of memories that we name the Past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and

continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in material form to its disappearance from earth. It is these “sum-totals” that exist from eternity in the Future, and pass by degrees through matter, to exist for eternity in the Past. No one would say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the “to be” into the “has been,” out of the Future into the Past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through Time and Space (as Matter) on their way from one eternity to another: and these two eternities constitute that Duration in which alone anything has true existence, were our senses but able to cognize it.

3. Universal Mind was not, for there were No Ah-hi [56](#) to contain it. [57](#)

“Mind” is a name given to the sum of the States of Consciousness, grouped under Thought, Will and Feeling. During deep sleep ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being “Mind is not,” because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long Night of rest called Pralaya, when all the Existences are dissolved, the “Universal Mind” remains as a permanent possibility of mental action, or as that abstract absolute Thought, of which Mind is the concrete relative manifestation. The Ah-hi (Dhyân Chohans) are the collective hosts of spiritual Beings—the Angelic Hosts of Christianity, the Elohim and “Messengers” of the Jews—who are the Vehicle for the manifestation of the Divine or Universal Thought and Will. They are the Intelligent Forces that give to, and enact in, Nature her “Laws,” while they themselves act according to Laws imposed upon them in a similar manner by still higher Powers; but they are not the “personifications” of the Powers of Nature, as erroneously thought. This

Hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a host, truly—by means of which the fighting power of a nation manifests itself, and which is composed of army-corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

4. The Seven Ways to Bliss [58](#) were not (a). The Great Causes of Misery [59](#) were not, for there was no one to produce and get ensnared by them (b).

(a) There are “Seven Paths” or “Ways” to the “Bliss” of Non-Existence, which is absolute Being, Existence and Consciousness. They were not, because the Universe, so far, was empty, and existed only in the Divine Thought.

(b) For it is ... the Twelve Nidânas, or Causes of Being. Each is the effect of its antecedent cause, and a cause, in its turn, to its successor; the sum total of the Nidânas being based on the Four Truths, a doctrine especially characteristic of the Hînayâna System. [60](#) They belong to the theory of the stream of catenated law which produces merit and demerit, and finally brings Karma into full sway. It is a system based upon the great truth that reïncarnation is to be dreaded, as existence in this world entails upon man only suffering, misery and pain; death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold—Devachan. The Hînayâna System, or School of the Little Vehicle, is of very ancient growth; while the Mahâyâna, or School of the Great Vehicle, is of a later period, having originated after the death of Buddha. Yet the tenets of the latter are as old as the hills that have contained such schools from time immemorial, and the Hînayâna and Mahâyâna Schools both teach the same doctrine in reality. Yâna, or Vehicle, is a mystic expression, both “Vehicles” inculcating that man may escape the sufferings of rebirth and even the false bliss of Devachan, by obtaining Wisdom and Knowledge, which alone can dispel the Fruits of Illusion and Ignorance.

Mâyâ, or Illusion, is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute Existence which contains in itself the noumena of all realities. The Existences belonging to every plane of being, up to the highest Dhyân Chohans, are, comparatively, like the shadows cast by a magic lantern on a colourless screen. Nevertheless all things are relatively real, for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself. Whatever reality things possess, must be looked for in them before or after they have passed like a flash through the material world; for we cannot cognize any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. But as we rise in the scale of development, we perceive that in the stages through which we have passed, we mistook shadows for realities, and that the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached “reality”; but only when we shall have reached absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Mâyâ.

5. Darkness alone filled the Boundless All (a), for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel [61](#) and his Pilgrimage Thereon (b).

(a) “Darkness is Father-Mother: Light their Son,” says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it: and as, in the case of Primordial Light, that source is unknown, though so strongly demanded by reason and logic, therefore it is called “Darkness” by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be only of a temporary mâyâvic character. Darkness, then, is the Eternal Matrix in which the Sources of Light appear and disappear. Nothing is added to darkness to make of it light, or to light to make it darkness, on this our

plane. They are interchangeable; and, scientifically, light is but a mode of darkness and vice versâ. Yet both are phenomena of the same noumenon—which is absolute darkness to the scientific mind, and but a gray twilight to the perception of the average Mystic, though to that of the spiritual eye of the Initiate it is absolute light. How far we discern the light that shines in darkness depends upon our powers of vision. What is light to us is darkness to certain insects, and the eye of the clairvoyant sees illumination where the normal eye perceives only blackness. When the whole Universe was plunged in sleep—had returned to its one primordial element—there was neither centre of luminosity, nor eye to perceive light, and darkness necessarily filled the “Boundless All.”

(b) The “Father” and “Mother” are the male and female principles in Root-Nature, the opposite poles that manifest in all things on every plane of Kosmos—or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the “Son.” They are “once more one,” when in the Night of Brahmâ, during Pralaya, all in the objective Universe has returned to its one primal and eternal cause, to reappear at the following Dawn—as it does periodically. Kârana—Eternal Cause—was alone. To put it more plainly: Kârana is alone during the Nights of Brahmâ. The previous objective Universe has dissolved into its one primal and eternal Cause, and is, so to say, held in solution in Space, to differentiate again and crystallize out anew at the following Manvataric Dawn, which is the commencement of a new Day or new activity of Brahmâ—the symbol of a Universe. In esoteric parlance, Brahmâ is Father-Mother-Son, or Spirit, Soul and Body at once; each personage being symbolical of an attribute, and each attribute or quality being a graduated efflux of Divine Breath in its cyclic differentiation, involutory and evolutionary. In the cosmico-physical sense, it is the Universe, the Planetary Chain and the Earth; in the purely spiritual, the Unknown Deity, Planetary Spirit, and Man—the son of the two, the creature of Spirit and Matter, and a manifestation of them in his periodical appearances on Earth during the “Wheels,” or the Manvantaras.

6. The Seven Sublime Lords and the Seven Truths had ceased to be, (a) and the Universe, the Son of Necessity, was immersed In Paranishpanna, [62](#)(b) To be outbreathed by that which is, and yet is not. naught was (c).

(a) The “Seven Sublime Lords” are the Seven Creative Spirits, the Dhyân Chohans, who correspond to the Hebrew Elohim. It is the same Hierarchy of Archangels to which St. Michael, St. Gabriel, and others belong, in Christian Theogony. Only while St. Michael, for instance, is allowed in dogmatic Latin Theology to watch over all the promontories and gulfs, in the Esoteric System the Dhyânis watch successively over one of the Rounds and the great Root-Races of our Planetary Chain. They are, moreover, said to send their Bodhisattvas, the human correspondents of the Dhyâni-Buddhas during every Round and Race. Out of the “Seven Truths” and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has had only four Buddhas, so far. This is a very complicated question, and will receive more ample treatment later on.

So far “there are only Four Truths, and Four Vedas”—say the Buddhists and Hindûs. For a similar reason Irenæus insisted on the necessity of Four Gospels. But as every new Root-Race at the head of a Round must have its revelation and revealers, the next Round will bring the Fifth, the following the Sixth, and so on.

(b) “Paranishpanna” is the Absolute Perfection to which all Existences attain at the close of a great period of activity, or Mahâmanvantara, and in which they rest during the succeeding period of repose. In Tibetan it is called “Yong-Grub.” Up to the day of the Yogâchârya School the true nature of Paranirvâna was taught publicly, but since then it has become entirely esoteric; hence so many contradictory interpretations of it. It is only a true Idealist who can understand it. Everything has to be viewed as ideal, with the exception of Paranirvâna, by him who would comprehend that state, and acquire a knowledge of how Non-Ego, Voidness, and Darkness are Three in One, and alone self-existent and perfect. It is absolute, however, only in a relative sense, for it must give room to still further absolute perfection, according to a higher standard of excellence in the following period of activity—just as a perfect flower must cease to be a perfect flower and die, in order to grow into a perfect fruit, if such a mode of expression may be permitted.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither

conceivable beginning nor imaginable end. Our “Universe” is only one of an infinite number of Universes, all of them “Sons of Necessity,” because links in the great cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and of a cause as regards its successor.

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of the “Great Breath,” which is eternal, and which, being Motion, is one of the three symbols of the Absolute—Abstract Space and Duration being the other two. When the Great Breath is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, which becomes the Kosmos. So also is it that when the Divine Breath is inspired, the Universe disappears into the bosom of the Great Mother, who then sleeps “wrapped in her Ever-Invisible Robes.”

(c) By “that which is, and yet is not” is meant the Great Breath itself, which we can only speak of as Absolute Existence, but cannot picture to our imagination as any form of Existence that we can distinguish from Non-Existence. The three periods—the Present, the Past and the Future—are in Esoteric Philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: “The Past Time is the Present Time, as also the Future, which, though it has not come into existence, still is,” according to a precept in the Prasanga Madhyamika teaching, whose dogmas have been known ever since it broke away from the purely esoteric schools. [63](#) Our ideas, in short, on duration and time are all derived from our sensations according to the laws of association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual Ego, and perish when its evolutionary march dispels the Mâyâ of phenomenal existence. What is time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, “I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving.” One has to acquire Paramârtha lest one should become too easy a prey to Samvriti—is a philosophical axiom. [64](#)

7. The Causes of Existence had been done away with; (a) the Visible that was, and the Invisible that is, rested in Eternal Non-being—the One Being (b).

(a) “The Causes of Existence” mean not only the physical causes known to Science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidâna and Mâyâ. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to Esoteric teaching, the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect, and must underlie the secondary and subordinate powers of Nature, which have been anthropomorphized and worshipped as “God” and “gods” by the common herd of every age. It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank. This is virtually the condition to which the mind must come at last when we try to trace back the chain of causes and effects, but both Science and Religion jump to this condition of blankness much more quickly than is necessary, for they ignore the metaphysical abstractions which are the only conceivable causes of physical concretions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalize in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and water frozen into ice.

(b) The idea of “Eternal Non-Being,” which is the “One Being,” will appear a paradox to anyone who does not remember that we limit our ideas of Being to our present consciousness of Existence; making it a specific, instead of a generic term. An unborn infant, could it think in our acceptance of that term, would necessarily in a similar manner limit its conception of Being to the intra-uterine life which alone it knows; and were it to endeavour to express to its consciousness the idea of life after birth (death to it), it would, in the absence of data to go upon, and of faculties to comprehend such data, probably express that life as “Non-Being which is Real Being.” In our case the One Being is the noumenon of

all the noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess, but which we have not the senses or the intellect to cognize at present. The impalpable atoms of gold scattered through the substance of a ton of auriferous quartz may be imperceptible to the naked eye of the miner, yet he knows that they are not only present there, but that they alone give his quartz any appreciable value; and this relation of the gold to the quartz may faintly shadow forth that of the noumenon to the phenomenon. Only the miner knows what the gold will look like when extracted from the quartz, whereas the common mortal can form no conception of the reality of things separated from the Mâyâ which veils them, and in which they are hidden. Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the “Eye of Dangma” toward the essence of things on which no Mâyâ can have any influence. It is here that the teachings of Esoteric Philosophy in relation to the Nidânas and the Four Truths become of the greatest importance; but they are secret.

8. Alone, the One Form of Existence (a) stretched boundless, infinite, causeless, in Dreamless sleep (b); and Life pulsated unconscious in Universal Space, throughout that All-Presence, which is sensed by the Opened Eye of Dangma. [65](#)

(a) The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things—heterogeneity developed from homogeneity. Biologists are now searching for their homogeneous protoplasm and Chemists for their protyle, while Science is looking for the force of which electricity, magnetism, heat, and so forth, are the differentiations. The Secret Doctrine carries this idea into the region of metaphysics, and postulates a “One Form of Existence” as the basis and source of all things. But perhaps the phrase, the “One Form of Existence,” is not altogether correct. The Sanskrit word is Prabhavâpyaya, “the place [or rather plane] whence is the origination, and into which is the resolution of all things,” as a commentator says. It is not the “Mother of the World,” as translated by Wilson; [66](#) for Jagad Yoni, as shown by Fitzedward Hall, is scarcely so much the “Mother of the World,” or the “Womb of the World,” as the “Material Cause of the World.” The Purânic commentators explain it by Kârana, “Cause,” but Esoteric Philosophy, by the *ideal spirit of that cause*. In its secondary stage, it is the Svabhâvat of

the Buddhist philosopher, the Eternal Cause and Effect, omnipresent yet abstract, the self-existent plastic Essence and the Root of all things, viewed in the same dual light as the Vedântin views his Parabrahman and Mûlaprakriti, the one under two aspects. It seems indeed extraordinary to find great scholars speculating on the possibility of the Vedânta, and the Uttara Mîmânsâ especially, having been “evoked by the teachings of the Buddhists”; whereas, on the contrary, it is Buddhism, the teaching of Gautama Buddha, that was “evoked” and entirely upreared on the tenets of the Secret Doctrine, of which a partial sketch is here attempted, and on which, also, the Upanishads are made to rest. [67](#) According to the teachings of Shrî Shankarâchârya our contention is undeniable. [68](#)

(b) “Dreamless Sleep” is one of the seven states of consciousness known in Oriental Esotericism. In each of these states a different portion of the mind comes into action; or as a Vedântin would express it, the individual is conscious in a different plane of his being. The term “Dreamless Sleep,” in this case, is applied allegorically to the Universe to express a condition somewhat analogous to that state of consciousness in man, which, not being remembered in a waking state, seems a blank, just as the sleep of the mesmerized subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would.

9. But where was Dangma when the Âlaya of the Universe [69](#) was in Paramârtha (a), [70](#) and the Great Wheel was Anupâdaka (b)?

(a) Here we have before us the subject of centuries of scholastic disputations. The two terms “Âlaya,” and “Paramârtha,” have been the causes of dividing schools and splitting the truth into more different aspects than any other mystic words. Âlaya is the Soul of the World or Anima Mundi—the Over-Soul of Emerson—which according to esoteric teaching changes its nature periodically. Âlaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or cosmic gods (Dhyâni-Buddhas), changes during the active life-period with respect to the lower planes, ours included. During that time not only the Dhyâni-Buddhas are one with Âlaya in Soul and Essence, but even the man strong in Yoga (Mystic Meditation) “is able to merge his soul with it,” as Aryâsanga, of the Yogâchârya school, says. This is not

Nirvâna, but a condition next to it. Hence the disagreement. Thus, while the Yogâchâryas of the Mahâyâna School say that Âlaya (Nyingpo and Tsang in Tibetan) is the personification of the Voidness, and yet Âlaya is the basis of every visible and invisible thing, and that, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe “like the moon in clear tranquil water”; other schools dispute the statement. The same for Paramârtha. The Yogâchâryas interpret the term as that which is also dependent upon other things (paratantra); and the Madhyamikas say that Paramârtha is limited to Paranishpanna or Absolute Perfection; i.e., in the exposition of these “Two Truths” of the Four, the former believe and maintain that, on this plane, at any rate, there exists only Samvritisatya or relative truth; and the latter teach the existence of Paramârthasatya, Absolute Truth. [71](#) “No Arhat, O mendicants, can reach absolute knowledge before he becomes one with Paranirvâna. Parikalpita and Paratantra are his two great enemies.” [72](#) Parikalpita (in Tibetan Kuntag) is error, made by those unable to realize the emptiness and illusionary nature of all; who believe something to exist which does not—e.g., the Non-Ego. And Paratantra is that, whatever it is, which exists only through a dependent or causal connection, and which has to disappear as soon as the cause from which it proceeds is removed—e.g., the flame of a wick. Destroy or extinguish it, and light disappears.

Esoteric Philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as the One Form of Existence, manifesting in what is called Matter; or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all. The idea of Universal Life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic Theology. Science, it is true, contents itself with tracing or postulating the signs of Universal Life, but has not yet been bold enough to even whisper “Anima Mundi”! The idea of “crystalline life,” now familiar to Science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think

as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It seems hardly possible that Science, by the mere use of terms such as “force” and “energy,” can disguise from itself much longer the fact that things that have life are living things, whether they be atoms or planets.

But what is the belief of the inner Esoteric Schools, the reader may ask. What are the doctrines taught on this subject by the Esoteric “Buddhists”? With them, we answer, *Âlaya* has a double and even a threefold meaning. In the Yogâchârya system of the contemplative Mahâyâna School, *Âlaya* is both the Universal Soul, *Anima Mundi*, and the Self of a progressed Adept. “He who is strong in the Yoga can introduce at will his *Âlaya* by means of meditation into the true nature of Existence.” “The *Âlaya* has an absolute eternal existence,” says Aryâsanga, the rival of Nâgârjuna. [73](#) In one sense it is *Pradhâna*, which is explained in *Vishnu Purâna* as, “that which is the unevolved cause, is emphatically called, by the most eminent sages, *Pradhâna*, original base, which is subtile *Prakriti*, viz., that which is eternal, and which at once is [or comprehends what is] and [what] is not, or is mere process.” [74](#) “The indiscrete cause which is uniform, and both cause and effect, and which those who are acquainted with first principles, call *Pradhâna* and *Prakriti*, is the incognizable *Brahma* who was before all,” [75](#) i.e., *Brahma* does not put forth evolution itself or create, but only exhibits various aspects of itself, one of which is *Prakriti*, an aspect of *Pradhâna*. “*Prakriti*,” however, is an incorrect word, and *Âlaya* would explain it better; for *Prakriti* is not the “uncognizable *Brahma*.” It is a mistake of those who know nothing of the universality of the Occult doctrines from the very cradle of the human races, and especially so of those scholars who reject the very idea of a “primordial revelation,” to teach that the *Anima Mundi*, the One Life or Universal Soul, was made known only by Anaxagoras, or during his age. This philosopher brought the teaching forward simply to oppose the too materialistic conceptions of Democritus on cosmogony, based on the exoteric theory of *blindly* driven atoms. Anaxagoras of Clazomenæ, however, was not its inventor, but only its propagator, as was also Plato. That which he called Mundane Intelligence, *Nous* (Νοῦς), the principle that according to his views is absolutely separated and free from matter and acts with design, was called

Motion, the One Life, or Jîvâtâmâ, in India, ages before the year 500 b.c. Only the Âryan philosophers never endowed this principle, which with them is infinite, with the finite “attribute of thinking.” [76](#)

This leads naturally to the “Supreme Spirit” of Hegel and the German Transcendentalists—a contrast that it may be useful to point out. The schools of Schelling and Fichte have diverged widely from the primitive archaic conception of an Absolute Principle, and have mirrored an aspect only of the basic idea of the Vedânta. Even the “Absoluter Geist” shadowed forth by von Hartmann in his pessimistic philosophy of the “Unconscious,” while it is, perhaps, the closest approximation made by European speculation to the Hindû Advaitin doctrines, yet similarly falls far short of the reality.

According to Hegel, the “Unconscious” would never have undertaken the vast and laborious task of evolving the Universe, except in the hope of attaining clear Self-Consciousness. In this connection it is to be borne in mind that in designating Spirit, a term which the European Pantheists use as equivalent to Parabrahman, as Unconscious, they do not attach to the expression the connotation it usually bears. It is employed in the absence of a better term to symbolize a profound mystery.

The “Absolute Consciousness behind phenomena,” they tell us, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form a single concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realize the nature of the source whence it sprung and whither it must eventually return. As the highest Dhyân Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that culmination of conscious existence—“the merging of the individual in the universal consciousness,” to use a phrase of Fichte's—the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences, how can it be said that the Unconscious and the Absolute can have even an instinctive impulse or hope of attaining clear Self-Consciousness? [77](#) A Vedântin, moreover, would never admit this Hegelian idea; and the Occultist would say that it applies perfectly to the awakened Mahat, the

Universal Mind already projected into the phenomenal world as the first aspect of the changeless Absolute, but never to the latter. “Spirit and Matter, or Purusha and Prakriti, are but the two primeval aspects of the One and Secondless,” we are taught.

The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this Pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. Nor was the Archæus a discovery either of Paracelsus or of his pupil Van Helmont; for this same Archæus is “Father-Æther,” the manifested basis and source of the innumerable phenomena of life—localized. The whole series of the numberless speculations of this kind are but variations on the same theme, the keynote of which was struck in this “primeval revelation.”

(b) The term “Anupâdaka,” parentless, or without progenitors, is a mystical designation having several meanings in our philosophy. By this name Celestial Beings, the Dhyân Chohans or Dhyâni-Buddhas, are generally meant. These correspond mystically to the human Buddhas and Bodhisattvas, known as the Mânushi (Human) Buddhas, which latter are also designated Anupâdaka, once that their whole personality is merged in their compound Sixth and Seventh Principles, or Âtmâ-Buddhi, and they have become the “Diamond-Souled” (Vajrasattvas [78](#)), or full Mahâtmâs. The “Concealed Lord” (Sangbai Dag-po), “the one merged with the Absolute,” can have no parents since he is Self-Existent, and one with the Universal Spirit (Svayambhû), [79](#) the Svabhâvat in its highest aspect. The mystery of the Hierarchy of the Anupâdaka is great, its apex being the universal Spirit-Soul, and the lower rung the Mânushi-Buddha: and even every soul-endowed man also is an Anupâdaka in a latent state. Hence—when speaking of the Universe in its formless, eternal, or absolute condition, before it was fashioned by the Builders—the expression, “the great Wheel [Universe] was Anupâdaka.”

Stanza II.

1. ... Where were the Builders, the Luminous Sons Of Manvantaric Dawn?... (a) In the Unknown Darkness in their Ah-hi [80](#) Paranishpanna. The Producers of Form [81](#) from No-Form [82](#)—the Root of the World—the Devâmatri [83](#) and Svabhâvat, rested in the Bliss of Non-being (b).

(a) The “Builders,” the “Sons of Manvantaric Dawn,” are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the “Watchers” of the Seven Spheres, which exoterically are the seven planets, and esoterically the seven earths or spheres (Globes) of our Chain also. The opening sentence of Stanza I, when mentioning “Seven Eternities,” applies both to the Mahâkalpa or “the (Great) Age of Brahmâ,” as well as to the Solar Pralaya and subsequent resurrection of our Planetary System on a higher plane. There are many kinds of Pralaya (dissolution of a thing visible), as will be shown elsewhere.

(b) “Paranishpanna,” remember, is the summum bonum, the Absolute, hence the same as Paranirvâna. Besides being the final state, it is that condition of subjectivity which has no relation to anything but the One Absolute Truth (Paramârthasatya) on its own plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which, as explained, is Absolute Being. Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Paranishpanna. But there is a great difference between *conscious* and *unconscious* Being. The condition of Paranishpanna, without Paramârtha, the Self-analysing Consciousness (Svasamvedâna), is no bliss, but simply extinction for Seven Eternities. Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only “with a mind clear and undarkened by Personality, and an assimilation of the merit of manifold Existences devoted to Being in its collectivity [*the whole living and sentient Universe*],” that one gets rid of personal existence, merging into,

becoming one with, the Absolute, [84](#) and continuing in full possession of Paramârtha.

2. ... Where was Silence? Where the ears To Sense It? No, there was neither Silence nor Sound (a); naught save Ceaseless Eternal Breath, [85](#) which knows itself not (b).

(a) The idea that things can cease to *exist* and still *be*, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature, to realize which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether hydrogen and oxygen cease to exist, when they combine to form water, is still a moot one; some arguing that since they are found again when the water is decomposed, they must be there all the while; others contending that as they actually turn into something totally different, they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water for oxygen and hydrogen may be said to be a state of Non-Being, which is more real Being than their existence as gases; and it may faintly symbolize the condition of the Universe when it goes to sleep, or ceases to be, during the Nights of Brahmâ—to awaken or reappear again, when the dawn of the new Manvantara recalls it to what we call existence.

(b) The “Breath” of the One Existence is only used in application to the spiritual aspect of Cosmogony by Archaic Esotericism; in other cases, it is replaced by its equivalent on the material plane—Motion. The One Eternal Element, or element-containing Vehicle, is Space, dimensionless in every sense; coëxistent with which are Endless Duration, Primordial (hence Indestructible) Matter, and Motion—Absolute “Perpetual Motion,” which is the “Breath” of the One Element. This Breath, as seen, can never cease, not even during the Pralayic Eternities.

But the Breath of the One Existence does not, all the same, apply to the One Causeless Cause or the All-Be-ness, in contradistinction to All-Being, which is Brahmâ, or the Universe. Brahmâ, the four-faced god, who, after lifting the Earth out of the waters, “accomplished the creation,” is held to

be only the Instrumental, and not, as clearly implied, the Ideal Cause. No Orientalist, so far, seems to have thoroughly comprehended the real sense of the verses in the Purânas, that treat of “creation.”

Therein Brahmâ is the cause of the potencies that are to be generated subsequently for the work of “creation.” For instance, in the Vishnu Purâna, [86](#) the translation, “and from him proceed the potencies to be created, after they have become the real cause,” would perhaps be more correctly rendered, “and from IT proceed the potencies that *will create* as they *become* the real cause [on the material plane].” Save that One Causeless Ideal Cause there is no other to which the Universe can be referred. “Worthiest of ascetics, through its potency—i.e., through the potency of that cause—every created thing comes by its inherent or proper nature.” If, “in the Vedânta and Nyâya, nimitta is the efficient cause, as contrasted with upâdâna, the material cause, [and] in the Sâmkhya, pradhâna implies the functions of both”; in the Esoteric Philosophy, which reconciles all these systems, and the nearest exponent of which is the Vedânta as expounded by the Advaita Vedântists, none but the upâdâna can be speculated upon. That which is, in the minds of the Vaishnavas (the Visishtadvaitas), as the ideal in contradistinction to the real—or Parabrahman and Îshvara—can find no room in published speculations, since that ideal even is a misnomer, when applied to that of which no human reason, even that of an Adept, can conceive.

To know itself or oneself, necessitates consciousness and perception to be cognized—both limited faculties in relation to any subject except Parabrahman. Hence the “Eternal Breath which knows itself not.” Infinity cannot comprehend Finiteness. The Boundless can have no relation to the Bounded and the Conditioned. In the Occult teachings, the Unknown and the Unknowable Mover, or the Self-Existing, is the Absolute Divine Essence. And thus being Absolute Consciousness, and Absolute Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immovableness. Concrete consciousness cannot be predicated of abstract consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing

cognized and the cognition, all three in itself and all three *one* . No man is conscious of more than that portion of his knowledge which happens to be recalled to his mind at any particular time, yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences! It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call Absolute Consciousness “unconsciousness,” because it seems to us that it must necessarily be so, just as we call the Absolute, “Darkness,” because to our finite understanding it appears quite impenetrable; yet we recognize fully that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious Absolute Consciousness, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness.

3. The Hour had not yet struck; the Ray had not yet Flashed into the Germ (a); the Mâtripadma [87](#) had not yet swollen (b). [88](#)

(a) The “Ray” of the “Ever Darkness” becomes, as it is emitted, a Ray of effulgent Light or Life, and flashes into the “Germ”—the Point in the Mundane Egg, represented by Matter in its abstract sense. But the term “Point” must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form the “Germ;” or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is boundless and infinite) forms the noumenon of eternal and indestructible Matter.

(b) One of the symbolical figures for the Dual Creative Power in Nature (matter and force on the material plane) is “Padma,” the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or ether); fire standing in every philosophical and religious system, even in

Christianity, as a representation of the Spirit of Deity, the active, male, generative principle; and ether, or the soul of matter, the light of the fire, for the passive female principle, from which everything in this Universe emanated. Hence, ether or water is the Mother, and fire is the Father. Sir William Jones—and before him archaic botany—showed that the seeds of the Lotus contain—even before they germinate—perfectly formed leaves, with the miniature shape of what one day, as perfect plants, they will become: nature thus giving us a specimen of the preformation of its production ... the seeds of all phanerogamous plants bearing proper flowers containing an embryo plantlet ready formed. [89](#) This explains the sentence, “The Mâtri-Padma had not yet swollen”—the form being usually sacrificed to the inner or root idea in archaic symbology.

The Lotus, or Padma, is, moreover, a very ancient and favourite symbol for the Cosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world, before these things become materialized on earth. Secondly, the fact that the Lotus-plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Cosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being.

4. Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the Lap of Mâyâ.

The Primordial Substance had not yet passed out of its precosmic latency into differentiated objectivity, or even become the (to man, so far) invisible Protyle of Science. But, as the “Hour strikes” and it becomes receptive of the Fohatic impress of the Divine Thought—the Logos, or the male aspect of the Anima Mundi, Alaya—its “Heart” opens. It differentiates, and the Three (Father, Mother, Son) are transformed into Four. Herein lies the origin of the double mystery of the Trinity and the

Immaculate Conception. The first and fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects. This leads to a possible conception of Deity, which as an absolute Unity must remain forever incomprehensible to finite intellects.

If thou wouldest believe in the Power which acts within the root of a plant, or imagine the root concealed under the soul, thou hast to think of its stalk or trunk, and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life.... [90](#)

The idea of Absolute Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the Deity being absolute, must be omnipresent; hence not an atom but contains It within itself. The roots, the trunk, and its many branches, are three distinct objects, yet they are one tree. Say the Kabalists: “The Deity is one, because It is infinite. It is triple, because It is ever manifesting.” This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form, and matter. [91](#) Privation meant in the mind of the great philosopher that which the Occultists call the prototypes impressed in the Astral Light—the lowest plane and world of Anima Mundi. The union of these three principles depends upon a fourth—the Life which radiates from the summits of the Unreachable, to become a universally diffused Essence on the manifested planes of Existence. And this Quaternary (Father, Mother, Son, as a Unity, and a Quaternary—as a living manifestation) has been the means of leading to the very archaic idea of Immaculate Conception, now finally crystallized into a dogma of the Christian Church, which has carnalized this metaphysical idea beyond any common sense. For one has but to read the Kabbalah and study its numerical methods of interpretation to find the origin of the dogma. It is purely astronomical, mathematical, and preëminently metaphysical: the Male Element in Nature (personified by the male deities and Logoi—Virâj, or Brahmâ, Horus, or Osiris, etc., etc.) is born through, not from, an immaculate source, personified by the “Mother,” for—the Abstract Deity being sexless, and not even a Being but Be-ness, or Life itself—that Male having a “Mother” cannot have a “Father.” Let us render this in the mathematical language of the author of The Source of Measures. Speaking of the “Measure of a Man” and his

numerical (Kabalistic) value, he writes that in Genesis, iv. 1— It is called the “Man even Jehovah” Measure, and this is obtained in this way, viz.: $113 \times 5 = 565$, and the value 565 can be placed under the form of expression $56.5 \times 10 = 565$. Here the Man-number 113 becomes a factor of 56.5×10 , and the (Kabalistic) reading of this last numbered expression is Jod, He, Vau, He, or Jehovah.... The expansion of 565 into 56.5×10 is purposed to show the emanation of the male (Jod) from the female (Eva) principle; or, so to speak, the birth of a male element from an immaculate source, in other words, an immaculate conception.

Thus is repeated on earth the mystery enacted, according to the Seers, on the divine plane. The Son of the Immaculate Celestial Virgin (or the Undifferentiated Cosmic Protyle, Matter in its infinitude) is born again on earth as the Son of the terrestrial Eve, our mother Earth, and becomes Humanity as a total—past, present, and future—for Jehovah, or Jod-Hé-Vau-Hé, is androgyne, or both male and female. Above, the Son is the whole Kosmos; below, he is Mankind. The Triad or Triangle becomes Tetraktys, the sacred Pythagorean number, the perfect Square, and a six-faced Cube on earth. The Macroprosopus (the Great Face) is now Microprosopus (the Lesser Face); or, as the Kabbalists have it, the Ancient of Days, descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the “Lap of Mâyâ,” the Great Illusion, and between itself and the Reality has the Astral Light, the Great Deceiver of man's limited senses, unless Knowledge through Paramârthasatya comes to the rescue.

5. The Seven [92](#) were not yet born from the Web of Light, Darkness alone was Father-Mother, Svabhâvat; and Svabhâvat was in Darkness.

The Secret Doctrine, in the Stanzas here given, occupies itself chiefly, if not entirely, with our Solar System, and especially with our Planetary Chain. The “Seven Sons,” therefore, are the creators of the latter. This teaching will be explained more fully hereafter.

Svabhâvat, the “Plastic Essence” that fills the Universe, is the root of all things. Svabhâvat is, so to say, the Buddhistic concrete aspect of the abstraction called in Hindû philosophy Mûlaprakriti. It is the body of the Soul, and that which Ether would be to Âkâsha, the latter being the

informing principle of the former. Chinese mystics have made of it the synonym of "Being." In the Chinese translation of the Ekashloka-Shâstra of Nâgârjuna (the Lung-shu of China), called the Yih-shu-lu-kia-lun, it is said that the term "Being," or "Subhâva," (Yeu in Chinese) means "the Substance giving substance to itself"; it is also explained by him as meaning "without action and with action," "the nature which has no nature of its own." Subhâva, from which Svabhâvat, is composed of two words: su fair, handsome, good; sva, self, and bhâva, being or states of being.

6. These Two are the Germ, and the Germ is One. The Universe was still concealed in the Divine Thought and the Divine Bosom.

The "Divine Thought" does not imply the idea of a Divine Thinker. The Universe, not only past, present and future—a human and finite idea expressed by finite thought—but in its totality, the Sat (an untranslatable term), Absolute Being, with the Past and Future crystallized in an eternal Present, is that Thought itself reflected in a secondary or manifested cause. Brahman (neuter), as the *Mysterium Magnum* of Paracelsus, is an absolute mystery to the human mind. Brahmâ, the male-female, the aspect and anthropomorphic reflection of Brahman, is conceivable to the perceptions of blind faith, though rejected by human intellect when it attains its majority.

Hence the statement that during the prologue, so to say, of the drama of creation, or the beginning of cosmic evolution, the Universe, or the Son, lies still concealed "in the Divine Thought," which had not yet penetrated into the "Divine Bosom." This idea, note well, is at the root, and forms the origin, of all the allegories about the "Sons of God" born of immaculate virgins.

Stanza III.

1. ... The last Vibration of the Seventh Eternity thrills through Infinitude (a). The Mother swells, expanding from within without, like the Bud of the Lotus (b).

(a) The seemingly paradoxical use of the term, “Seventh Eternity,” thus dividing the indivisible, is sanctified in Esoteric Philosophy. The latter divides boundless Duration into unconditionally eternal and universal Time (Kâla); and conditioned Time (Khandakâla). One is the abstraction or noumenon of infinite Time, the other its phenomenon appearing periodically, as the effect of Mahat—the Universal Intelligence, limited by manvantaric duration. With some schools, Mahat is the first-born of Pradhâna (undifferentiated Substance, or the periodical aspect of Mûlaprakriti, the Root of Nature), which (Pradhâna) is called Mâyâ, Illusion. In this respect, I believe, Esoteric teaching differs from the Vedântin doctrines of both the Advaita and the Visishtadvaita schools. For it says that, while Mûlaprakriti, the noumenon, is self-existing and without any origin—is, in short, parentless, Anupâdaka, as one with Brahman—Prakriti, its phenomenon, is periodical and no better than a phantasm of the former; so Mahat, the first-born of Jñâna (or Gnôsis), Knowledge, Wisdom or the Logos—is a phantasm reflected from the Absolute Nirguna (Parabrahman), the One Reality, “devoid of attributes and qualities”; while with some Vedântins Mahat is a manifestation of Prakriti, or Matter.

(b) Therefore, the “last Vibration of the Seventh Eternity” was “fore-ordained”—by no God in particular, but occurred in virtue of the eternal and changeless Law which causes the great periods of Activity and Rest, called so graphically, and at the same time so poetically, the Days and Nights of Brahmâ. The expansion “from within without” of the Mother, called elsewhere the “Waters of Space,” “Universal Matrix,” etc., does not allude to an expansion from a small centre or focus, but means the development of limitless subjectivity into as limitless objectivity, without reference to size or limitation or area. “The ever [to us] invisible and

immaterial Substance present in eternity, threw its periodical Shadow from its own plane into the Lap of Mâyâ.” It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. It expanded “like the Bud of the Lotus”; for the Lotus plant exists not only as a miniature embryo in its seed (a physical characteristic), but its prototype is present in an ideal form in the Astral Light from “Dawn” to “Night” during the manvantaric period, like everything else, as a matter of fact, in this objective Universe; from man to mite, from giant trees to the tiniest blades of grass.

All this, teaches the Hidden Science, is but the temporary reflection, the shadow of the eternal ideal prototype in Divine Thought; the word “Eternity,” note well again, standing here only in the sense of “Æon,” as lasting throughout the seemingly interminable, but still limited cycle of activity, called by us Manvantara. For what is the real esoteric meaning of Manvantara, or rather a Manu-antara? It means, literally, “between two Manus,” of whom there are fourteen in every Day of Brahmâ, such a Day consisting of 1,000 aggregates of four Ages, 1,000 “Great Ages” or Mahâyugas. Let us now analyse the word or name Manu. Orientalists in their dictionaries tell us that the term “Manu” is from the root man, “to think”; hence “the thinking man.” But, esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the “Thought Divine” (as the Hermetic Pymander); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara. Fohat runs the Manus' (or Dhyân Chohans') errands, and causes the ideal prototypes to expand from within without—that is, to cross gradually, on a descending scale, all the planes, from the noumenal to the lowest phenomenal, to bloom finally on the last into full objectivity—the acme of Illusion, or the grossest matter.

2. The Vibration sweeps along, touching [93](#) with its swift Wing the whole Universe and the Germ that dwelleth in Darkness, the Darkness that breathes [94](#) over the slumbering Waters of Life.

The Pythagorean Monas is also said to dwell in solitude and “Darkness” like the “Germ.” The idea of the Breath of Darkness moving over “the slumbering Waters of Life,” which is Primordial Matter with the latent

Spirit in it, recalls the first chapter of Genesis. Its original is the Brâhmanical Nârâyana (the Mover on the Waters), who is the personification of the Eternal Breath of the unconscious All (or Parabrahman) of the Eastern Occultists. The Waters of Life, or Chaos—the female principle in symbolism—are the vacuum (to our mental sight), in which lie the latent Spirit and Matter. This it was that made Democritus assert, after his instructor Leucippus, that the primordial principles of all were atoms and a vacuum, in the sense of space, but not of empty space, for “Nature abhors a vacuum,” according to the Peripatetics and every ancient philosopher.

In all Cosmogonies “Water” plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understand by it the definite chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used by Occultists in a generic sense, and which is employed in Cosmogony with a metaphysical and mystical meaning. Ice is not water, neither is steam, although all three have precisely the same chemical composition.

3. Darkness radiates Light, and Light drops one solitary Ray into the Waters, into the Mother-Deep. The Ray shoots through the Virgin egg, the Ray causes the Eternal Egg to thrill, and drop the non-eternal Germ, [95](#) which condenses into the World-Egg.

The “solitary Ray” dropping into the “Mother-Deep” may be taken to mean Divine Thought, or Intelligence, impregnating Chaos. This, however, occurs on the plane of metaphysical abstraction, or rather the plane whereon that which we call a metaphysical abstraction, is a reality. The “Virgin-Egg,” being in one sense the abstract of all ova, or the power of becoming developed through fecundation, is eternal and for ever the same. And just as the fecundation of an egg takes place before it is dropped; so the non-eternal periodical Germ, which later becomes in symbolism the Mundane Egg, contains in itself, when it emerges from the said symbol, “the promise and potency” of all the Universe. Though the idea per se is, of course, an abstraction, a symbolical mode of expression, it is a true symbol, for it suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless Space, a Universe as shoreless in magnitude, if not as endless in

its objective manifestation. The symbol of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere being with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The field of vision, or of thought, is like a sphere whose radii proceed from one's self in every direction, and extend out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists, “whose centre is everywhere and circumference nowhere”—a conception which enters into the compound idea of this emblem.

The “World-Egg” is, perhaps, one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. Therefore, it is found in every world-theogony, where it is largely associated with the serpent symbol, the latter being everywhere, in philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom. The mystery of apparent self-generation and evolution through its own creative power, repeating in miniature, in the egg, the process of cosmic evolution—both due to heat and moisture under the efflux of the unseen creative spirit—fully justified the selection of this graphic symbol. The “Virgin-Egg” is the microcosmic symbol of the macrocosmic prototype, the “Virgin Mother”—Chaos or the Primeval Deep. The male creator (under whatever name) springs forth from the virgin female, the Immaculate Root fructified by the Ray. Who, if versed in astronomy and natural sciences, can fail to see its suggestiveness? Kosmos, as receptive Nature, is an egg fructified—yet left immaculate; for once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural Elements, “four ready [ether, fire, air, water], three secret.” This may be found stated in Vishnu Purâna, where elements are translated “envelopes,” and a *secret* one is added—Ahamkâra. [96](#) The original text has no Ahamkâra; it mentions seven Elements without specifying the last three.

4. The Three [97](#) fall into the Four [98](#). The Radiant Essence becomes Seven inside, Seven outside (a). The Luminous Egg, [99](#) which in itself is

Three, [100](#) curdles and spreads in milk-white Curds throughout the Depths of Mother, the Root that grows in the Depths of the Ocean of Life (b).

The use of geometrical figures and the frequent allusions to figures in all ancient scriptures, as in the Purânas, the Egyptian Book of the Dead and even the Bible—must be explained. In the Book of Dzyan, as in the Kabbalah, there are two kinds of numerals to be studied—the Figures, often simple blinds, and the Sacred Numbers, the values of which are all known to the Occultists through Initiation. The former are but conventional glyphs; the latter, the basic symbols of all. That is to say, the one are purely physical, the other purely metaphysical, the two standing in relation to each other as Matter stands to Spirit—the extreme poles of the One Substance.

As Balzac, the unconscious Occultist of French literature, says somewhere, the Number is to Mind the same as it is to Matter, “an incomprehensible agent.” Perhaps so to the profane, never to the initiated mind. Number is, as the great writer thought, an Entity, and, at the same time, a Breath emanating from what he called God and what we call the All, the Breath which alone could organize the physical Cosmos, “where naught obtains its form but through the Deity, which is an effect of Number.” It is instructive to quote Balzac's words upon this subject: The smallest as the most immense creations, are they not to be distinguished from each other by their quantities, their qualities, their dimensions, their forces and attributes, all begotten by Number? The infinitude of Numbers is a fact proven to our mind, but of which no proof can be physically given. The mathematician will tell us that the infinitude of Numbers exists but is not to be demonstrated. God is a Number endowed with motion, which is felt but not demonstrated. As Unity, it begins the Numbers, with which it has nothing in common.... The existence of Numbers depends on Unity, which without a single Number, begets them all.... What! unable either to measure the first abstraction yielded to you by the Deity, or to get hold of it, you still hope to subject to your measurements the mystery of the Secret Sciences which emanate from that Deity? And what would you feel, were I to plunge you into the abysses of Motion, the Force which organizes the Numbers? What would you think, were I to add that *Motion* and *Number* [101](#) are begotten by the Word, the Supreme Reason of the

Seers and Prophets, who, in days of old, sensed the mighty Breath of God, a witness to which is the Apocalypse?

(b) “The Radiant Essence curdles and spreads throughout the Depths” of Space. From an astronomical point of view this is easy of explanation: it is the Milky Way, the World-Stuff, or Primordial Matter in its first form. It is more difficult, however, to explain it in a few words, or even lines, from the standpoint of Occult Science and Symbolism, as it is the most complicated of glyphs. Herein are enshrined more than a dozen symbols. To begin with, it contains the whole pantheon of mysterious objects, [102](#) every one of them having some definite Occult meaning, extracted from the Hindû allegorical “Churning of the Ocean” by the Gods. Besides Amrita, the water of life or immortality, Surabhi, the “cow of plenty,” called “the fountain of milk and curds,” was extracted from this “sea of milk.” Hence the universal adoration of the cow and bull, one the productive, the other the generative power in Nature: symbols connected with both the solar and the cosmic deities. The specific properties, for Occult purposes, of the “fourteen precious things,” being explained only at the Fourth Initiation, cannot be given here; but the following may be remarked. In the Shatapatha Brâhmana it is stated that the Churning of the Ocean of Milk took place in the Satya Yuga, the first Age which immediately followed the “Deluge.” As, however, neither the Rig Veda nor Manu—both preceding Vaivasvata's “Deluge,” that of the bulk of the Fourth Race—mention this Deluge, it is evident that it is neither the Great Deluge, nor that which carried away Atlantis, nor even the Deluge of Noah, which is here meant. This “Churning” relates to a period before the earth's formation, and is in direct connection with another universal legend, the various and contradictory versions of which culminated in the Christian dogma of the “War in Heaven,” and the “Fall of the Angels.” The Brâhmanas, reproached by the Orientalists with their versions on the same subjects often clashing with each other, *are preëminently occult works*, hence used purposely as blinds. They are allowed to survive for public use and property only because they were and are absolutely unintelligible to the masses. Otherwise they would have disappeared from circulation as long ago as the days of Akbar.

5. The Root remains, the Light remains, the Curds remain, and still Oeaoohoo is One.

“Oeaoohoo” is rendered “Father-Mother of the Gods” in the Commentaries, or the “Six in One,” or the Septenary Root from which all proceeds. All depends upon the accent given to these seven vowels, which may be pronounced as one, three, or even seven syllables, by adding an e after the final o. This mystic name is given out, because without a thorough mastery of the triple pronunciation it remains for ever ineffectual.

“Is One” refers to the Non-Separateness of all that lives and has its being, whether in an active or passive state. In one sense, Oeaoohoo is the Rootless Root of All; hence, one with Parabrahman: in another sense it is a name for the manifested One Life, the eternal living Unity. The “Root” means, as already explained, Pure Knowledge (Sattva), [103](#) eternal (nitya) unconditioned Reality, or Sat (Satya), whether we call it Parabrahman or Mûlaprakriti, for these are but the two symbols of the One. The “Light” is the same Omnipresent Spiritual Ray, which has entered and now fecundated the Divine Egg, and calls cosmic matter to begin its long series of differentiations. The “Curds” are the first differentiation, and probably also refer to that cosmic matter which is supposed to be the origin of the Milky Way—the matter we know. This “matter,” which, according to the revelation received from the primeval Dhyâni-Buddhas, is, during the periodical Sleep of the Universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisattva—this matter, radiant and cool, becomes, at the first reawakening of cosmic motion, scattered through Space; appearing, when seen from the Earth, in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the “star-stuff.”

6. The Root of Life was in every Drop of the Ocean of Immortality, [104](#) and the Ocean was Radiant Light, which was Fire, and Heat, and Motion. Darkness vanished and was no more; it disappeared in its own Essence, the Body of Fire and Water, of Father and Mother.

The Essence of Darkness being Absolute Light, Darkness is taken as the appropriate allegorical representation of the condition of the Universe during Pralaya, or the term of Absolute Rest, or Non-Being, as it appears to our finite minds. The “Fire, and Heat, and Motion,” here spoken of, are, of course, not the fire, heat, and motion of Physical Science, but the underlying abstractions, the noumena, or the soul, of the essence of these

material manifestations—the “things in themselves,” which, as Modern Science confesses, entirely elude the instruments of the laboratory, and which even the mind cannot grasp, although it can equally as little avoid the conclusion that these underlying essences of things must exist. “Fire and Water, or Father and Mother,” may be taken here to mean the divine Ray and Chaos. “Chaos, from this union with Spirit obtaining sense, shone with pleasure, and thus was produced the Protogonos [the first-born Light],” says a fragment of Hermas. Damascius calls it Dis, the “disposer of all things.” [105](#)

According to the Rosicrucian tenets, as handled and explained by the profane for once correctly, if only partially, “Light and Darkness are identical in themselves, being only divisible in the human mind”; and according to Robert Fludd, “Darkness adopted illumination in order to make itself visible.” [106](#) According to the tenets of Eastern Occultism, Darkness is the one true actuality, the basis and the root of Light, without which the latter could never manifest itself, nor even exist. Light is Matter, and Darkness pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute Light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an Illusion, or Mâyâ.

Even in the mind-baffling and science-harassing Genesis, [107](#) light is created out of darkness—“and darkness was upon the face of the deep”—and not vice versâ. “In him [in darkness] was life; and the life was the *light* of men.” [108](#) A day may come when the eyes of men will be opened; and then they may comprehend better than they do now the verse in the Gospel of John that says, “And the light shineth in darkness; and the darkness comprehendeth it not.” They will see then that the word “darkness” does not apply to man's spiritual eyesight, but indeed to Darkness, the Absolute, that comprehendeth not (cannot cognize) transient Light, however transcendent to human eyes. *Demon est Deus inversus*. The Devil is now called “darkness” by the Church, whereas in the Bible, in the Book of Job, he is called the “Son of God,” the bright star of the early morning, Lucifer. There is a whole philosophy of dogmatic craft in the reason why the first Archangel, who sprang from the depths of Chaos, was called Lux (Lucifer), the luminous “Son of the Morning,” or Manvantaric Dawn. He has been transformed by the Church into Lucifer or Satan,

because he is higher and older than Jehovah, and had to be sacrificed to the new dogma.

7. Behold, O Lanoo, [109](#) the Radiant Child of the Two, the unparalleled refulgent Glory—Bright Space, Son of Dark Space, who emerges from the Depths of the great Dark Waters. It is Oeaohoo, the Younger, the —— [110](#) (a). He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka [111](#) is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta, in whom are the Seven, which become the Tridasha, [112](#) the Hosts and the Multitudes (b). Behold him lifting the Veil, and unfurling it from East To West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, [113](#) and turns the Upper [114](#) into a shoreless Sea of Fire (c), and the One Manifested [115](#) into the Great Waters.

(a) “Bright Space, Son of Dark Space,” corresponds to the Ray dropped at the first thrill of the new Dawn into the great Cosmic Depths, from which it reëmerges differentiated as “Oeaohoo, the Younger” (the “New Life”), to be to the end of the Life-Cycle the Germ of all things. He is “the Incorporeal Man who contains in himself the Divine Idea,” the generator of Light and Life, to use an expression of Philo Judæus. He is called the “Blazing Dragon of Wisdom,” because, firstly, he is that which the Greek philosophers called the Logos, the Verbum of the Thought Divine; and secondly, because in Esoteric Philosophy this first manifestation, being the synthesis or the aggregate of Universal Wisdom, Oeaohoo, the “Son of the Sun,” contains in himself the Seven Creative Hosts (Sephiroth), and is thus the essence of manifested Wisdom. “He who bathes in the Light of Oeaohoo will never be deceived by the Veil of Mâyâ.”

“Kwan-Shai-Yin” is identical with, and an equivalent of the Sanskrit Avalokiteshvara, and as such is an androgynous deity, like the Tetragrammaton and all the Logoi of antiquity. It is only by some sects in China that he is anthropomorphized, and represented with female attributes; under his female aspect becoming Kwan-Yin, the Goddess of Mercy, called the “Divine Voice.” [116](#) The latter is the patron deity of Tibet and of the island of Puto in China, where both deities have a number of monasteries. [117](#)

The higher gods of antiquity are all “Sons of the Mother” before they become “Sons of the Father.” The Logoi, like Jupiter or Zeus, son of Cronus-Saturn, “Infinite Time” (Kâla), in their origin were represented as male-female. Zeus is said to be the “beautiful virgin,” and Venus is made bearded. Apollo was originally bisexual, so is Brahmâ-Vâch in Manu and the Purânas. Osiris is interchangeable with Isis, and Horus is of both sexes. Finally in St. John's vision in Revelation, the Logos, who is now connected with Jesus, is hermaphrodite, for he is described as having female breasts. So also is Tetragrammaton, or Jehovah. But there are two Avalokiteshvaras in Esotericism; the First and the Second Logos.

No religious symbol can escape profanation and even derision in our days of politics and science. In Southern India the writer has seen a converted native making pûjâ with offerings before a statue of Jesus clad in woman's clothes and with a ring in its nose. On asking the meaning of this masquerade, we were answered that it was Jesu-Maria blended in one, and that it was done by the permission of the Padre, as the zealous convert had no money to purchase two statues, or “idols” as they, very properly, were called by a witness, another but a non-converted Hindû. Blasphemous this will appear to a dogmatic Christian, but the Theosophist and the Occultist must award the palm of logic to the converted Hindû. The esoteric Christos in the Gnôsis is, of course, sexless, but in exoteric Theology he is male and female.

(b) The “Dragon of Wisdom” is the One, the “Eka” or Saka. It is curious that Jehovah's name in Hebrew should also be One, Achad. “His name is Achad,” say the Rabbins. The Philologists ought to decide which of the two is derived from the other, linguistically and symbolically; surely, not the Sanskrit. The “One” and the “Dragon” are expressions used by the ancients in connection with their respective Logoi. Jehovah—esoterically Elohim—is also the Serpent or Dragon that tempted Eve; and the Dragon is an old glyph for the Astral Light (Primordial Principle), “which is the Wisdom of Chaos.” Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute All (Universal Perfection eternally), traces both through the course of natural evolution to pure Light condensing gradually into form, and hence becoming Matter or Evil. It was left with the early and ignorant Christian Fathers to degrade the philosophical and highly scientific idea of this

emblem into the absurd superstition called the “Devil.” They took this from the later Zoroastrians, who saw Devils or Evil in the Hindû Devas, and the word Evil has become by a double transmutation D'Evil (Diabolos, Diable, Diavolo, Teufel). But the Pagans have always shown a philosophical discrimination in their symbols. The primitive symbol of the serpent symbolized divine Wisdom and Perfection, and has always stood for psychical Regeneration and Immortality. Hence, Hermes calling the serpent the most spiritual of all beings; Moses, initiated into the Wisdom of Hermes, following suit in Genesis; the Gnostic Serpent with the seven vowels over its head, being the emblem of the Seven Hierarchies of the Septenary or Planetary Creators. Hence, also, the Hindû serpent Shesha or Ananta, the Infinite, a name of Vishnu, and his first Vâhana, or Vehicle, on the Primordial Waters. Like the Logoi and the Hierarchies of Powers, however, these serpents have to be distinguished one from the other. Shesha or Ananta, the “Couch of Vishnu,” is an allegorical abstraction, symbolizing infinite Time in Space, which contains the Germ and throws off periodically the efflorescence of this Germ, the Manifested Universe; whereas, the Gnostic Ophis contains the same triple symbolism in its seven vowels as the one, three and seven-syllabled Oeaoohoo of the archaic doctrine; i.e., the First Unmanifested Logos, the Second Manifested, the Triangle concreting into the Quaternary or Tetragrammaton, and the Rays of the latter on the material plane.

Yet they all made a difference between the good and the bad Serpent (the Astral Light of the Kabalists)—between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of Matter. For the Astral Light, or the Ether, of the ancient Pagans—the name Astral Light is quite modern—is Spirit-Matter. Beginning with the pure spiritual plane, it becomes grosser as it descends, until it becomes Mâyâ, or the tempting and deceitful Serpent on our plane.

Jesus accepted the serpent as a synonym of Wisdom, and this formed part of his teaching: “Be ye wise as serpents,” he says. “In the beginning, before Mother became Father-Mother, the Fiery Dragon moved in the Infinitudes alone.” [118](#) The Aitareya Brahmana calls the Earth Sarparâjni, the “Serpent Queen,” and the “Mother of all that moves.” Before our globe became egg-shaped (and the Universe also), “a long trail of cosmic dust [or fire-mist] moved and writhed like a serpent in Space.” The “Spirit of

God moving on Chaos” was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolizes not only eternity and infinitude, but also the globular shape of all the bodies formed within the Universe from that fiery mist. The Universe, as also the Earth and Man, serpent-like, periodically cast off their old skins, to assume new ones after a time of rest. The serpent is surely not a less graceful or a more unpoetical image than the caterpillar and chrysalis from which springs the butterfly, the Greek emblem of Psyche, the human soul! The Dragon was also the symbol of the Logos with the Egyptians, as with the Gnostics. In the Book of Hermes, Pymander, the oldest and the most spiritual of the Logoi of the Western Continent, appears to Hermes in the shape of a Fiery Dragon of “Light, Fire, and Flame.” Pymander, the “Thought Divine” personified, says: The Light is I, I am the Nous [the Mind or Manu], I am thy God, and I am far older than the human principle which escapes from the shadow [Darkness, or the concealed Deity]. I am the germ of thought, the resplendent Word, the Son of God. All that thus sees and hears in thee is the Verbum of the Master; it is the Thought [Mahat] which is God, the Father. [119](#) The celestial Ocean, the Æther,... is the Breath of the Father, the life-giving principle, the Mother, the Holy Spirit, ... for these are not separated, and their union is Life.

Here we find the unmistakable echo of the archaic Secret Doctrine, as now expounded. Only the latter does not place at the head of the Evolution of Life the “Father,” who comes third and is the “Son of the Mother,” but the “Eternal and Ceaseless Breath of the All.” Mahat (Understanding, Universal Mind, Thought, etc.), before it manifests itself as Brahmâ or Shiva, appears as Vishnu, says the Sânkhya Sâra. [120](#) Hence it has several aspects, just as the Logos has. Mahat is called the Lord, in the *Primary* Creation, and is, in this sense, Universal Cognition or Thought Divine; but, “that Mahat which was first produced is (afterwards) called Ego-ism, when it is born as (the feeling itself) ‘I,’ that is said to be the *Secondary* Creation.” [121](#) And the translator (an able and learned Brâhman, not a European Orientalist) explains in a foot-note, “i.e., when Mahat develops into the feeling of Self-Consciousness—I—then it assumes the name of Egoism,” which, translated into our Esoteric phraseology, means—when

Mahat is transformed into the human Manas (or even that of the finite gods), and becomes Aham-ship. Why it is called the Mahat of the *Secondary* Creation (or the *Ninth*, the Kaumâra in Vishnu Purâna), will be explained hereafter.

(c) The “Sea of Fire” is, then, the Super-Astral (i.e., Noumenal) Light, the first radiation from the Root Mûlaprakriti, Undifferentiated Cosmic Substance, which becomes Astral Matter. It is also called the “Fiery Serpent,” as above described. If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from macrocosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered. Thus in the Egyptian also as in the Indian Theogony there was a *Concealed* Deity, the One, and a creative, androgynous god; Shoo being the god of creation, and Osiris in his original primary form, the god “whose name is unknown.” [122](#)

All the Kabalists and Occultists, Eastern and Western, recognize (a) the identity of “Father-Mother” with Primordial Æther, or Âkâsha (Astral Light); and (b) its homogeneity before the evolution of the “Son,” cosmically Fohat, for it is Cosmic Electricity. “Fohat hardens and scatters the Seven Brothers”; [123](#) which means that the Primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. “There exists a universal *agent unique* of all forms and of life, that is called Od, Ob, and Aour, [124](#) active and passive, positive and negative, like day and night: it is the first light in Creation” (Éliphas Lévi)—the “first light” of the primordial Elohim, the Adam, “male and female,” or (scientifically) Electricity and Life.

The ancients represented it by a serpent, for “Fohat hisses as he glides hither and thither,” in zigzags. The Kabalah figures it with the Hebrew letter Teth, ט, whose symbol is the serpent which played such a prominent part in the Mysteries. Its universal value is nine, for it is the ninth letter of

the alphabet, and the ninth door of the fifty portals, or gateways, that lead to the concealed mysteries of being. It is the magical agent par excellence, and designates in Hermetic philosophy “Life infused into Primordial Matter,” the essence that composes all things, and the spirit that determines their form. But there are two secret Hermetical operations, one spiritual, the other material, correlative and for ever united. As Hermes says: Thou shalt separate the earth from the fire, the subtile from the solid ... that which ascends from earth to heaven and descends again from heaven to earth. It [the subtile light] is the strong force of every force, for it conquers every subtile thing and penetrates into every solid. Thus was the world formed.

It was not Zeno, the founder of the Stoics, alone, who taught that the Universe evolves, and its primary substance is transformed from the state of fire into that of air, then into that of water, etc. Heraclitus of Ephesus maintained that the one principle that underlies all phenomena in Nature is fire. The intelligence that moves the Universe is fire, and fire is intelligence. And while Anaximenes said the same of air, and Thales of Miletus (600 years b.c.) of water, the Esoteric Doctrine reconciles all these philosophers, by showing that though each was right, the system of none was complete.

8. Where was the Germ, and where was now Darkness? Where is the Spirit of the Flame that burns in thy Lamp, O Lanoo? The Germ is That, and That is Light, the White Brilliant Son of the Dark Hidden Father..

The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of Occult Philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question, he must be able to answer the second; while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of

Indian literature this Unrevealed Abstract Deity has no name. It is generally called “That” (Tad, in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations given—of course, only in Esoteric Philosophy—as the “Unfathomable Darkness,” the “Whirlwind,” etc., it is also called the “It of the Kâlahansa,” the “Kâla-ham-sa,” and even the “Kâli Hamsa” (Black Swan). Here the m and the n are convertible, and both sound like the nasal French an or am. As in the Hebrew so also in the Sanskrit many a mysterious sacred name conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa, or Hamsa, is just such a case. Hamsa is equal to “A-ham-sa”—three words meaning “I am He”; while divided in still another way it will read “So-ham,” “He [is] I.” In this single word is contained, for him who understands the language of wisdom, the universal mystery, the doctrine of the identity of man's essence with god-essence. Hence the glyph of, and the allegory about, Kâlahansa (or Hamsa), and the name given to Brahman (neuter), later on to the male Brahmâ, of Hamsa-vâhana, “he who uses the Hamsa as his vehicle.” The same word may be read “Kâlaham-sa,” or “I am I, in the eternity of time,” answering to the Biblical, or rather Zoroastrian, “I am that I am.” The same doctrine is found in the Kabalah, as witness the following extract from an unpublished MS. by Mr. S. Liddell McGregor Mathers, the learned Kabalist: The three pronouns, אני, אתה, הוא, Hua, Ateh, Ani—He, Thou, I—are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hua, “He,” is applied to the hidden and concealed Macroprosopus; Ateh, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking. (See Lesser Holy Assembly, 204 et seq.) It is to be noted that each of these names consists of three letters, of which the letter Aleph א, A, forms the conclusion of the first word Hua, and the commencement of Atah and Ani, as if it were the connecting link between them. But א is the symbol of the Unity and consequently of the unvarying Idea of the Divine operating through all these. But behind the א in the name Hua are the letters ו and ה, the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. And the numbers of these three words, Hua, Ateh, Ani, are 12, 406, and 61, which

are resumed in the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers which is a form of the exegetical rule of Temura.

It is useless to attempt to explain the mystery in full. Materialists and the men of Modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great Unit, the Logos, which is Itself the seven-vowelled sign, the Breath crystallized into the Word. [125](#) He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabalah, with the twelve zodiacal signs; and attribute, as we do, to each planet and to each constellation an influence which, in the words of Mr. Ely Star (a French astrologer), “is proper to it, beneficent or maleficent, and this, after the planetary spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity.” For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hansa (whether I, He, Goose or Swan) is an important symbol, representing, among other things, Divine Wisdom, Wisdom in Darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindû knows, is a fabulous bird which, when (in the allegory) given milk mixed with water for its food, separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention, in the Bhâgavata Purâna, of a certain caste named Hamsa or Hansa, which was the “one caste” par excellence; when far back in the mists of a forgotten past there was among the Hindûs only “One Veda, One Deity, One Caste.” There is also a range in the Himâlayas, described in the old books as being situated north of Mount Meru, called Hamsa, and connected with episodes pertaining to the history of religious mysteries and initiations. As to Kâlahansa being the supposed Vehicle of Brahmâ-Prajâpati, in the exoteric texts and translations of the Orientalists, it is quite a mistake. Brahman, the neuter, is called by them Kâla-hansa, and Brahmâ, the male, Hansa-vâhana, because, forsooth, “his

vehicle is a swan or goose.” [126](#) This is a purely exoteric gloss. Esoterically and logically, if Brahman, the infinite, is all that is described by the Orientalists, and, agreeably with the Vedântic texts, is an abstract deity, in no way characterized by the ascription of any human attributes, and at the same time it is maintained that he or it is called Kâlahansa—then how can it ever become the Vâhan of Brahmâ, the manifested finite god? It is quite the reverse. The “Swan or Goose” (Hansa) is the symbol of the male or temporary deity, Brahmâ, the emanation of the primordial Ray, which is made to serve as a Vâhan or Vehicle for the Divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of Darkness—for our human intellect, at any rate. It is Brahmâ, then, who is Kâlahansa, and the Ray, Hansa-vâhana.

As to the strange symbol thus chosen, it is equally suggestive; the true mystic significance being the idea of a Universal Matrix, figured by the Primordial Waters of the Deep, or the opening for the reception, and subsequently for the issuing, of that One Ray (the Logos) which contains in itself the other Seven Procreative Rays or Powers (the Logoi or Builders). Hence the choice by the Rosecroix of the aquatic fowl—whether swan or pelican [127](#)—with seven young ones, for a symbol, modified and adapted to the religion of every country. Ain Suph is called the “Fiery Soul of the Pelican” in the Book of Numbers. [128](#) Appearing with every Manvantara as Nârâyana, or Svâyambhuva, the Self-Existent, and penetrating into the Mundane Egg, it emerges from it at the end of the divine incubation as Brahmâ, or Prajâpati, the progenitor of the future Universe, into which he expands. He is Purusha (Spirit), but he is also Prakriti (Matter). Therefore it is only after separating itself into two halves—Brahmâ-Vâch (the female) and Brahmâ-Virâj (the male)—that the Prajâpati becomes the male Brahmâ.

9. Light is Cold Flame, and Flame is Fire, and Fire produces Heat, which yields Water—the Water of Life in the Great Mother. [129](#)

It must be remembered that the words “Light,” “Flame” and “Fire,” have been adopted by the translators from the vocabulary of the old “Fire Philosophers,” [130](#) in order to render more clearly the meaning of the archaic terms and symbols employed in the original. Otherwise they would

have remained entirely unintelligible to a European reader. To a student of the Occult, however, the above terms will be sufficiently clear.

All these—“Light,” “Flame,” “Cold,” “Fire,” “Heat,” “Water,” and “Water of Life”—are, on our plane, the progeny, or, as a modern Physicist would say, the correlations of Electricity. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of Fire—the creator, the preserver and the destroyer; of Light—the essence of our divine ancestors; of Flame—the soul of things. Electricity, the One Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at the lower; God and Devil, Good and Evil.

Now, why is Light called “Cold Flame”? In the order of Cosmic Evolution (as taught by the Occultist), the energy that actuates matter, after its first formation into atoms, is generated on our plane by Cosmic Heat; and before that period Cosmos, in the sense of dissociated matter, was not. The first Primordial Matter, eternal and coëval with Space, “which has neither a beginning nor an end, [is] neither hot nor cold, but is of its own special nature,” says the Commentary. Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested Hyle, which, in its absolutely latent aspect, is referred to as the “Cold Virgin,” and when awakened to life, as the “Mother.” The ancient Western cosmogonic myths state that at first there was only cold mist (the Father) and the prolific slime (the Mother, Ilus or Hyle), from which crept forth the Mundane Snake (Matter). [131](#) Primordial Matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but “a cool radiance, colourless, formless, tasteless, and devoid of every quality and aspect.” Even such are her First-born, the “Four Sons,” who “are One, and become Seven,”—the Entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal “Centres of Force,” or Atoms, that develop later into the great Cosmic “Elements,” now divided into the seventy or so sub-elements, known to Science. The four “Primal Natures” of the first Dhyân Chohans are the so-called (for want of better terms) Âkâshic, Ethereal, Watery and Fiery. They answer, in the terminology of practical Occultism, to the scientific definitions of gases, which—to convey a clear idea to both Occultists and laymen—may be defined as parahydrogenic, [132](#)

paraoxygenic, oxyhydrogenic, and ozonic, or perhaps nitrozonic; the latter forces, or gases (in Occultism, supersensuous, yet atomic substances), being the most effective and active when energizing on the plane of more grossly differentiated matter. These elements are both electro-positive and electro-negative. These and many more are probably the missing links of Chemistry. They are known by other names in Alchemy and to Occultists who practise phenomenal powers. It is by combining and recombining, or dissociating, the “Elements” in a certain way, by means of Astral Fire, that the greatest phenomena are produced.

10. Father-Mother spin a Web, whose upper end is fastened to Spirit, [133](#) the Light of the One Darkness, and the lower one to its shadowy end, Matter; [134](#) and this Web is the Universe spun out of the Two Substances made in One, which is Svabhâvat.

In the Mândukya Upanishad [135](#) it is written, “As a spider throws out and retracts its web, as herbs spring up in the ground ... so is the Universe derived from the undecaying one,” Brahmâ, for the “Germ of unknown Darkness,” is the material from which all evolves and develops, “as the web from the spider, as foam from the water,” etc. This is only graphic and true, if the term Brahmâ, the “Creator,” is derived from the root brih, to increase or expand. Brahmâ “expands,” and becomes the Universe woven out of his own substance.

The same idea has been beautifully expressed by Goethe, who says: Thus at the roaring loom of Time I ply, And weave for God the garment thou see'st Him by.

11. It [136](#) expands when the Breath of Fire [137](#) is upon it; It contracts when the Breath of the Mother [138](#) touches it. Then the Sons [139](#) dissociate and scatter, to return into their Mother's Bosom, at the end of the Great Day, and re-become one with her. When it [140](#) is cooling, it becomes radiant. Its Sons expand and contract through their own Selves and Hearts; they embrace Infinitude.

The expanding of the Universe, under the “Breath of Fire,” is very suggestive in the light of the fire-mist period, of which Modern Science speaks so much, and knows in reality so little.

Great heat breaks up the compound elements and resolves the heavenly bodies into their Primeval One Element, explains the Commentary.

“Once disintegrated into its primal constituent, by getting within the attraction and reach of a focus, or centre of heat [energy], of which many are carried about to and fro in space, a body, whether alive or dead, will be vapourized, and held in the ‘Bosom of the Mother,’ until Fohat, gathering a few of the clusters of Cosmic Matter [nebulæ], will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth.”

The expanding and contracting of the “Web” i.e., the world-stuff, or atoms—express here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean, of that which we may call the noumenon of Matter, emanated by Svabhâvat, which causes the universal vibration of atoms. But it is also suggestive of something else. It shows that the ancients were acquainted with that which is now the puzzle of many Scientists and especially of Astronomers—the cause of the first ignition of matter, or world-stuff, the paradox of the heat produced by refrigerative contraction, and other such cosmic riddles—for it points unmistakably to a knowledge by the ancients of such phenomena. “There is heat internal and heat external in every atom,” say the MSS. Commentaries, to which the writer has had access, “the Breath of the Father [Spirit], and the Breath [or Heat] of the Mother [Matter]”; and they give explanations which show that the modern theory of the extinction of the solar fires, by loss of heat through radiation, is erroneous. The assumption is false even on the Scientists' own admission. For, as Professor Newcomb [141](#) points out, “by losing heat a gaseous body contracts, and the heat generated by the contraction exceeds that which it had to lose in order to produce the contraction.” This paradox, that a body gets hotter, as the shrinking produced by its getting colder is greater, has led to long disputes. The surplus of heat, it is argued, is lost by radiation, and to assume that the temperature is not lowered *pari passu* with a decrease of volume under a constant pressure, is to set at naught the law of Charles. Contraction develops heat, it is true; but contraction (from cooling) is incapable of developing the whole amount of heat at any time existing in the mass, or even of maintaining a body at a constant temperature, etc. Professor Winchell tries to reconcile the paradox—only

a seeming one in fact, as J. Homer Lane [142](#) proved—by suggesting “something besides heat.” “May it not be,” he asks, “simply a repulsion among the molecules, which varies according to some law of the distance”? [143](#) But even this will be found irreconcilable, unless this “something besides heat” is ticketed “Causeless Heat,” the “Breath of Fire,” the all-creative Force *plus* Absolute Intelligence, which Physical Science is not likely to accept.

However it may be, the reading of this Stanza, notwithstanding its archaic phraseology, shows it to be more scientific than even Modern Science.

12. Then Svabhâvat sends Fohat to harden the Atoms. Each [144](#) is a part of the Web. [145](#) Reflecting the “Self-Existent Lord,” [146](#) like a Mirror, each becomes in turn a World. [147](#)

Fohat hardens the Atoms; i.e., by infusing energy into them, he scatters the “Atoms,” or Primordial Matter. “He scatters himself while scattering Matter into Atoms.”

It is through Fohat that the ideas of the Universal Mind are impressed upon Matter. Some faint idea of the nature of Fohat may be gathered from the appellation “Cosmic Electricity,” sometimes applied to it; but, in this case, to the commonly known properties of electricity, must be added others, including intelligence. It is of interest to note that Modern Science has come to the conclusion, that all cerebation and brain-activity are attended by electrical phenomena.

Stanza IV.

1. ... Listen, ye Sons of the Earth, to your Instructors—the Sons of the Fire (a). Learn there is neither first nor last; for all is One Number, issued from No-Number (b).

(a) The terms, the “Sons of the Fire,” the “Sons of the Fire-Mist,” and the like, require explanation. They are connected with a great primordial and universal mystery, and it is not easy to make it clear. There is a passage in the Bhagavadgîtâ, wherein Krishna, speaking symbolically and esoterically, says: I will state the times [conditions] ... at which devotees departing [from this life] do so never to return [be reborn], or to return [to incarnate again]. The fire, the flame, the day, the bright [lucky] fortnight, the six months of the northern solstice, departing [dying] ... in these, those who know the Brahman [Yogîs] go to the Brahman. Smoke, night, the dark [unlucky] fortnight, the six months of the southern solstice, (dying) in these, the devotee goes to the lunar light [or mansion, the Astral Light also] and returns [is reborn]. These two paths, bright and dark, are said to be eternal in this world [or Great Kalpa (Age)]. By the one (a man) goes never to return, by the other he comes back. [148](#)

Now these terms “fire,” “flame,” “day,” the “bright fortnight,” etc., “smoke,” “night,” and so on, leading only to the end of the Lunar Path, are incomprehensible without a knowledge of Esotericism. These are all *names of various deities* which preside over the cosmo-psychic Powers. We often speak of the Hierarchy of “Flames,” of the “Sons of Fire,” etc. Shankarâchârya, the greatest of the Esoteric Masters of India, says that Fire means a deity which presides over Time (Kâla). The able translator of the Bhagavadgîtâ, Kâshinâth Trimbak Telang, M.A., of Bombay, confesses he has “no clear notion of the meaning of these verses.” It seems quite clear, on the contrary, to him who knows the Occult doctrine. With these verses the mystic sense of the solar and lunar symbols are connected. The Pitris are Lunar Deities and our Ancestors, because they *created the physical man*. The Agnishvatta, the Kumâras (the Seven Mystic Sages), are Solar Deities, though they are Pitris also; and these are the “Fashioners

of the *Inner Man*.” They are “The Sons of Fire,” because they are the first Beings, called “Minds,” in the Secret Doctrine, evolved from Primordial Fire. “The Lord ... is a consuming fire.” [149](#) “The Lord shall be revealed ... with his mighty angels in flaming fire.” [150](#) The Holy Ghost descended on the Apostles as “cloven tongues like as of fire”; [151](#) Vishnu will return on Kalkî, the White Horse, as the last Avatâra, amid fire and flames; and Sosiosh will also descend on a White Horse in a “tornado of fire.” “And I saw heaven opened, and behold a white horse; and he that sat upon him ... and his name is called the Word of God,” [152](#) amid flaming Fire. Fire is Æther in its purest form, and hence is not regarded as matter, but is the unity of Æther—the second, manifested deity—in its universality. But there are two “Fires,” and a distinction is made between them in the Occult teachings. The first, or the purely *formless* and *invisible* Fire, concealed in the *Central Spiritual Sun*, is spoken of as Triple (metaphysically); while the Fire of the Manifested Cosmos is Septenary, throughout both the Universe and our Solar System. “The fire of knowledge burns up all action on the plane of illusion,” says the Commentary. “Therefore, those who have acquired it and are emancipated, are called ‘Fires’.” Speaking of the *seven* senses, symbolized as Hotris, or Priests, Nârada says in Anugitâ: “Thus these seven [senses, smell and taste, and colour, and sound, etc.,] are the causes of emancipation”; and the translator adds: “It is from these seven from which the Self is to be emancipated. ‘I’ [in the sentence, ‘I am ... devoid of qualities’] must mean the Self, not the Brâhmana who speaks.” [153](#)

(b) The expression, “all is One Number, issued from No-Number,” relates again to that universal and philosophical tenet just explained in the commentary on Shloka 4 of Stanza III. That which is absolute, is of course No-Number; but in its later significance it has an application both in Space and in Time. It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can be thought of except as part of a whole: the total aggregate being the One Manifested Universe that issues from the Unmanifested or Absolute—called Non-Being, or “No-Number,” to distinguish it from Being, or the “One Number.”

2. Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learnt from our Fathers....

This is explained in Book II, and the term, “Primordial Flame,” corroborates what is said in the first paragraph of the preceding commentary on Stanza IV.

The distinction between the “Primordial” and the subsequent Seven Builders is that the former are the Ray and direct emanation of the first “Sacred Four,” the Tetraktys, that is, the eternally Self-Existent One—eternal in *essence* note well, not in manifestation, and distinct from the Universal One. Latent, during Pralaya, and active, during Manvantara, the “Primordial” proceed from “Father-Mother” (Spirit-Hyle, or Ilus); whereas the other Manifested Quaternary and the Seven proceed from the Mother alone. It is the latter who is the immaculate Virgin-Mother, who is overshadowed, not impregnated, by the Universal Mystery—when she emerges from her state of Laya, or undifferentiated condition. In reality, they are, of course, all one; but their aspects on the various planes of Being are different.

The first Primordial are the highest Beings on the Scale of Existence. They are the Archangels of Christianity, those who refuse to create or rather to multiply—as did Michael in the latter system, and as did the eldest “Mind-born Sons” of Brahmâ (Vedhâs).

3. From the Effulgency of Light—the Ray of the Ever-Darkness—sprang in Space the reawakened Energies; [154](#) the One from the Egg, the Six, and the Five (a). Then the Three, the One, the Four, the One, the Five—the Twice Seven, the Sum Total (b). And these are the Essences, the Flames, the Elements, the Builders, the Numbers (c), the Arûpa, [155](#) the Rûpa, [156](#) and the Force, or Divine Man—the Sum Total. And from the Divine Man emanated the Forms, the Sparks, the Sacred Animals (d), and the Messengers of the Sacred Fathers [157](#) within the Holy Four. [158](#)

(a) This relates to the Sacred Science of the Numerals; so sacred, indeed, and so important in the study of Occultism that the subject can hardly be skimmed, even in such a large work as the present. It is on the Hierarchies and the correct numbers of these Beings—invisible (to us) except upon very rare occasions—that the mystery of the whole Universe is built. The

Kumâras, for instance, are called the “Four”—though in reality seven in number—because Sanaka, Sananda, Sanâtana and Sanatkumâra are the chief Vaidhâtra (their patronymic name), who sprang from the “four-fold mystery.” To make the whole clearer, we have to turn for our illustrations to tenets more familiar to some of our readers, namely the Brâhmanical.

According to Manu, Hiranyagarbha is Brahmâ, the first *male*, formed by the undiscernible Causeless Cause, in a “Golden Egg resplendent as the Sun,” as states the Hindû Classical Dictionary; Hiranyagarbha meaning the Golden, or rather the Effulgent, Womb or Egg. The meaning tallies awkwardly with the epithet “male.” Surely the esoteric meaning of the sentence is clear enough! In the Rig Veda it is said—“That, the one Lord of all beings ... the one animating principle of gods and men,” arose, in the beginning, in the Golden Womb, Hiranyagarbha—which is the Mundane Egg, or Sphere of our Universe. That Being is surely androgynous, and the allegory of Brahmâ separating into two, and creating in one of his halves (the female Vâch) himself as Virâj, is a proof of it.

“The One from the Egg, the Six and the Five,” give the number 1065, the value of the First-born (later on the male and female Brahmâ-Prajâpati), who answers to the numbers 7, and 14, and 21 respectively. The Prajâpati, like the Sephiroth are only seven, including the synthetic Sephira of the Triad from which they spring. Thus from Hiranyagarbha, or Prajâpati, the Triune (the primeval Vedic Trimûrti, Agni, Vâyu, and Sûrya), emanate the other seven, or again ten, if we separate the first three which exist in one, and one in three; all, moreover, being comprehended within that one “Supreme,” Parama, called Guhya or “Secret,” and Sarvâtman, the “Super-Soul.” “The seven Lords of Being lie concealed in Sarvâtman like thoughts in one brain.” So with the Sephiroth. They are either seven when counting from the upper Triad, headed by Kether, or ten—exoterically. In the Mahâbhârata, the Prajâpati are 21 in number, or ten, six, and five (1065), thrice seven. [159](#)

(b) “The Three, the One, the Four, the One, the Five,” in their total—Twice Seven, represent 31415—the numerical Hierarchy of the Dhyân Chohans of various orders, and of the inner or circumscribed world. [160](#) Placed on the boundary of the great Circle, “Pass Not”—called also the Dhyânipâsha, the “Rope of the Angels,” the “Rope” that hedges off the

phenomenal from the noumenal Cosmos, which does not fall within the range of our present objective consciousness—this number, when not enlarged by permutation and expansion, is ever 31415, anagrammatically and Kabalistically, being both the number of the Circle and the mystic Svastika, the “Twice Seven” once more; for whatever way the two sets of figures are counted, when added separately, one figure after another, whether crossways from right, or from left, they will always yield fourteen. Mathematically they represent the well-known mathematical formula, that the ratio of the diameter of a circle to the circumference is as 1 to 3.1415, or the value of π (pi), as it is called. This set of figures must have the same meaning, since the 1:314,159 and again 1:3.1415927 are worked out in the secret calculations to express the various cycles and ages of the “First-born,” or 311,040,000,000,000 with fractions, and yield the same 1.3415 by a process we are not concerned with at present. And it may be shown that Mr. Ralston Skinner, the author of *The Source of Measures*, reads the Hebrew word Alhim in the same number values—by omitting, as said, the ciphers, and by permutation—13514: since א (a) is 1; ל (l) is 3 (30); ה (h) is 5; י (i) is 1 (10); and מ (m) is 4 (40); and anagrammatically—31415, as explained by him.

Thus, while in the metaphysical world, the Circle with the one central Point in it has no number, and is called Anupâdaka—parentless and numberless, for it can fall under no calculation; in the manifested world, the Mundane Egg or Circle is circumscribed within the groups called the Line, the Triangle, the Pentagram, the second Line and the Square (or 13514); and when the Point has generated a Line, and thus becomes a diameter which stands for the androgynous Logos, then the figures become 31415, or a triangle, a line, a square, a second line, and a pentagram. “When the Son separates from the Mother he becomes the Father,” the diameter standing for Nature, or the feminine principle. Therefore it is said: “In the World of Being, the One Point fructifies the Line, the Virgin Matrix of Kosmos [the egg-shaped zero], and the immaculate Mother gives birth to the Form that combines all forms.” Prajâpati is called the first procreating male, and “his mother's husband.” [161](#) This gives the keynote to all the later “Divine Sons” from “Immaculate Mothers.” It is strongly corroborated by the significant fact that Anna, the name of the Mother of the Virgin Mary, now represented by the Roman Catholic

Church as having given birth to her daughter in an immaculate way (“Mary conceived without sin”), is derived from the Chaldean Ana, Heaven, or Astral Light, Anima Mundi; whence Anaitia, Devî-Durgâ, the wife of Shiva, is also called Annapurna, and Kanyâ, the Virgin; Umâ-Kanyâ being her esoteric name, and meaning the “Virgin of Light,” Astral Light in one of its multitudinous aspects.

(c) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Âdityas; the Dânavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the Kabalah and Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be now also found even in the Christian Hierarchy of divine and celestial Powers. All those Thrones and Dominions, Virtues and Principalities, Cherubs, Seraphs and Demons, the various denizens of the Sidereal World, are the modern copies of archaic prototypes. The very symbolism in their names, when transliterated and arranged, in Greek and Latin, are sufficient to show it, as will be proved in several cases further on.

(d) The “Sacred Animals” are found in the Bible as well as in the Kabalah, and they have their meaning—a very profound one, too—on the page of the origins of Life. In the Sepher Jetzirah it is stated that: “God engraved in the Holy Four the Throne of his Glory, the Auphanim [the Wheels or World-Spheres], the Seraphim, and the Sacred Animals, as Ministering Angels, and from these [Air, Water, and Fire or Ether] he formed his habitation.”

The following is the literal translation from the IXth and Xth Sections: Ten numbers without what? One: the Spirit of the living God ... who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Air out of Spirit. He designed and hewed therewith twenty-two letters of foundation, three mothers, and seven double and twelve single, and one Spirit out of them. Three: Water out of Spirit; he designed and hewed with them the barren and the void, mud and earth. He designed them as a flower-bed, hewed them as a wall, covered them as a paving. Four: Fire out of Water. He designed and hewed therewith the throne of glory and the wheels, and the seraphim and the holy animals as ministering angels, and

of the three He founded his dwelling, as it is said, He makes his angels spirits, and his servants fiery flames!

The words “founded his dwelling” show clearly that in the Kabalah, as in India, the Deity was considered as the Universe, and was not, in his origin, the extra-cosmic God he now is.

Thus was the world made “through Three Seraphim—Sepher, Saphar, and Sipur,” or “through Number, Numbers, and Numbered.” With the astronomical key, these “Sacred Animals” become the signs of the Zodiac.

4. This was the Army of the Voice, the Divine Mother of the Seven. The Sparks of the Seven are subject to, and the servants of, the First, the Second, the Third, the Fourth, the Fifth, the Sixth, and the Seventh of the Seven (a). These [162](#) are called Spheres, Triangles, Cubes, Lines and Modellers; for thus stands the Eternal Nidâna—the Oi-Ha-Hou (b). [163](#)

(a) This Shloka gives again a brief analysis of the Hierarchies of the Dhyân Chohans, called Devas (Gods) in India, or the Conscious Intelligent Powers in Nature. To this Hierarchy correspond the actual types into which Humanity may be divided; for Humanity, as a whole, is in reality a materialized, though as yet imperfect, expression thereof. The “Army of the Voice” is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the Cause—Divine Thought. As beautifully expressed by P. Christian, the learned author of *Histoire de la Magie* and *L'Homme Rouge des Tuileries*, the words spoken by, as well as the name of, every individual largely determine his future fate. Why? Because: When our soul [mind] creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

The sign expresses the thing: the thing is the [hidden or occult] virtue of the sign.

To pronounce a word is to evoke a thought, and make it present: the magnetic potency of human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being [an Entity], but to place it under, and condemn it through the

emission of the Word [Verbum] to the influence of, one or more Occult potencies. Things are, for every one of us, that which it [the Word] makes them while naming them. The Word [Verbum] or the speech of every man is, quite unconsciously to himself, a *blessing* or a *curse* ; this is why our present ignorance about the properties and attributes of the *idea* , as well as about the attributes and properties of *matter* , is often fatal to us.

Yes, names [and words] are either *beneficent* or *maleficent* ; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the *letters* which compose them, and the *numbers* correlative to these letters.

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its *rationale* : it is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (magical rather than religious invocations, esoterically) are chanted by the Brâhmans, and so are the rest of the Vedas and other Scriptures.

The “Army of the Voice” is the prototype of the “Host of the Logos,” or the “Word,” of the Sepher Jetzirah, called in the Secret Doctrine the “One Number issued from No-Number”—the One Eternal Principle. The Esoteric Theogony begins with the One Manifested (therefore not eternal in its presence and being, if eternal in its essence), the Number of the Numbers and Numbered—the latter proceeding from the Voice, the feminine Vâch, “of the hundred forms,” Shatarûpâ, or Nature. It is from this Number, 10, or Creative Nature, the Mother (the Occult cypher, or “0,” ever procreating and multiplying in union with the unit “1,” or the Spirit of Life), that the whole Universe proceeds.

In the Anugîtâ, [164](#) a conversation is given between a Brâhmâna and his wife on the origin of Speech and its Occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brâhmâna tells her that the Apâna (*inspirational breath*) becoming lord, changes that intelligence, which does not understand

Speech or Words, into the state of Apâna, and thus opens the Mind. Thereupon he tells her a story, a dialogue between Speech and Mind. Both went to the Self of Being (i.e., to the individual Higher Self, as Nîlakantha thinks; to Prajâpati, according to the commentator Arjuna Mishra), and asked him to destroy their doubts, and decide which of them preceded and was superior to the other. To this the Lord said: “Mind (is superior).” But Speech answered the Self of Being, by saying: “I verily yield (you) your desires,” meaning that by Speech he acquired what he desired. Thereupon again, the Self told her that there are two Minds, the “movable” and the “immovable.” “The immovable is with me,” he said, “the movable is in your dominion” (i.e. of Speech), on the plane of matter. “To that you are superior.”

But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O Sarasvatî! you shall never speak after (hard) exhalation. The goddess Speech [Sarasvatî, a later form or aspect of Vâch, the goddess also of secret learning, or Esoteric Wisdom], verily, dwelt always between the Prâna and the Apâna. But, O noble one! going with the Apâna wind [vital air], though impelled, ... without the Prâna [expirational breath], she ran up to Prajâpati [Brahmâ], saying, “Be pleased, O venerable sir!” Then the Prâna appeared again nourishing Speech. And, therefore, Speech never speaks after (hard) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech)... The (Speech) which is produced in the body by means of the Prâna, and which then goes [is transformed] into Apâna and then becoming assimilated with the Udâna [physical organs of Speech] ... then finally dwells in the Samâna [“at the navel in the form of sound, as the material cause of all words,” says Arjuna Mishra]. So Speech formerly spoke. Hence the Mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable.

The above allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things, perceptible only to the spiritual mind (the sixth sense), and which cannot be expressed by “noisy” or uttered speech. This chapter of Anugâtâ explains, says Arjuna Mishra, Prânâyâma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of, the two higher senses (of which there are

seven, as will be shown), pertains rather to the lower Yoga. The Hatha so called was and still is discountenanced by the Arhats. It is injurious to the health, and alone can never develop into Râja Yoga. This story is quoted to show how inseparably connected in the metaphysics of old, are intelligent beings, or rather “intelligences,” with every sense or function, whether physical or mental. The Occult claim that there are seven senses in man, and in nature, as there are seven states of consciousness, is corroborated in the same work, Chapter vii, on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the “vital winds” or breath). The Brâhmana, speaking of the institution of the seven sacrificial Priests (Hotris), says: “The nose and the eye, and the tongue, and the skin and the ear as the fifth [or smell, sight, taste, touch, and hearing], mind and understanding are the seven sacrificial priests separately stationed,” which “dwelling in a minute space (still) do not perceive each other,” on this sensuous plane, none of them except mind. For mind says: “The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements [i.e., senses]. Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves.”

[165](#)

This, of course, only with regard to *mind on the sensuous plane*. Spiritual Mind, the upper portion or aspect of the *impersonal* Manas, takes no cognizance of the senses in physical man. How well the ancients were acquainted with the correlation of forces, and all the recently discovered phenomena of mental and physical faculties and functions, and with many more mysteries also—may be found in reading Chapters vii and viii of this priceless work in philosophy and mystic learning. See the quarrel of the senses about their respective superiority and their taking the Brahman, the Lord of all creatures, for their arbiter. “You are all greatest and not greatest [or superior to objects, as Arjuna Mishra says, none being independent of the other]. You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving [life-wind or breath, the *yoga-inhalation*, so called, which is the breath of the *One* or Higher Self]. That one is my own Self, accumulated in numerous (forms).”

This Breath, Voice, Self or Wind (Pneuma?), is the Synthesis of the Seven Senses, *noumenally* all minor deities, and esoterically—the Septenary and the “Army of the Voice.”

(b) Next we see Cosmic Matter scattering and forming itself into Elements; grouped into the mystic Four within the fifth Element—Ether, the “lining” of Âkâsha, the Anima Mundi, or Mother of Cosmos. “Dots, Lines, Triangles, Cubes, Circles” and finally “Spheres”—why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements, and in which also there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature. [166](#) That which seems rest is only the change of one form into another, the change of substance going hand in hand with that of form—so at least we are taught in Occult physics, which thus seem to have anticipated the discovery of the “conservation of matter” by a considerable time. Says the ancient Commentary [167](#) to Stanza IV: The Mother is the fiery Fish of Life. She scatters her Spawn and the Breath [Motion] heats and quickens it. The Grains [of Spawn] are soon attracted to each other and form the Curds in the Ocean [of Space]. The larger lumps coalesce and receive new Spawn—in fiery Dots, Triangles and Cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, Law No. ——— comes into operation. Motion [the Breath] becomes the Whirlwind and sets them into rotation. [168](#)

5. The Oi-Ha-Hou, which is Darkness, the Boundless, or the No-Number, Âdi-Nidâna Svabhâvat, the [circle]: [169](#)

I. The Âdi-Sanat, the Number, for he is One (a).

II. The Voice of the Word, Svabhâvat, the Numbers, for he is One and Nine. [170](#)

III. The “Formless Square”. [171](#)

And these Three, enclosed within the [circle], [172](#) are the Sacred Four; and the Ten are the Arûpa [173](#) Universe (b). Then come the Sons, the Seven Fighters, the One, the Eighth left out, and his Breath which is the Light-Maker (c). [174](#)

(a) “Âdi-Sanat,” translated literally, is the First or “Primeval Ancient,” a name which identifies the Kabalistic “Ancient of Days” and the “Holy Aged” (Sephira and Adam Kadmon) with Brahmâ, the Creator, called also Sanat among his other names and titles.

“Svabhâvat” is the mystic Essence, the plastic Root of physical Nature—“Numbers” when manifested; the “Number,” in its Unity of Substance, on the highest plane. The name is of Buddhist use and a synonym for the four-fold Anima Mundi, the Kabalistic Archetypal World, from whence proceed the Creative, Formative, and Material Worlds; and the Scintillæ or Sparks—the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents—Rishis and Pitris with the Hindûs, Angels with the Jews and Christians, Gods with the Ancients in general.

(b) “[circle].” This means that the “Boundless Circle,” the zero, becomes a number, only when one of the other nine figures precedes it, and thus manifests its value and potency; the “Word” or Logos, in union with “Voice” and Spirit [175](#) (the expression and source of Consciousness), standing for the nine figures, and thus forming, with the cypher, the Decad which contains in itself all the Universe. The Triad forms the Tetraktys, or “Sacred Four,” within the Circle, the Square within the Circle being the most potent of all the magical figures.

(c) The “One Rejected” is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, the “Boundless” or Infinite Space—translated by Prof. Max Müller, “the visible infinite, visible by the naked eye (!!); the endless expanse beyond the earth, beyond the clouds, beyond the sky”—is the equivalent of “Mother-Space,” coëval with “Darkness.” She is very properly called the “Mother of the Gods,” Deva-Mâtri, as it is from her cosmic matrix that all the heavenly bodies of our system were born—sun and planets. Thus she is described, allegorically, in this wise: “Eight sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth,

Mârttânda,” our sun. The seven sons called the Adityas are, cosmically or astronomically, the seven planets; and the sun being excluded from their number shows plainly that the Hindûs may have known, and in fact knew, of a seventh planet, without calling it Uranus. [176](#) But esoterically and theologically, so to say, the Adityas, in their primitive most ancient meanings, are the eight, and twelve great gods of the Hindû Pantheon. “The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats,” says an old proverb; “their dwellings” standing here for the planets. The ancient Commentary gives the following allegory and explains it: Eight houses were built by Mother: eight houses for her eight Divine Sons; four large and four small ones. Eight brilliant Suns, according to their age and merits. Bal-i-lu [Mârttânda] was not satisfied, though his house was the largest. He began [to work] as the huge elephants do. He breathed [drew in] into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom. [177](#) They were not robbed [affected], and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her kingdom, from whence he could not move. [Since then] he [only] watches and threatens. He pursues them, turning slowly round himself; they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses. [178](#) From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him.

Thus the “Rejected Son” being our Sun, evidently, as shown above, the “Son-Suns” refer not only to our planets but to the heavenly bodies in general. Sûrya, himself only a reflection of the Central Spiritual Sun, is the prototype of all those bodies that evolved after him. In the Vedas he is called Loka-Chakshuh, the “Eye of the World” (our planetary world), and he is one of the three chief deities. He is called indifferently the Son of Dyaus or of Aditi, because no distinction is made with reference to, or scope allowed for, the esoteric meaning. Thus he is depicted as drawn by seven horses, and by one horse with seven heads; the former referring to his seven planets, the latter to their one common origin from the One Cosmic Element. This “One Element” is called figuratively “Fire.” The Vedas teach that “fire verily is all the deities.” [179](#)

The meaning of the allegory is plain, for we have both the Dzyan Commentary and Modern Science to explain it, though the two differ in more than one particular. The Occult Doctrine rejects the hypothesis born of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, of this our visible Sun, at any rate. The first condensation of cosmic matter of course took place about a central nucleus, its parent Sun; but our Sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger "brother" therefore, not their "father." The eight Adityas, the "gods," are all formed from the eternal substance (cometary matter [180](#)—the Mother), or the "world-stuff," which is both the fifth and the sixth Cosmic Principle, the Upâdhi, or Basis, of the Universal Soul, just as in man, the Microcosm, Manas [181](#) is the Upâdhi of Buddhi. [182](#)

There is a whole poem on the pregenetic battles fought by the growing planets before the final formation of Cosmos, thus accounting for the seemingly disturbed position of the systems of several planets; the plane of the satellites of some (of Neptune and Uranus, for instance, of which the ancients knew nothing, it is said) being tilted over, thus giving them an appearance of retrograde motion. These planets are called the Warriors, the Architects, and are accepted by the Roman Church as the leaders of the heavenly Hosts, thus showing the same traditions. Having evolved from Cosmic Space, the Sun, we are taught—before the final formation of the primaries and the annulation of the planetary nebulae—drew into the depths of his mass all the cosmic vitality he could, threatening to engulf his weaker "Brothers," before the law of attraction and repulsion was finally adjusted; after which, he began feeding on "the Mother's refuse and sweat"; in other words, on those portions of Æther (the "Breath of the Universal Soul"), of the existence and constitution of which Science is as yet absolutely ignorant. As a theory of this kind has been propounded by Sir William Grove, [183](#) who theorizes that the systems "are gradually changing by atmospheric additions or subtractions, or by accretions and diminutions arising from nebular substance," and again that "the sun may condense gaseous matter as it travels in space, and so heat may be produced"—the archaic teaching seems scientific enough, even in this age. [184](#) Mr. W. Mattieu Williams suggested that the diffused matter or Ether, which is the recipient of the heat radiations of the Universe, is thereby

drawn into the depths of the solar mass; expelling thence the previously condensed and thermally exhausted Ether, it becomes compressed and gives up its heat, to be in turn itself driven out in a rarefied and cooled state, to absorb a fresh supply of heat, which he supposes to be in this way taken up by the Ether, and again concentrated and redistributed by the Suns of the Universe.

This is about as close an approximation to the Occult teachings as Science ever imagined; for Occultism explains it by the “dead breath,” given back by Mârttânda, and his feeding on the “sweat and refuse” of “Mother Space.” What could affect Neptune, [185](#) Saturn and Jupiter, but little, would have killed such comparatively small “Houses” as Mercury, Venus and Mars. As Uranus was not known before the end of the eighteenth century, the name of the fourth planet mentioned in the allegory must remain to us, so far, a mystery.

The “Breath” of all the “Seven” is said to be Bhâskara, the Light-Maker, because they (the planets) were all comets and suns in their origin. They evolve into manvantaric life from Primeval Chaos (now the noumenon of irresolvable nebulæ), by aggregation and accumulation of the primary differentiations of eternal Matter, according to the beautiful expression in the Commentary, “Thus the Sons of Light clothed themselves in the fabric of Darkness.” They are called allegorically the “Heavenly Snails,” on account of their (to us) formless Intelligences inhabiting unseen their starry and planetary homes, and so to speak, carrying them, as the snails do, along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets was, as we see, inculcated by the archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the “Breath”), Attraction and Repulsion—the three great factors of Motion—are the conditions under which all the members of this primitive family are born, develop, and die; to be reborn after a Night of Brahmâ, during which eternal Matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern Physicist. Centres of Forces at first, the invisible Sparks, or primordial Atoms, differentiate into Molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one “Whirlwind” (or Motion) finally giving the impulse to the

form, and the initial motion, regulated and sustained by the never-resting “Breaths”—the Dhyân Chohans.

6. ... Then the Second Seven, who are the Lipika, produced by the Three. [186](#) The Rejected Son is One. The “Son-Suns” are countless.

The “Lipika,” from the word lipi, “writing,” means literally the “Scribes.” [187](#) Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders, or Annalists, who impress on the (to us) invisible tablets of the Astral Light, “the great picture-gallery of eternity”—a faithful record of every act, and even thought, of man; of all that was, is, or ever will be, in the phenomenal Universe. As said in *Isis Unveiled*, this divine and unseen canvas is the Book of Life. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the “Builders” reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognize in the Seven “Planetary Spirits,” or the “Spirits of the Stars”; and thus it is they who are the direct amanuenses of the Eternal Ideation—or, as Plato calls it, the “Divine Thought.” The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. As Dr. Draper says: A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes.... The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of our acts, silhouettes of whatever we have done. [188](#)

Drs. Jevons and Babbage believe that every thought displaces the particles of the brain and, setting them in motion, scatters them throughout the universe: they also think that “each particle of the existing matter must be a register of all that has happened.” [189](#) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

The forty “Assessors,” who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand as parallels, were not the Egyptian gods so little understood in their esoteric meaning. The Hindû Chitragupta who reads out the account of every Soul's life from his register, called Agra-Sandhânî; the Assessors who read theirs from the Heart of the Defunct, which becomes an open book before either Yama, Minos, Osiris, or Karma—are all so many copies of, and variants from, the Lipika and their Astral Records. Nevertheless, the Lipika are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man, and the birth of every child, whose life is already traced in the Astral Light—not fatalistically, but only because the Future, like the Past, is ever alive in the Present—they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern professors of Astrology: Now that photography has revealed to us the chemical influence of the sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain—virgin of any impression—in a definite manner and according to the presence on the zenith of such or another zodiacal constellation. [190](#)

Stanza V.

1. The Primordial Seven, the First Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind.

This is, perhaps, the most difficult of all the Stanzas to explain. Its language is comprehensible only to him who is thoroughly versed in Eastern allegory, and its purposely obscure phraseology. The question will surely be asked: Do the Occultists believe in all these “Builders,” “Lipika,” and “Sons of Light,” as Entities, or are they merely imagery? To this the answer is given as plainly: After due allowance for the imagery of personified Powers, we must admit the existence of these Entities, if we would not reject the existence of Spiritual Humanity within physical mankind. For the hosts of these Sons of Light, the Mind-born Sons of the first manifested Ray of the Unknown All, are the very root of Spiritual Man. Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—a fresh supply of these pouring in daily, since “Adam”—we have to admit the Occult teachings. This will be explained in its place. Let us see, now, what may be the meaning of this Occult Stanza.

The Doctrine teaches that, in order to become a divine, fully conscious God—aye, even the highest—the Spiritual Primeval Intelligences must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, i.e., to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, ever since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth, when he said, that the Unconscious evolved the Universe only “in the hope of attaining clear self-consciousness,” in other words, of becoming Man; for this is also the secret meaning of the oft recurring Purânic phrase, of Brahmâ being constantly “moved by the

desire to create.” This explains also the hidden Kabalistic meaning of the saying: “The Breath becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god.” The Mind-born Sons, the Rishis, the Builders, etc., were all Men—of whatever forms and shapes—in other worlds and in preceding Manvantaras.

This subject being so very mystical, it is most difficult to explain it in all its details and bearings; for the whole mystery of evolutionary creation is contained therein. A sentence or two in the Shloka vividly recalls to mind similar sentences in the Kabalah and the phraseology of the King Psalmist. [191](#) Both, when speaking of God, show him making the wind his messenger and his “ministers a flaming fire.” But in the Esoteric Doctrine it is used figuratively. The “Fiery Whirl-wind” is the incandescent cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the “Creative Forces.” Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for itself. It is an atom and an angel* .

In this connection it should be noted that one of the luminaries of the modern Evolutionist School, Mr. A. R. Wallace, when discussing the inadequacy of “natural selection” as the sole factor in the development of physical man, practically concedes the whole point here discussed. He holds that the evolution of man was directed and furthered by superior Intelligences, whose agency is a necessary factor in the scheme of Nature. But once the operation of these Intelligences is admitted in one place, it is only a logical deduction to extend it still further. No hard and fast line can be drawn.

2. They make of him the Messenger of their Will (a). The Dzyu becomes Fohat: the swift Son of the Divine Sons, whose Sons are the Lipika, [192](#) runs circular errands. Fohat is the Steed, and the Thought is the Rider. [193](#) He passes like lightning through the fiery clouds [194](#) (b); takes Three, and Five, and Seven Strides through the Seven Regions above, and the Seven below. [195](#) He lifts his Voice, and calls the innumerable Sparks, [196](#) and joins them together (c).

(a) This shows the “Primordial Seven” using for their Vehicle, (Vâhana, or the manifested subject which becomes the symbol of the Power directing it) Fohat, called in consequence, the “Messenger of their Will”—the “Fiery Whirlwind.”

(b) “Dzyu becomes Fohat”—the expression itself shows it. Dzyu is the one Real (Magical) Knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyâni-Buddhas.

As the reader is supposed not to be acquainted with the Dhyâni-Buddhas, it is as well to say at once that, *according to the Orientalists*, there are five Dhyânîs who are the Celestial Buddhas, of whom the Human Buddhas are the manifestations in the world of form and matter. Esoterically, however, the Dhyâni-Buddhas are seven, of whom five only have hitherto manifested, [197](#) and two are to come in the Sixth and Seventh Root-Races. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype. So, for instance, Amitâbha is the Dhyâni-Buddha of Gautama Shâkyamuni, manifesting through him whenever this great Soul incarnates on earth as He did in Tzonkha-pa. [198](#) As the synthesis of the seven Dhyâni-Buddhas, Avalokiteshvara was the first Buddha (the Logos), and Amitâbha is the inner “God” of Gautama, who, in China, is called Amida (Buddha). They are, as Prof. Rhys Davids correctly states, “the glorious counterparts in the mystic world, free from the debasing conditions of this material life,” of every earthly mortal Buddha—the liberated Mânushi-Buddhas appointed to govern the Earth in this Round. They are the “Buddhas of Contemplation,” and are all Anupâdaka (parentless), i.e., self-born of the divine essence. The exoteric teaching—which says that every Dhyâni-Buddha has the faculty of creating from himself an equally celestial son, a Dhyâni-Bodhisattva, who, after the decease of the Mânushi-Buddha, has to carry out the work of the latter—rests on the fact that, owing to the highest Initiation performed by one overshadowed by the “Spirit of Buddha”—who is credited by the Orientalists with having created the five Dhyâni-

Buddhas!—a candidate becomes virtually a Bodhisattva, created such by the High Initiator.

(c) Fohat, being one of the most, if not the most important character in Esoteric cosmogony, should be minutely described. As in the oldest Grecian cosmogony, which differed widely from the later mythology, Eros is the third person in the primeval trinity, Chaos, Gæa, Eros—answering to the Kabalistic Trinity, Ain Suph, the Boundless All (for Chaos is Space, from $\chi\alpha\acute{\iota}\nu\omega$, to open wide, to be void), Shekinah and the Ancient of Days, or the Holy Ghost—so Fohat is one thing in the yet Unmanifested Universe, and another in the phenomenal and Cosmic World. In the latter, he is that occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law. But in the Unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or Love. Fohat has naught to do with Cosmos yet, since Cosmos is not born, and the Gods still sleep in the bosom of “Father-Mother.” He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative Power, in virtue of whose action the Noumenon of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative Ray. When the “Divine Son” breaks forth, then Fohat becomes the propelling force, the active Power which causes the One to become Two and Three—on the cosmic plane of manifestation. The triple One differentiates into the Many, and then Fohat is transformed into that force which brings together the elemental atoms, and makes them aggregate and combine. We find an echo of this primeval teaching in early Greek mythology. Erebus and Nux are born out of Chaos, and, under the action of Eros, give birth in their turn to Æther and Hemera, the light of the superior and the light of the inferior, or terrestrial, regions. Darkness generates light. Compare in the Purânas Brahmâ's Will or “Desire” to create; and in the Phœnician cosmogony of Sanchuniathon the doctrine that Desire, $\pi\acute{o}\theta\omicron\varsigma$, is the principle of creation.

Fohat is closely related to the “One Life.” From the Unknown One, the Infinite Totality, the Manifested One, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurge or the Creative Logos of the Western Kabalists, and the Four-faced Brahmâ of the Hindû religion. In its totality,

viewed, in the Esoteric doctrine, from the standpoint of manifested Divine Thought, it represents the Hosts of the higher Creative Dhyân Chohans. Simultaneously with the evolution of the Universal Mind, the Concealed Wisdom of Adi-Buddha—the One Supreme and Eternal—manifests itself as Avalokiteshvara (or Manifested Îshvara), which is the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosophers, the Logos of the Platonists, and the Âtman of the Vedântins. [199](#) By the action of the Manifested Wisdom, or Mahat—represented by these innumerable centres of spiritual energy in the Kosmos—the Reflection of the Universal Mind, which is Cosmic Ideation and the Intellectual Force accompanying such Ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Âkâsha, acts upon manifested Substance, or the One Element, as declared above, and, by differentiating it into various centres of energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the Trans-Himâlayan Esotericism. Every philosophy, however, has its own way of dividing these principles.

Fohat, then, is the personified electric vital power, the transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by Will, in those phenomena where the seemingly subjective acts on the seemingly objective, and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity; the forces it acts upon being cosmic, human and terrestrial, and exercising their influence on all these planes respectively. On the earthly plane, its influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the cosmic, it is present in the constructive power that, in the formation of things—from the planetary system down to the glow-worm and simple daisy—carries out the plan in the mind of Nature, or in the Divine Thought, with regard to the development and growth of a particular thing. It is, metaphysically, the objectivized Thought of the Gods, the “Word

made flesh” on a lower scale, and the messenger of cosmic and human Ideation; the active force in Universal Life. In its secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving Fourth Principle, the Animal Soul of Nature, so to say, or—Electricity.

In 1882, the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. “Force,” “Energy,” may be better names for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though indeed several removes from Ether. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is “immaterial,” in the sense that its molecules are not subject to perception and experiment; yet it may be—and Occultism says it is—atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force—where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. “If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.” [200](#) We will go further than this, and assert that Electricity is not only Substance, but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world, according to the eternal Law of Karma.

To return to Fohat, it is connected with Vishnu and Sûrya in the early character of the former God; for Vishnu is not a high God in the Rig Veda. The name Vishnu is from the root vish, “to pervade,” and Fohat is called the “Pervader” and the Manufacturer, because he shapes the atoms from crude material. [201](#) In the sacred texts of the Rig Veda, Vishnu is also “a manifestation of the Solar Energy, and is described as striding through the seven regions of the Universe in three steps,” the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The Three and Seven “Strides” refer to the seven spheres inhabited by man, in the Esoteric Doctrine, as well as to the seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds, or Spheres, of our Planetary Chain are distinctly referred to in the exoteric Hindû scriptures. But how strangely all these numbers are connected with like numbers in other cosmogonies and with their symbols, can be seen from the comparisons and parallelisms made by students of old religions. The “three strides of Vishnu,” through the “seven regions of the Universe,” of the Rig Veda, have been variously explained by commentators as meaning fire, lightning and the sun, cosmically, and as having been taken in the earth, the atmosphere, and the sky; more philosophically—and in the astronomical sense, very correctly—they are explained by Aurnavâbha as being the various positions of the sun, rising, noon, and setting. Esoteric Philosophy alone explains it clearly, though the Zohar has laid it down very philosophically and comprehensively. It is plainly demonstrated therein that in the beginning the Elohim (Alhim) were called Achad, “One,” or the “Deity, One in Many,” a very simple idea in a pantheistic conception—pantheistic in its philosophical sense, of course. Then came the change, “Jehovah is Elohim,” thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, “How is Jehovah Elohim?” the answer is, “By Three Steps” from below. The meaning is plain. The Steps are symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (Man); of the Circle, transformed into Spirit, the Soul of the World and its Body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain Suph—the Kabbalistic synonym for Parabrahman, for the Zeroâna Akerne, of the Mazdeans, or for any other “Unknowable”—becomes “One” (the Achad, the Eka, the Ahu); then he (or it) is transformed by evolution into the “One in Many,” the Dhyâni-Buddhas or the Elohim, or again the Amshaspendis, his third Step being taken into the generation of the flesh, or Man. And from Man, or Jah-Hovah, “male-female,” the *inner* divine entity becomes, on the metaphysical plane, once more the Elohim.

The numbers 3, 5, and 7 are prominent in speculative Masonry, as shown in *Isis Unveiled*. A Mason writes: There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it

comes in this form: $753/2 = 376.5$, and $7535/2 = 3817.5$, and the ratio of $20612/6561$ feet for cubit measure gives the Great Pyramid measures.

Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by Parsis—the Triangle being a symbol of Deity everywhere. [202](#) As a matter of course, Doctors of Divinity—Cassel, for instance—show the Zohar explaining and supporting the Christian Trinity(!). It is the latter, however, that had its origin from the [triangle], in the archaic Occultism and Symbology of the Heathen. The Three Strides relate metaphysically to the descent of Spirit into Matter, of the Logos falling as a ray into the spirit, then into the soul, and finally into the human physical form of man, in which it becomes Life.

The Kabalistic idea is identical with the Esotericism of the archaic period. This Esotericism is the common property of all, and belongs neither to the Âryan Fifth Race, nor to any of its numerous sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, or by any of the seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Âryans. The Circle was with every nation the symbol of the Unknown—“Boundless Space,” the abstract garb of an ever present abstraction—the Incognizable Deity. It represents limitless Time in Eternity. The Zeroâna Akerne is also the “Boundless Circle of Unknown Time,” from which Circle issues the radiant Light—the Universal Sun, or Ormazd [203](#)—and the latter is identical with Cronus, in his Æolian form, that of a Circle. For the Circle is Sar and Saros, or Cycle. It was the Babylonian God whose circular horizon was the visible symbol of the invisible, while the Sun was the One Circle from which proceeded the cosmic orbs, of which he was considered the leader. Zeroâna, is the Chakra, or Circle, of Vishnu, the mysterious emblem which is, according to the definition of a Mystic, “a curve of such a nature that as to any, the least possible, part thereof, if the curve be protracted either way, it will proceed and finally reënter upon itself, and form one and the same curve—or that which we call the circle.” No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyân Chohans, or the

Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit, from which It steps into Man.

Returning to Commentary 4 of Stanza IV, the reader now will understand why, while the Trans-Himâlayan Chakra has inscribed within it [triangle] [square] [5-point star with middle dot]—triangle, first line, square, second line, and a pentacle with a point in the centre, either thus [5-point star with middle dot] or some other variation—the Kabalistic Circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are read numerically, the famous numerals 13514, or anagrammatically 31415—the astronomical π (pi), or the hidden meaning of the Dhyâni-Buddhas, of the Gebers, the Giburim, the Kabeiri, and the Elohim, all signifying “Great Men,” “Titans,” “Heavenly Men,” and, on earth, “Giants.”

The Seven was a Sacred Number with every nation; but none applied it to more physiologically materialistic uses than the Hebrews. With them 7 was preëminently the generative number, and 9 the male causative one, forming as shown by the Kabalists the otz, 70 ,90) עוצ), or “the Tree of the Garden of Eden,” the “double hermaphrodite rod” of the Fourth Race. This was the symbol of the “Holy of Holies,” the 3 and the 4 of sexual separation. Nearly every one of the 22 Hebrew letters are merely phallic symbols. Of the two letters—as shown above—one, the ayin, is a negative female letter, symbolically an eye; the the other a male letter, tzâ, a *fish* -hook or dart. Whereas with the Hindûs and Âryans generally, the significance was manifold, and related almost entirely to purely metaphysical and astronomical truths. Their Rishis and Gods, their Demons and Heroes, have historical and ethical meanings.

Yet we are told by a Kabalist, who, in a work not yet published, contrasts the Kabbalah and Zohar with Âryan Esotericism, that: The Hebrew clear, short, terse and exact, modes far and beyond measure surpass the toddling word-talk of the Hindûs—just as by parallelisms the Psalmist says, “My mouth speaks with my tongue, I know not thy numbers” (lxxi., 15).... The Hindû glyph shows by its insufficiency in the large admixture of adventitious sides the same borrowed plumage that the Greeks (the lying Greeks) had, and that Masonry has: which, in the rough monosyllabic (and apparent) poverty of the Hebrew, shows the latter to have come down from

a far more remote antiquity than any of these, and to have been the source [! ?], or nearer the old original source than any of them.

This is entirely erroneous. Our learned brother and correspondent judges the Hindû religious systems apparently by their Shâstras and Purânas, probably the latter, and in their modern translations moreover, which disfigure them out of all recognition. It is to their philosophical systems that we have to turn, to their esoteric teaching, if we would make a point of comparison. No doubt the symbology of the Pentateuch, and even of the New Testament, comes from the same source. But surely the Pyramid of Cheops, whose measurements are all found, by Professor Piazzi Smyth, repeated in Solomon's alleged and mythical Temple, is not of a later date than the Mosaic books? Hence, if there is any such great identity as is claimed, it must be due to servile copying on the part of the Jews, not on that of the Egyptians. The glyphs of the Jews—and even their language, the Hebrew—are not original. They are borrowed from the Egyptians, from whom Moses got his Wisdom; from the Coptic, the probable kinsman, if not parent, of the old Phœnician and from the Hyksos, their (alleged) ancestors, as Josephus shows. [204](#) Aye; but who are the Hyksos shepherds? And who the Egyptians? History knows nothing of the question, and speculates and theorizes out of the depths of the respective consciousnesses of her historians. [205](#) “Khamism, or old Coptic, is from Western Asia, and contains some germ of the Semitic, thus bearing witness to the primitive cognate unity of the Âryan and Semitic races,” says Bunsen, who places the great events in Egypt 9,000 years b.c. The fact is that in archaic Esotericism and Âryan thought we find a grand philosophy, whereas in the Hebrew records we find only the most surprising ingenuity in inventing apotheoses for phallic worship and sexual theogony.

That the Âryans never made their religion rest solely on physiological symbols, as the old Hebrews have done, may be seen in the exoteric Hindû Scriptures. That these accounts, also, are blinds is shown by their contradicting each other, a different explanation being found in almost every Purâna and epic poem. Read esoterically, however, they will all yield the same meaning. Thus one account enumerates seven worlds, exclusive of the nether worlds, also seven in number; these fourteen upper and nether worlds have nothing to do with the classification of the

Septenary Chain and belong to the purely ethereal, invisible worlds. These will be noticed elsewhere. Suffice it for the present to show that they are purposely referred to as though they belonged to the Chain. “Another enumeration calls the seven worlds earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the Sons of Brahmâ in the sixth division, and stating the fifth, or Jana-loka, to be that where animals destroyed in the general conflagration are born again.” [206](#) Some real Esoteric teaching is given in the subsequent chapters on Symbolism. He who is prepared for it will understand the hidden meaning.

3. He is their guiding spirit and leader. When he commences work, he separates the Sparks of the Lower Kingdom, [207](#) That float and thrill with joy in their radiant dwellings, [208](#) and forms therewith the Germs of Wheels. He places them in the Six Directions of Space, and One in the middle—the Central Wheel.

“Wheels,” as already explained, are the centres of force, around which primordial cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric cosmogony, that during the Kalpas (or Æons) of Life, Motion, which, during the periods of Rest, “pulsates and thrills through every slumbering atom”—assumes an evergrowing tendency, from the first awakening of Kosmos to a new “Day,” to circular movement. “The Deity becomes a Whirlwind.” It may be asked, as the writer has not failed to ask: Who is there to ascertain the difference in that Motion, since all Nature is reduced to its primal essence, and there can be no one—not even one of the Dhyâni-Chohans, who are all in Nirvâna—to see it? The answer to this is: Everything in Nature has to be judged by analogy. Though the highest Deities (Archangels or Dhyâni-Buddhas) are unable to penetrate the mysteries which lie too far beyond our Planetary System and the visible Cosmos, yet there were great seers and prophets in olden times who were enabled to perceive the mystery of Breath and Motion retrospectively, when the systems of Worlds were at rest and plunged in their periodic sleep.

The Wheels are also called Rotæ—the moving wheels of the celestial orbs participating in the world's creation—when the meaning refers to the

animating principle of the stars and planets; for, in the Kabalah, they are represented by the Auphanim, the Angels of the Spheres and Stars, of which they are the informing Souls. [209](#)

This law of vortical movement in primordial matter is one of the oldest conceptions of Greek philosophy, whose first historical sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brâhmans of the Esoteric school. Leucippus, and Democritus of Abdera—the pupil of the Magi—taught that this gyratory movement of the atoms and spheres existed from eternity. [210](#) Hicetas, Heraclides, Ecphantus, Pythagoras, and all his pupils, taught the rotation of the earth; and Âryabhata of India, Aristarchus, Seleucus, and Archimedes calculated its revolution as scientifically as the Astronomers do now; while the theory of Elemental Vortices was known to Anaxagoras, and maintained by him 500 years b.c., or nearly 2,000 before it was taken up by Galileo, Descartes, Swedenborg, and finally, with slight modifications, by Sir W. Thomson. [211](#) All such knowledge, if justice be only done, is an echo of the archaic doctrine, an attempt to explain which is now being made. How men of the last few centuries have come to the same ideas and conclusions that were taught as axiomatic truths in the secrecy of the Adyta, dozens of millenniums ago, is a question that is treated separately. Some were led to it by the natural progress in Physical Science and by independent observation; others—such as Copernicus, Swedenborg, and a few more—their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, developed in the usual way by a course of study. That Swedenborg, who could not possibly have known anything of the esoteric ideas of Buddhism, independently came near the Occult teaching in his general conceptions, is shown by his essay on the Vortical Theory. In Clissold's translation of it, quoted by Prof. Winchell, [212](#) we find the following résumé: The first cause is the infinite or unlimited. This gives existence to the first finite or limited. [The Logos in its manifestation and the Universe.] That which produces a limit is analogous to motion. [See Stanza I supra.] The limit produced is a point, the essence of which is motion; but being without parts, this essence is not actual motion, but only a conatus to it. [In our doctrine it is not a “conatus,” but a change from Eternal Vibration, in the unmanifested, to Vortical Motion, in the

phenomenal or manifested World.] From this first proceed extension, space, figure, and succession, or time. As in geometry a point generates a line, a line a surface, and a surface a solid, so here the conatus of the point tends towards lines, surfaces and solids. In other words, the Universe is contained in ovo in the first natural point.

The Motion toward which the conatus tends is circular, since the circle is the most perfect of all figures.... “The most perfect figure of the motion above described must be the perpetually circular; that is to say, it must proceed from the centre to the periphery and from the periphery to the centre.” [213](#)

This is Occultism pure and simple.

By the “Six Directions of Space” is here meant the “Double Triangle,” the junction and blending together of pure Spirit and Matter, of the Arûpa and the Rûpa, of which the Triangles are a Symbol. This Double Triangle is a sign of Vishnu; it is Solomon's Seal, and the Shrî-Antara of the Brâhmans.

4. Fohat traces spiral lines to unite the Sixth to the Seventh—the Crown (a). An Army of the Sons of Light stands at each angle; the Lipika, in the Middle Wheel (b). They [214](#) say: “This is good.” The first Divine World is ready; the First, the Second. [215](#) Then the “Divine Arûpa” [216](#) reflects itself in Chhâyâ Loka, [217](#) the First Garment of Anupâdaka (c).

(a) This tracing of “spiral lines” refers to the evolution of Man's as well as of Nature's Principles; an evolution which takes place gradually, as does everything else in Nature. The Sixth Principle in Man (Buddhi, the Divine Soul), though a mere breath, in our conceptions, is still something material when compared with Divine Spirit (Âtmâ), of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (Eros), the electric power of affinity and sympathy, is shown, allegorically, trying to bring the pure Spirit, the Ray inseparable from the One Absolute, into union with the Soul, the two constituting in Man the Monad, and in Nature the first link between the ever-unconditioned and the manifested. “The First is now the Second [World]”—of the Lipikas—has reference to the same.

(b) The “Army” at each angle is the Host of Angelic Beings (Dhyân Chohans), appointed to guide and watch over each respective region, from the beginning to the end of a Manvantara. They are the “Mystic Watchers” of the Christian Kabalists and Alchemists, and relate, symbolically as well as cosmogonically, to the numerical system of the Universe. The numbers with which these Celestial Beings are connected, are extremely difficult to explain, as each number refers to several groups of distinct ideas, according to the particular group of “Angels” which it is intended to represent. Herein lies the nodus in the study of symbology, with which so many scholars, unable to untie it, have preferred dealing as Alexander dealt with the Gordian knot; hence erroneous conceptions and teachings, as a direct result.

(c) The “First is the Second,” because the “First” cannot really be numbered or regarded as such, for the First is the realm of noumena in its primary manifestation, the threshold to the World of Truth, or Sat, through which the direct energy that radiates from the One Reality—the Nameless Deity—reaches us. Here again, the untranslatable term Sat (Be-ness) is likely to lead to an erroneous conception, since that which is manifested cannot be Sat, but is something phenomenal, not everlasting, nor, in truth, even sempiternal. It is coëval and coëxistent with the One Life, “Secondless,” but as a manifestation it is still a Mâyâ—like the rest. This “World of Truth,” in the words of the Commentary, can be described only as “a bright star dropped from the Heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being.” Truly so; since these are the Seven Lights whose reflections are the human immortal Monads—the Âtmâ, or the irradiating Spirit of every creature of the human family. First, this Septenary Light; then the “Divine World”—the countless lights lit at the primeval Light—the Buddhis, or formless Divine Souls, of the last Arûpa (Formless) World, the “Sum Total,” in the mysterious language of the old Stanza.

In the Catechism, the Master is made to ask the pupil: “Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul’.”

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from star to mineral atom, from the highest Dhyân Chohan to the smallest infusorium, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this unity is the one fundamental law in Occult Science. “The Deity is boundless and infinite expansion,” says an Occult axiom: hence, the name of Brahmâ, as previously remarked. [218](#)

There is a deep philosophy underlying the earliest worship in the world, the worship of the Sun and of Fire. Of all the Elements known to Physical Science, Fire is that which has ever eluded definite analysis. It is confidently asserted that air is a mixture containing the gases oxygen and nitrogen. We view the Universe and the Earth as matter composed of definite chemical molecules. We speak of the primitive ten earths, endowing each with a Greek or Latin name. We say that water is, chemically, a compound of oxygen and hydrogen. But what is Fire? It is the effect of combustion, we are gravely answered. It is heat and light and motion, and a correlation of physical and chemical forces in general. And this scientific definition is philosophically supplemented by a theological one in Webster's Dictionary, which explains fire as “the instrument of punishment, or the punishment of the impenitent in another state”—the “state,” by the bye, being supposed to be spiritual; but, alas! the presence of fire would seem to be a convincing proof of its material nature. Yet, speaking of the illusion of regarding phenomena as simple, because they are familiar, Professor Bain says:

Very familiar facts seem to stand in no need of explanation themselves and to be the means of explaining whatever can be assimilated to them. Thus, the boiling and evaporation of a liquid is supposed to be a very simple phenomenon requiring no explanation, and a satisfactory explanation of rarer phenomena. That water should dry up is, to the uninstructed mind, a thing wholly intelligible: whereas to the man acquainted with physical science the liquid state is anomalous and inexplicable. The lighting of a fire by a flame is a *great scientific difficulty*, yet few people think so. [219](#)

What says the Esoteric teaching with regard to Fire? “Fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the One Flame. It is Life and Death, the origin and the end of every material thing. It is divine Substance.” Thus, not only the Fire-Worshipper, the Parsi, but even the wandering savage tribes of America, which proclaim themselves “born of fire,” show more science in their creeds and truth in their superstitions, than all the speculations of modern physics and learning. The Christian who says, “God is a living Fire,” and speaks of the Pentecostal “Tongues of Fire” and of the “Burning Bush” of Moses, is as much a fire-worshipper as any other “Heathen.” Among the Mystics and Kabalists, the Rosicrucians were those who defined Fire in the most correct way. Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles, and fires of the whole globe without diminishing that flame. If the Deity, the radical One, is an eternal and infinite Substance never consumed (“the Lord thy God is a consuming fire”), then it does not seem reasonable that the Occult teaching should be held as unphilosophical when it says: “Thus were formed the Arûpa and Rûpa [Worlds]: from One Light Seven Lights; from each of the Seven, seven times Seven” etc., etc.

5. Fohat takes five strides [220](#) (a), and builds a winged wheel at each corner of the square for the Four Holy Ones ... and their Armies [221](#) (b).

(a) The “Strides,” as already explained in the last Commentary, refer to both the cosmic and the human Principles—the latter of which consist, in

the exoteric division, of three (Spirit, Soul and Body), and, in the esoteric calculation, of seven Principles—three Rays of the Essence and four Aspects. [222](#) Those who have studied Mr. Sinnett's Esoteric Buddhism will easily grasp the nomenclature. There are two Esoteric schools beyond the Himâlayas, or rather one school, divided into two sections—one for the inner Lanoos, the other for the outer or semi-lay Chelâs; the first teaching a septenary, the other a six-fold division of the human Principles.

From a cosmic point of view, Fohat taking “Five Strides” refers here to the five upper planes of Consciousness and Being, the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes.

(b) Four “Winged Wheels at each corner ... for the Four Holy Ones and their Armies (Hosts).” These are the “Four Mahârâjahs,” or great Kings, of the Dhyân Chohans, the Devas, who preside each over one of the four cardinal points. They are the Regents, or Angels, who rule over the Cosmical Forces of North, South, East and West, Forces having each a distinct Occult property. These Beings are also connected with Karma, as the latter needs physical and material agents to carry out its decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of mankind and every living thing. There is Occult philosophy in the Roman Catholic doctrine which traces the various public calamities, such as epidemics of disease, and wars, and so on, to the invisible “Messengers” from North and West. “The glory of God comes from the way of the East,” says Ezekiel; while Jeremiah, Isaiah, and the Psalmist assure their readers that all the evil under the Sun comes from the North and the West—which, when applied to the Jewish nation, sounds like an undeniable prophecy. And this accounts also for St. Ambrose [223](#) declaring that it is precisely for this reason that “we curse the North Wind, and that during the ceremony of baptism we begin by turning towards the West [Sidereal], to renounce the better him who inhabits it; after which we turn to the East.”

Belief in the Four Mahârâjahs—the Regents of the four cardinal points—was universal and is now that of Christians, who call them, after St. Augustine, “Angelic Virtues” and “Spirits,” when enumerated by themselves, and “Devils,” when named by Pagans. But where is the

difference between the Pagans and the Christians in this case? Says the scholarly Vossius: Though St. Augustine has said that every visible thing in this world had an angelic virtue as an overseer near it, it is not individuals but entire species of things that must be understood, each such species having indeed its particular angel to watch it. He is at one in this with all the philosophers ... For us these angels are spirits separated from the objects.... whereas for the [Pagan] philosophers they were gods. [224](#)

Considering the Ritual for the “Spirits of the Stars,” established by the Roman Catholic Church, these look suspiciously like “gods,” but they were no more honoured or worshipped by the ancient, nor are they by the modern, Pagan rabble than they are now at Rome by the highly cultured Catholic Christians.

Following Plato, Aristotle explained that the term στοιχεῖα was understood only as meaning the incorporeal principles placed at each of the four great divisions of our cosmical world, to supervise them. Thus, no more than Christians do Pagans *adore* and *worship* the Elements and the (imaginary) cardinal points, but the “gods” that respectively rule over them. For the Church, there are two kinds of Sidereal Beings, Angels and Devils. For the Kabalist and Occultist, there is but one class, and neither Occultist nor Kabalist makes any difference between the “Rectors of Light” and the “Rectores Tenebrarum,” or Cosmocratores, whom the Roman Church imagines and discovers in the “Rectors of Light,” as soon as any one of them is called by another name than the one she addresses him by. It is not the Rector, or Mahârâjah, who punishes or rewards, with or without “God's” permission or order, but man himself—his deeds, or Karma, attracting individually and collectively (as in the case of whole nations, sometimes) every kind of evil and calamity. We produce *Causes*, and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and react upon—those who produce such causes; whether such persons are practically the evil-doers, or simply “thinkers” who brood mischief. For thought is matter, we are taught by Modern Science; and “every particle of the existing matter must be a register of all that has happened,” as Messrs. Jevons and Babbage in their Principles of Science tell the profane. Modern Science is every day drawn more into the maelstrom of Occultism; unconsciously, no doubt, still very sensibly.

“Thought is matter”: not of course, however, in the sense of the German Materialist Moleschott, who assures us that “thought is the movement of matter”—a statement of almost unparalleled absurdity. Mental states and bodily states are utterly contrasted as such. But that does not affect the position that every thought, in addition to its physical accompaniment (brain-change), exhibits an objective—though to us supersensuously objective—aspect on the astral plane. [225](#)

The two main theories of Science as to the relations between Mind and Matter are Monism and Materialism. These two cover the whole ground of negative psychology with the exception of the quasi-occult views of the German Pantheistic schools.

The views of our present-day scientific thinkers as to the relations between mind and matter may be reduced to the following two hypotheses. These show that both views equally exclude the possibility of an independent soul, distinct from the physical brain through which it functions. They are: (1.) Materialism, the theory which regards mental phenomena as the product of molecular change in the brain; i.e., as the outcome of a transformation of motion into feeling (!). The cruder school once went so far as to identify mind with a “peculiar mode of motion” (!!), but this view is now happily regarded as absurd by most of the men of Science themselves.

(2.) Monism, or the Single Substance doctrine, is the more subtle form of negative psychology, which one of its advocates, Professor Bain, ably terms “guarded materialism.” This doctrine, which commands a very wide assent, counting among its upholders such men as Lewes, Spencer, Ferrier, and others, while positing thought and mental phenomena generally as radically contrasted with matter, regards them as the two sides, or aspects, of one and the same substance in some of its conditions. Thought as thought, they say, is utterly contrasted with material phenomena, but it must be also regarded as only “the subjective side of nervous motion”—whatever our learned men may mean by this.

To return to the commentary on the Four Mahârâjahs, however, in the Egyptian temples, according to Clemens Alexandrinus, an immense curtain separated the tabernacle from the place for the congregation. The

Jews had the same. In both, the curtain was drawn over five pillars (the Pentacle), symbolizing our five senses and five Root Races esoterically, while the four colours of the curtain represented the four cardinal points and the four terrestrial elements. The whole was an allegorical symbol. It is through the four high Rulers over the four points and elements that our five senses may become cognizant of the hidden truths of Nature; and not at all, as Clemens would have it, that it is the elements per se that furnished the Pagans with Divine Knowledge or the Knowledge of God. [226](#) While the Egyptian emblem was spiritual, that of the Jews was purely materialistic, and, indeed, honoured only the blind elements and the imaginary “points.” For what was the meaning of the square Tabernacle raised by Moses in the wilderness, if it had not the same cosmical significance? “Thou shalt make an hanging ... of blue, purple, and scarlet ... five pillars of shittim wood for the hanging ... four brazen rings in the four corners thereof ... boards of fine wood for the four sides, North, South, West, and East ... of the Tabernacle ... with Cherubims of cunning work.” [227](#) The Tabernacle and the square courtyard, Cherubim and all, were precisely the same as those in the Egyptian temples. The square form of the Tabernacle meant just the same thing as it still means, to this day, in the exoteric worship of the Chinese and Tibetans—the four cardinal points signifying that which the four sides of the pyramids, obelisks, and other such square erections mean. Josephus takes care to explain the whole thing. He declares that the Tabernacle pillars were the same as those raised at Tyre to the four elements, which were placed on pedestals whose four angles faced the four cardinal points; adding that “the angles of the pedestals had the four figures of the Zodiac” on them, which represented the same orientation. [228](#)

The idea may be traced in the Zoroastrian caves, in the rock-cut temples of India, and in all the sacred square buildings of antiquity that have survived to this day. This is shown definitely by Layard, who finds the four cardinal points, and the four primitive elements, in the religion of every country, under the shape of square obelisks, the four sides of the pyramids, etc., etc. Of these elements and their points the Four Mahârâjahs were the regents and directors.

If the student would know more of them, he has but to compare the Vision of Ezekiel (ch. i.) with what is known of Chinese Buddhism, even

in its exoteric teachings, and examine the outward shape of these “Great Kings of the Devas.” In the opinion of the Rev. Joseph Edkins, “they preside each over one of the four continents into which the Hindûs divide the world.... Each leads an army of spiritual beings to protect mankind and Buddhism.” [229](#) With the exception of favouritism towards Buddhism, the four Celestial Beings are precisely this. The Hindûs, however, happen to divide the world into seven continents, exoterically as well as esoterically; and their four Cosmic Devas are eight, presiding over the eight points of the compass and not over the continents.

The “Four” are the protectors of mankind and also the agents of Karma on Earth, whereas the Lipika are concerned with Humanity's hereafter. At the same time they are the four living creatures, “who have the likeness of a man,” of Ezekiel's vision, called by the translators of the Bible, “Cherubim,” “Seraphim,” etc.; by the Occultists, “Winged Globes,” “Fiery Wheels”; and in the Hindû Pantheon, by a number of different names. All these Gandharvas, the “Sweet Songsters,” the Asuras, Kinnaras, and Nâgas, are the allegorical descriptions of the Four Mahârâjahs. The Seraphim are the fiery Serpents of Heaven which we find in a passage, describing Mount Meru as “the exalted mass of glory, the venerable haunt of gods and heavenly choristers ... not to be reached by sinful men ... because guarded by Serpents.” They are called the Avengers, and the “Winged Wheels.”

Their mission and character being explained, let us see what the Christian bible-interpreters say of the Cherubim. “The word signifies in Hebrew, fulness of knowledge; these angels are so called from their exquisite Knowledge, and were therefore used for the punishment of men who affected divine Knowledge.” (Interpreted by Cruden in his Concordance, from Genesis iii. 24.) Very well; and vague as the information is, it shows that the Cherub placed at the gate of the Garden of Eden, after the “Fall,” suggested to the venerable interpreters the idea of punishment connected with forbidden Science or divine Knowledge—one that generally leads to another “Fall,” that of the gods or “God,” in man's estimation. But as the good old Cruden knew nought of Karma, he may be forgiven. Yet the allegory is suggestive. From Meru, the abode of gods, to Eden, the distance is very small, and from the Hindû Serpents to the Ophite Cherubim, the third out of the seven of which was the Dragon, the

separation is still smaller, for both watched the entrance to the realm of Secret Knowledge. Ezekiel, moreover, plainly describes the four Cosmic Angels: I looked, and, behold, a whirlwind, ... a ... cloud and a fire infolding it ... also out of the midst thereof came the likeness of four living creatures ... they had the likeness of a man. And every one had four faces and ... four wings ... the face of a man, [230](#) and the face of a lion ... the face of an ox, and ... the face of an eagle.... Now as I beheld the living creatures, behold one wheel upon the Earth ... with his four faces ... as it were a wheel in the middle of a wheel ... for the spirit of the living creature was in the wheel. [231](#)

There are three chief Groups of Builders, and as many of the Planetary Spirits and the Lipika, each Group being again divided into seven sub-groups. It is impossible, even in such a large work as this, to enter into a minute examination of even the three principal Groups, as it would demand an extra volume. The Builders are the representatives of the first “Mind-Born” Entities, therefore of the primeval Rishi-Prajâpati; also of the Seven great Gods of Egypt, of which Osiris is the chief; of the Seven Amshaspends of the Zoroastrians, with Ormazd at their head; of the “Seven Spirits of the Face”; of the Seven Sephiroth separated from the first Triad, etc., etc. [232](#) They build, or rather rebuild, every “System” after the “Night.” The Second Group of the Builders is the Architect of our Planetary Chain exclusively; and the Third, the Progenitor of our Humanity—the macrocosmic prototype of the microcosm.

The Planetary Spirits are the informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations; the Second and Third Groups pertaining to other systems have the same functions, and all rule various departments in Nature. In the Hindû exoteric Pantheon they are the guardian deities who preside over the eight points of the compass—the four cardinal and the four intermediate points—and are called Lokapâlas, “Supporters or Guardians of the World” (in our visible Cosmos), of which Indra (East), Yama (South), Varuna (West), and Kuvera (North) are the chief; their elephants and spouses pertaining of course to fancy and afterthought, though all of them have an Occult significance.

The Lipika, a description of whom is given in Commentary 6 of Stanza IV, are the Spirits of the Universe, whereas the Builders are only our own planetary deities. The former belong to the most Occult portion of cosmogenesis, which cannot be given here. Whether the Adepts—even the highest—know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would rather incline to the latter supposition. Of its highest grade one thing only is taught: the Lipika are connected with Karma—being its direct Recorders. The Symbol for Sacred and Secret Knowledge in antiquity was universally a Tree, by which a Scripture or a Record was also meant. Hence the word Lipika, the Writers or Scribes; the Dragons, symbols of Wisdom, who guard the Trees of Knowledge; the “golden” Apple-Tree of the Hesperides; the “Luxuriant Trees” and vegetation of Mount Meru, guarded by Serpents. Juno's giving Jupiter, on her marriage, a Tree with golden fruit, is another form of Eve offering Adam the apple from the Tree of Knowledge.

6. The Lipika circumscribe the Triangle, the First One, [233](#) the Cube, the Second One, and the Pentacle within the Egg [234](#)(a).

It is the Ring called “Pass Not” for those who descend and ascend; [235](#) who during the Kalpa are progressing towards the Great Day “Be With Us” (b)... Thus were formed the Arûpa and the Rûpa: [236](#) from One Light, Seven Lights; from each of the Seven, seven times Seven Lights. The Wheels watch the Ring....

The Stanza proceeds with a minute classification of the Orders of the Angelic Hierarchy. From the Group of Four and Seven emanates the Mind-Born Groups of Ten, of Twelve, of Twenty-one, etc., all these divided again into sub-groups of Heptads, Enneads, Dodecads, and so on, until the mind is lost in this endless enumeration of celestial Hosts and Beings, each having its distinct task in the ruling of the visible Cosmos during its existence.

(a) The Esoteric meaning of the first sentence of the Shloka is, that those who have been called Lipikas, the Recorders of the Karmic Ledger, make an impassible barrier between the personal *Ego* and the impersonal *Self*,

the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the Ring "Pass Not." This world is the objective symbol of the One divided into the Many, on the planes of Illusion, of Adi (the "First") or of Eka (the "One"); and this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible Universe. In Hebrew Occultism their name is both Achath, feminine, "One," and Achad, "One" again, but masculine. The Monotheists have taken, and are still taking, advantage of the profound esotericism of the Kabalah, to apply the name by which the One Supreme Essence is known, to *its* manifestation, the Sephiroth-Elohim, and call it Jehovah. But this is quite arbitrary and against all reason and logic, as the term Elohim is a plural noun, identical with the plural word Chiim, often compounded with it. The sentence in the Sepher Yetzirah and elsewhere, "Achath-Ruach-Elohim-Chiim," denotes the Elohim as androgynous at best, the feminine element almost predominating, as it would read: "One is She the Spirit of the Elohim of Life." As said, Achath (or Echath) is feminine, and Achad (or Echad) masculine, both meaning One.

Moreover, in Occult metaphysics, there are, properly speaking, two "Ones"—the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible; and the second One on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable; but the second, being, so to speak, the reflection of the first One (for it is the Logos, or Îshvara, in the Universe of Illusion), can do so. It emanates from itself—as the upper Sephirothal Triad emanates the lower seven Sephiroth—the seven Rays or Dhyân Chohans; in other words, the Homogeneous becomes the Heterogeneous, the Protyle differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point. This metaphysical tenet can hardly be better described than in T. Subba Row's Bhagavadgîtâ Lectures: Mûlaprakriti [the veil of Parabrahman] acts as the one energy through the Logos [or Îshvara]. Now Parabrahman ... is the one essence from which starts into existence a centre of energy, which I shall for the present call the Logos.... It is called the Verbum ... by the Christians, and it is the divine Christos who is eternal in the bosom of his Father. It is called Avalokiteshvara by the Buddhists.... In almost every

doctrine, they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in the bosom of Parabrahman at the time of Pralaya, and starts as a centre of conscious energy at the time of cosmic activity.... [237](#)

For, as the lecturer premised by saying, Parabrahman is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-Ego, nor even Âtmâ, but verily the one source of all manifestations and modes of existence.

Thus in the allegory, the Lipika separate the world (or plane) of pure Spirit from that of Matter. Those who “descend and ascend”—the incarnating Monads, and men striving towards purification and “ascending,” but still not having quite reached the goal—may cross the Circle of “Pass Not,” only on the Day “Be With Us”; that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his Personality—erroneously regarded as his own—from the Universal Ego (Anima Supra-Mundi), merges thereby into the One Essence, to become not only one with “Us,” the manifested universal Lives which are *one* Life, but that very Life itself.

Astronomically, the Ring “Pass Not” that the Lipika trace round “the Triangle, the First One, the Cube, the Second One, and the Pentacle,” to circumscribe these figures, is thus again shown to contain the symbols of 31415, or the coefficient constantly used in mathematical tables, the value π (pi), the geometrical figures standing here for numerical figures. According to the general philosophical teachings, this Ring is beyond the region of what are called nebulae in astronomy. But this is as erroneous a conception as that of the topography and descriptions, given in Purânic and other exoteric Scriptures, about the 1008 worlds of the Deva-loka worlds and firmaments. There are worlds, of course, in the esoteric as well as in the profane scientific teachings, at such incalculable distances that the light of the nearest of them, though it has only just reached our modern “Chaldees,” may have left its luminary long before the day on which the words, “Let there be Light,” were pronounced; but these are not worlds on the Devalokic plane, but in our Cosmos.

The Chemist goes to the laya or zero-point of the plane of matter with which he deals, and then stops short. The Physicist or the Astronomer counts billions of miles beyond the nebulae, and then he also stops short. The semi-initiated Occultist also will represent this laya-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the Ring “Pass Not” is neither a locality, nor can it be measured by distance, but that it exists in the absoluteness of Infinity. In this “Infinity” of the full Initiate, there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the “para-metaphysical.” In using the word “down,” essential depth—“nowhere and everywhere”—is meant, not depth of physical matter.

If one carefully searches through the exoteric and grossly anthropomorphic allegories of popular religions, even in these the doctrine embodied in the Circle of “Pass Not,” guarded by the Lipika, may be dimly perceived. Thus one finds it even in the teachings of the Vedântin sect of the Visishtadvaita, the most tenaciously anthropomorphic in all India. For we read of the released soul that, after reaching Moksha—a state of bliss meaning “release from Bandha,” or bondage—bliss is enjoyed by it in a place called Paramapada, which place is not material, but made of Suddasattva, the essence, of which the body of Îshvara—the “Lord”—is formed. There, Muktas or Jîvâtâmâs (Monads) who have attained Moksha, are never again subject to the qualities of either matter or Karma. “But if they choose, *for the sake of doing good to the world*, they may incarnate on earth.” [238](#) The way to Paramapada, or the immaterial worlds, from this world, is called Devayâna. When a person has attained Moksha and the body dies: The Jîva (Soul) goes with Sûkshma Sharira [239](#) from the heart of the body to the Brahmarandra in the crown of the head, traversing Sushumna, a nerve connecting the heart with the Brahmarandra. The Jiva breaks through the Brahmarandra and goes to the region of the Sun (Sûryamandala) through the solar rays. Then it goes, through a dark spot in the Sun, to Paramapada.... The Jîva is directed on its way ... by the Supreme Wisdom acquired by Yoga. [240](#) The Jîva thus proceeds to Paramapada by the aid of Athivâhikas (bearers in transit), known by the names of Archi Ahas ... Âditya, ... Prajâpati, etc. The Archis, etc., here mentioned, are certain pure Souls, etc., etc. [241](#)

No Spirits except the “Recorders” (Lipika) have ever crossed the forbidden line of this Ring, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the Finite—however infinite in man's sight—from the truly Infinite. The Spirits referred to, therefore, as those who “ascend and descend,” are the “Hosts” of what are loosely called “Celestial Beings.” But they are, in fact, nothing of the kind. They are Entities of higher worlds in the Hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively—God. But so must we, mortal men, appear to the ant, which reasons on the scale of its special capacities. The ant may also, for all we know, see the avenging finger of a Personal God in the hand of the urchin who, under the impulse of mischief, destroys, in one moment, its ant-hill, the labour of many weeks—long years in the chronology of insects. The ant, feeling it acutely, may also, like man, attribute the undeserved calamity to a combination of providence and sin, and see in it the result of the sin of its first parent. Who knows, and who can affirm or deny? The refusal to admit, in the whole Solar System, of any other reasonable and intellectual beings than ourselves on the human plane, is the greatest conceit of our age. All that Science has a right to affirm, is that there are no invisible Intelligences living under the same conditions as we do. It cannot deny point-blank the possibility of there being worlds within worlds, under conditions totally different to those that constitute the nature of our world; nor can it deny that there may be a certain limited communication between some of these worlds and our own. The greatest philosopher of European birth, Emmanuel Kant, assures us that such a communication is in no way improbable.

I confess I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them. [242](#)

To the highest of these worlds, we are taught, belong the seven Orders of the purely divine Spirits; to the six lower ones belong Hierarchies that can occasionally be seen and heard by men, and that do communicate with their progeny of the Earth; a progeny which is indissolubly linked with

them, each Principle in man having its direct source in the nature of these great Beings, who furnish us respectively with the invisible elements in us. Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their organic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science can go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, every one of which will be shown later on to be no better than cobwebs, spun by her scientific fancies and illusions. The tissues of our objective framework alone are subservient to the analysis and researches of Physiological Science. The six higher Principles in them will evade for ever the hand that is guided by an animus, which purposely ignores and rejects the Occult Sciences. All that modern physiological research in connection with psychological problems has, and owing to the nature of things could have shown, is that every thought, sensation, and emotion is attended with a re-marshalling of the molecules of certain nerves. The inference drawn by scientists of the type of Büchner, Vogt, and others, that thought is molecular motion, necessitates the fact of our subjective consciousness being made a complete abstraction.

The Great Day “Be With Us,” then, is an expression, the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or “Budhism.” It is an expression peculiar to the latter, and as hazy for the profane as that of the Egyptians, who called the same the Day “Come To Us,” which is identical with the former—though the word “be,” in this sense, might be still better replaced with either of the two terms “remain” or “rest with us,” as it refers to that long period of Rest which is called Paranirvâna. “Le Jour de ‘Viens à nous’! C'est le jour où Osiris a dit au Soleil: Viens! Je le vois rencontrant le Soleil dans l'Amenti.” [243](#) The Sun here stands for the Logos (or Christos, or Horus), as the central Essence synthetically, and as a diffused essence of radiated Entities, different in substance, but not in essence. As expressed by the Bhagavadgîta lecturer, “it must not be supposed that the Logos is but a single centre of energy which is manifested by Parabrahman. There are

innumerable others. Their number is almost infinite, in the bosom of Parabrahman.” Hence the expressions, “The Day of Come to Us” and “The Day of Be With Us,” etc. Just as the Square is the Symbol of the Four sacred Forces or Powers—Tetraktys—so the Circle shows the boundary within the Infinity that no man, even in spirit, or Deva or Dhyân Chohan can cross. The Spirits of those who “descend and ascend,” during the course of cyclic evolution, shall cross the “iron-bound world,” only on the day of their approach to the threshold of Paranirvâna. If they reach it, they will rest in the bosom of Parabrahman, or the “Unknown Darkness,” which shall then become for all of them Light, during the whole period of Mahâpralaya, the “Great Night,” namely, 311,040,000,000,000 years of absorption in Brahman. The Day of “Be With Us” is this period of Rest, or Paranirvâna. It corresponds to the Day of the Last Judgment of the Christians, which has been sorely materialized in their religion. [244](#)

As in the exoteric interpretation of the Egyptian rites, the soul of every defunct person—from the Hierophant down to the sacred bull Apis—became an Osiris, was Osirified (the Secret Doctrine, however, teaching that the real Osirification was the lot of every Monad only after 3,000 cycles of Existences); so in the present case. The Monad, born of the nature and the very Essence of the “Seven” (its highest Principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being and Forms, from the highest to the lowest; and then again from man to God. At the threshold of Paranirvâna, it reâssumes its primeval Essence and becomes the Absolute once more.

Stanza VI.

1. By the power of the Mother of Mercy and Knowledge (a), Kwan-Yin—the Triple of Kwan-Shai-Yin, residing in Kwan-Yin-Tien (b)—Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower Abyss, [245](#) the Illusive Form of Sien-Tchan [246](#) and the Seven Elements.

This Stanza is translated from the Chinese text, and the names given as the equivalents of the original terms are preserved. The real Esoteric nomenclature cannot be given, as it would only confuse the reader. The Brâhmanical doctrine has no equivalents for these. Vâch seems, in many an aspect, to approach the Chinese Kwan-Yin, but there is no regular worship of Vâch under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus, from the first dawn of popular religions, woman has been regarded and treated as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis are placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is as sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous to finally separate into distinct sexes.

(a) “The Mother of Mercy and Knowledge” is called the “Triple” of Kwan-Shai-Yin, because in her correlations, metaphysical and cosmical, she is the “Mother, the Wife and the Daughter” of the Logos, just as in the later theological translations she became the “Father, Son and (female) Holy Ghost”—the Shakti or Energy—the Essence of the Three. Thus in the Esotericism of the Vedântins, Daiviprakriti, the Light manifested through Îshvara, the Logos, [247](#) is at one and the same time the Mother and also the Daughter of the Logos, or Verbum of Parabrahman; while in that of the Trans-Himâlayan teachings, it is—in the Hierarchy of their allegorical and metaphysical theogony—the “Mother,” or abstract ideal Matter, Mûlaprakriti, the Root of Nature; from the metaphysical standpoint, a correlation of Adi-Budha, manifested in the Logos, Avalokiteshvara; and

from the purely Occult and cosmical, Fohat, the “Son of the Son,” the androgynous energy resulting from this “Light of the Logos,” which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity—which is Life. Says T. Subba Row: Evolution is commenced by the intellectual energy of the Logos, ... not merely on account of the potentialities locked up in Mûlaprakriti. This Light of the Logos is the link ... between objective matter and the subjective Thought of Īshvara [or Logos]. It is called in several Buddhist books Fohat. It is the one instrument with which the Logos works. [248](#)

(b) “Kwan-Yin-Tien” means the “Melodious Heaven of Sound,” the Abode of Kwan-Yin, or the “Divine Voice.” This “Voice” is a synonym of the Verbum or Word, “Speech,” as the expression of Thought. Thus may be traced the connection with, and even the origin of, the Hebrew Bath-Kol, the “Daughter of the Divine Voice,” or Verbum, or the male and female Logos, the “Heavenly Man,” or Adam Kadmon, who is at the same time Sefhira. The latter was surely anticipated by the Hindû Vâch, the goddess of Speech, or of the Word. For Vâch—the daughter and the female portion, as is stated, of Brahmâ, one “generated by the gods”—is, in company with Kwan-Yin, with Isis (also the daughter, wife and sister of Osiris) and other goddesses, the female Logos, so to speak, the goddess of the *active* forces in Nature, the Word, Voice or Sound, and Speech. If Kwan-Yin is the “Melodious Voice,” so is Vâch “the melodious cow who milked forth sustenance and water [the female principle] ... who yields us nourishment and sustenance,” as Mother-Nature. She is associated in the work of creation with Prajâpati. She is male and female ad libitum, as Eve is with Adam. And she is a form of Aditi—the principle higher than Æther—of Âkâsha, the synthesis of all the forces in Nature. Thus Vâch and Kwan-Yin are both the magic potency of Occult Sound in Nature and Æther—which “Voice” calls forth Sien-Tchan, the illusive form of the Universe out of Chaos and the Seven Elements.

Thus, in Manu, Brahmâ (the Logos also) is shown dividing his body into two parts, male and female, and creating in the latter, who is Vâch, Virâj, who is himself, or Brahmâ again. A learned Vedântin Occultist speaks of this “goddess” as follows, explaining the reason why Īshvara (or Brahmâ) is called Verbum or Logos; why in fact it is called Sabda Brahman: The explanation I am going to give you will appear thoroughly mystical; but if

mystical, it has a tremendous significance when properly understood. Our old writers said that Vâch is of four kinds. [See Rig Veda and the Upanishads.] Vaikharî Vâch is what we utter. Every kind of Vaikharî Vâch exists in its Madhyama, further in its Pashyanti, and ultimately in its Para form. [249](#) The reason why this Pranava is called Vâch is this, that the four principles of the great cosmos correspond to these four forms of Vâch. Now the whole manifested solar system exists in its Sûkshma form in the light or energy of the Logos, because its energy is caught up and transferred to cosmic matter ... the whole cosmos in its objective form is Vaikharî Vâch, the light of the Logos is the Madhyama form, and the Logos itself the Pashyanti form, and Parabrahman the Para aspect of that Vâch. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested cosmos is the Verbum manifested as cosmos. [250](#)

2. The Swift and the Radiant One produces the seven Laya [251](#) Centres (a), against which none will prevail to the Great Day “Be With Us”; and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs (b).

(a) The seven Laya Centres are the seven zero-points, using the term zero in the same sense that Chemists do. It indicates, in Esotericism, a point at which the reckoning of differentiation begins. From these Centres—beyond which Esoteric Philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the Elements which enter into the constitution of our Solar System. It has often been asked what is the exact definition of Fohat and his powers and functions, for he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the Commentary on Stanza V. As well said in the Bhagavadgîtâ Lectures, “The whole cosmos must necessarily exist in the one source of energy from which this light [Fohat] emanates.” Whether we count the principles in cosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that, “Prajnâ, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter.” For, “just as a human being is composed of seven principles, differentiated matter in the solar

system exists in seven different conditions.” [252](#) So does Fohat. Fohat has several meanings, as already shown. He is called the “Builder of the Builders,” the Force that he personifies having formed our Septenary Chain. He is One and Seven, and on the cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the “spirit” of electricity, which is the Life of the Universe. As an abstraction, we will call it the One Life; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable Causality, and ends as Omnipresent Mind and Life, immanent in every atom of Matter. Thus, while Science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *Intelligent* Law and *Sentient* Life, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him, whom the Christians call the “Messengers” of their God (in reality, of the Elohim, or rather one of the Seven Creators called Elohim), and we the Messenger of the primordial Sons of Life and Light.

(b) The “Elementary Germs,” with which he fills Sien-Tchan (the Universe) from Tien-Sin (the “Heaven of Mind,” or that which is absolute), are the Atoms of Science and the Monads of Leibnitz.

3. Of the Seven [253](#)—first One manifested, Six concealed; Two manifested, Five concealed; Three manifested, Four concealed; Four produced, Three hidden; Four and One Tsan [254](#) revealed, Two and One Half concealed; Six to be manifested, One laid aside (a). Lastly, Seven Small Wheels revolving; one giving birth to the other (b).

(a) Although these Stanzas refer to the whole Universe after a Mahâpralaya (Universal Dissolution), yet this sentence, as any student of Occultism may see, refers also by analogy to the evolution and final formation of the primitive (though compound) seven Elements on our Earth. Of these, four Elements are now fully manifested, while the fifth—Ether—is only partially so, as we are hardly in the second half of the Fourth Round, and consequently the fifth Element will manifest fully only in the Fifth Round. The Worlds, including our own, as germs, were of course primarily evolved from the One Element in its second stage—“Father-Mother,” the Differentiated World's Soul, not what is termed

the “Over-Soul” by Emerson—whether we call it, with Modern Science, cosmic dust and fire-mist, or with Occultism, Âkâsha, Jîvâtma, Divine Astral Light, or the “Soul of the World.” But this first stage of Evolution was in due course of time followed by the next. No World, and no heavenly body, could be constructed on the objective plane, had not the Elements been already sufficiently differentiated from their primeval Ilus, resting in Laya. The latter term is a synonym of Nirvâna. It is, in fact, the Nirvânic dissociation of all substances, merged after a Life-Cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the Matter that *was*, the realm of negativeness—wherein lie latent during their period of rest the active Forces of the Universe.

Now, speaking of Elements, it is made the standing reproach of the Ancients, that they “supposed their elements simple and undecomposable.” The shades of our pre-historic ancestors might return the compliment to modern Physicists, now that new discoveries in Chemistry have led Mr. W. Crookes, F.R.S., to admit, that Science is yet a thousand leagues from a knowledge of the compound nature of the simplest molecule. From him we learn that such a thing as a really simple molecule entirely homogeneous is terra incognita in Chemistry. “Where are we to draw the line?” he asks; “is there no way out of this perplexity? Must we either make the elementary examinations so stiff that only 60 or 70 candidates can pass, or must we open the examination doors so wide that the number of admissions is limited only by the number of applicants?” And then the learned chemist gives striking instances. He says: Take the case of yttrium. It has its definite atomic weight, it behaved in every respect as a simple body, an element, to which we might indeed add, but from which we could not take away. Yet this yttrium, this supposed homogeneous whole, on being submitted to a certain method of fractionation, is resolved into portions not absolutely identical among themselves, and exhibiting a gradation of properties. Or take the case of didymium. Here was a body betraying all the recognized characters of an element. It had been separated with much difficulty from other bodies which approximated closely to it in their properties, and during this crucial process it had undergone very severe treatment and very close scrutiny. But then came another chemist, who, treating this assumed homogeneous body by a peculiar process of fractionation, resolved it into

the two bodies praseodymium and neodymium, between which certain distinctions are perceptible. Further, we even now have no certainty that neodymium and praseodymium are simple bodies. On the contrary, they likewise exhibit symptoms of splitting up. Now, if one supposed element on proper treatment is thus found to comprise dissimilar molecules, we are surely warranted in asking whether similar results might not be obtained in other elements, perhaps in all elements, if treated in the right way. We may even ask where the process of sorting-out is to stop—a process which of course presupposes variations between the individual molecules of each species. And in these successive separations we naturally find bodies approaching more and more closely to each other. [255](#)

Once more this reproach against the Ancients is an unwarrantable statement. Their initiated philosophers at any rate, can hardly come under such an imputation, since it is they who have invented allegories and religious myths from the beginning. Had they been ignorant of the Heterogeneity of their Elements they would have had no personifications of Fire, Air, Water, Earth, and Æther; their cosmic gods and goddesses would never have been blessed with such posterity, with so many sons and daughters, elements born *from* and *within* each respective Element. Alchemy and Occult phenomena would have been a delusion and a snare, even in theory, had the Ancients been ignorant of the potentialities and correlative functions and attributes, of every element that enters into the composition of Air, Water, Earth, and even Fire—the latter a terra incognita to this day to Modern Science, which is obliged to call it motion, evolution of light and heat, state of ignition—defining it by its outward aspects in short, in ignorance of its nature.

But what Modern Science seems to fail to perceive, is that, differentiated as may have been those simple chemical atoms—which archaic philosophy called “the creators of their respective parents,” fathers, brothers, husbands of their mothers, and these mothers the daughters of their own sons, like Aditi and Daksha, for example—differentiated as these elements were in the beginning, still, they were not the compound bodies known to Science, as they are now. Neither Water, Air, nor Earth (a synonym for solids generally) existed in their present form, representing the only three states of matter recognized by Science; for all these and even Fire are productions already recombined by the atmospheres of

completely formed globes, so that in the first periods of the earth's formation they were something quite sui generis. Now that the conditions and laws ruling our Solar System are fully developed, and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather of atoms, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and these among the greatest Physicists and Chemists, begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope shows only the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether or not atoms gravitate towards one another in the same way, and under the same conditions, as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and reassociation, differ on every planet; and thus atoms enter into new forms of existence, undreamed of, and incognizable to, Physical Science. As already expressed in *Five Years of Theosophy*, [256](#) the essence of cometary matter, for instance, “is totally different from any of the chemical or physical characteristics with which the greatest Chemists and Physicists of the earth are acquainted.” And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature.

Thus not only the elements of our planet, but even those of all its sisters in the Solar System, differ in their combinations as widely from each other, as from the cosmic elements beyond our solar limits. This is again corroborated by the same man of Science in the lecture referred to above, who quotes Clerk Maxwell, saying “that the elements are not absolutely homogeneous.” He writes: It is difficult to conceive of selection and elimination of intermediate varieties, for where can these eliminated molecules have gone to, if, as we have reason to believe, the hydrogen, etc., of the fixed stars is composed of molecules identical in all respects with our own.... In the first place we may call in question this absolute molecular identity, since we have hitherto had no means for coming to a conclusion save the means furnished by the spectroscope, while it is

admitted that, for accurately comparing and discriminating the spectra of two bodies, they should be examined under identical states of temperature, pressure, and all other physical conditions. We have certainly seen, in the spectrum of the sun, rays which we have not been able to identify.

Therefore, the elements of our planet cannot be taken as a standard for comparison with the elements in other worlds. In fact each world has its Fohat, which is omnipresent in its own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestation. The individual Fohats make one universal, collective Fohat—the aspect-entity of the one absolute Non-Entity, which is absolute Being, Sat. “Millions and billions of worlds are produced at every Manvantara”—it is said. Therefore there must be many Fohats, whom we consider as conscious and *intelligent* Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to beings endowed with the requisite senses.

Enshrined in its pristine, virgin state within the Bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. “The Mother sleeps, yet is ever breathing.” And every breath sends out into the plane of manifestation her protean products, which, carried on by the wave of efflux, are scattered by Fohat, and driven toward or beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless fate dissociates it by leading it to a “current of efflux” (an Occult term meaning quite a different process from that which the ordinary word implies), when it may be carried once more to the borderland where it had previously perished, and taking its flight, not into Space *above* but into Space *within*, be brought under a state of differential equilibrium and happily reabsorbed. Were a truly learned Occultist-Alchemist to write the “Life and Adventures of an Atom,” he would secure thereby the supreme scorn of the modern Chemist, though perchance also his subsequent gratitude. Indeed, if such an imaginary Chemist happened to be intuitional, and would for a moment step out of the habitual groove of strictly “Exact Science,” as the Alchemists of old did, he might be repaid for his audacity. However it may be, “The Breath of the Father-Mother issues cold and

radiant, and gets hot and corrupt, to cool once more and be purified in the eternal bosom of inner Space,” says the Commentary. Man absorbs cold pure air on the mountain-top, and throws it out impure, hot and transformed. Thus, the higher atmosphere of every globe, being its mouth, and the lower its lungs, the man of our planet breathes only the “refuse of Mother;” therefore, “he is doomed to die thereon.” He who would allotropize sluggish oxygen into ozone to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an “Elixir of Life” and prepare it for practical use.

(b) The process referred to as the “Small Wheels, one giving birth to the other,” takes place in the sixth region from above, and on the plane of the most material world of all in the manifested Kosmos—our terrestrial plane. These “Seven Wheels” are our Planetary Chain. By “Wheels” the various spheres and centres of forces are generally meant; but in this case they refer to our septenary Ring.

4. He builds them in the likeness of older Wheels, [257](#) Placing them on the Imperishable Centres (a).

How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them (b). Thus acts Fohat from one Twilight to the other, during Seven Eternities. [258](#)

(a) The Worlds are built “in the likeness of older Wheels”—i.e., of those that had existed in preceding Manvantaras and went into Pralaya; for the Law for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is One. There is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. And this Law acts on every planet through minor and varying laws.

The “Imperishable [Laya] Centres” have a great importance, and their meaning must be fully understood, if we would have a clear conception of the Archaic Cosmogony, whose theories have now passed into Occultism. At present, one thing may be stated. The Worlds are built neither *upon* ,

nor *over* , nor *in* the Laya Centres, the zero-point being a condition, not a mathematical point.

(b) Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung, like Rudra from the head of Brahmâ, “from the Brain of the Father and the Bosom of the Mother,” and then to have metamorphosed himself into a male and a female, i.e., polarized himself into positive and negative electricity. He has Seven Sons who are his Brothers. Fohat is forced to be born, time after time, whenever any two of his “Son-Brothers” indulge in *too close contact*—whether an embrace or a fight. To avoid this, he unites and binds together those of unlike nature, and separates those of similar temperaments. This, as any one can see, relates, of course, to electricity generated by friction, and to the law of attraction between two objects of unlike, and repulsion between those of like polarity. The Seven Son-Brothers, however, represent and personify the seven forms of cosmic magnetism, called in Practical Occultism the “Seven Radicals,” whose coöperative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of sense; the former requiring abnormal faculties to perceive them, the latter cognizable by our ordinary physical senses. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious Causes. To attempt a description of such Entities would be worse than useless. The reader must bear in mind that, according to our teaching which regards this phenomenal Universe as a Great Illusion, the nearer a body is to the Unknown Substance, the more it approaches Reality, as being the farther removed from this world of Mâyâ. Therefore, though the molecular constitution of these bodies is not deducible from their manifestations, on this plane of consciousness, they nevertheless, from the standpoint of the Adept Occultist, possess a distinctive objective if not material structure, in the relatively noumenal—as opposed to the phenomenal—Universe. Men of science may term them force or forces generated by matter, or “modes of its motion,” if they will; Occultism sees in these effects Elementals (Forces), and, in the direct causes producing them, intelligent Divine Workmen. The intimate connection of these

Elementals, guided by the unerring hand of the Rulers, with the elements of pure Matter—their correlation we might call it—results in our terrestrial phenomena, such as light, heat, magnetism, etc., etc. Of course we shall never agree with the American Substantialists [259](#) who call every force and energy—whether light, heat, electricity or cohesion—an “entity”; for this would be equivalent to calling the noise produced by the rolling of the wheels of a vehicle an entity—thus confusing and identifying that “noise” with the “driver” *outside*, and the guiding “Master Intelligence” *within* the vehicle. But we do certainly give that name to the “drivers” and to these guiding “Intelligences,” the ruling Dhyân Chohans, as has been shown. The Elementals, the Nature-Forces, are the acting, though invisible, or rather imperceptible, secondary causes, and in themselves the effects of primary causes behind the veil of all terrestrial phenomena. Electricity, light, heat, etc., have been aptly termed the “Ghosts or Shadows of Matter in Motion,” i.e., supersensuous states of Matter whose effects only we are able to cognize. To expand, then, the simile given above. The sensation of light is like the sound of the rolling wheels—a purely phenomenal effect, having no existence outside the observer. The proximate exciting cause of the sensation is comparable to the driver—a supersensuous state of matter in motion, a Nature-Force or Elemental. But, behind this—just as the owner of the carriage directs the driver from within—stands the higher and *noumenal* cause, the *Intelligence* from whose essence radiate these States of “Mother,” generating the countless millions of Elementals, or Psychic Nature-Spirits, just as every drop of water generates its physical infinitesimal Infusoria. It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another child-star. When a planet dies, its informing principles are transferred to a laya or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body.

It is most remarkable that, while honestly confessing their entire ignorance of the true nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—the Physicists should, nevertheless, set themselves up as judges of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know this matter hardly skin-deep, and yet they

will dogmatize. It is “a mode of motion” and nothing else! But the “force” that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, undeniably, “a mode of motion.” It is as undeniably not a quality of the matter, or the particles of the speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously. Indeed, to endow matter—something of which nothing is so far known—with an inherent quality called force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in the acceptance of the intervention of our “Nature-Spirits” in every natural phenomenon.

The Occultists—who, if they would express themselves correctly, do not say that matter, but only the *substance* or *essence* of matter, (i.e., Mûlaprakriti, the Root of all) is indestructible and eternal—assert that all the so-called Forces of Nature, electricity, magnetism, light, heat, etc., etc., far from being modes of motion of material particles, are in esse, i.e., in their ultimate constitution, the differentiated aspects of that Universal Motion which is discussed and explained in the first pages of this volume. When Fohat is said to produce Seven Laya Centres, it means that, for formative or creative purposes, the Great Law—Theists may call it God—stays, or rather modifies, its perpetual motion on seven invisible points within the area of the Manifested Universe. “The Great Breath digs through Space seven holes into Laya, to cause them to circumgyrate during Manvantara,” says the Occult Catechism. We have said that Laya is what Science may call the zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the noumenon of the Seventh State of that which we ignorantly call and recognize as “Force”; or again the noumenon of Undifferentiated Cosmic Substance, which is itself an unreachable and unknowable object for finite perception; the root and basis of all states of objectivity and also subjectivity; the neutral axis, not one of the many aspects, but its centre. It may serve to elucidate the meaning, if we try to imagine a “neutral centre”—the dream of those who would discover perpetual motion. A “neutral centre” is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and

molecules of, say, the lower in their transformation upwards, they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, for us the matter of the lower plane there vanishes from our perception—or rather, it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special, and not readily discoverable, properties. Seven such “Neutral Centres,” [260](#) then, are produced by Fohat, who, when, as Milton has it: Fair foundations (are) laid whereon to build

...

quickens matter into activity and evolution.

The Primordial Atom (Anu) cannot be multiplied either in its pregenetic state, or its primogeneity; therefore it is called the “Sum Total,” of course, figuratively, as that “Sum Total” is boundless. That which is the abyss of nothingness to the Physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine Plenum to the Occultist. Among many other objections to the doctrine of an endless evolution and involution, or reabsorption of the Kosmos, a process which, according to the Brâhmanical and Esoteric Doctrine, is without beginning or end, the Occultist is told that it cannot be, since “by all the admissions of modern scientific philosophy it is a necessity of nature to run down.” If the tendency of nature “to run down” is to be considered so forcible an objection to Occult Cosmogony, how, we may ask, do your Positivists and Free-thinkers and Scientists account for the phalanx of active stellar systems around us? They had eternity to “run down” in; why, then, is not the Kosmos a huge inert mass? Even the moon is only hypothetically believed to be a dead planet, “run down,” and Astronomy does not seem to be acquainted with many such dead planets. [261](#) The query is unanswerable. But apart from this, it must be noted that the idea of the amount of “transformable energy” in our little system coming to an end, is based purely on the fallacious conception of a “white-hot, incandescent sun,” perpetually radiating away its heat without compensation into space. To this we reply that nature runs down and disappears from the objective plane, only to reëmerge after a time of rest out of the subjective, and to reëscend once more. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every Pralaya. The Matter of the Eastern philosophers is not the “matter” and Nature of the Western

metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as the “science of the *limits* to our knowledge?” To what have the many attempts made by Science to bind, connect, and define all the phenomena of organic life, by mere physical and chemical manifestations, brought it? To speculation generally—mere soap-bubbles, that have burst one after the other before the men of Science were permitted to discover real facts. All this would have been avoided, and the progress of knowledge would have proceeded with gigantic strides, had only Science and its philosophy abstained from accepting hypotheses merely on the one-sided knowledge of *their* “matter.” The behaviour of Uranus and Neptune—whose satellites, four and one in number respectively, revolved, it was thought, in their orbits from East to West, whereas all the other satellites rotate from West to East—is a very good instance, as showing how unreliable are all *à priori* speculations, even when based on the strictest mathematical analysis. The famous hypothesis of the formation of our Solar System out of nebulous rings, put forward by Kant and Laplace, was chiefly based on the assumed fact that all the planets revolved in the same direction. Laplace, relying on this mathematically demonstrated fact in his own time, and calculating on the theory of probabilities, offered to bet three milliards to one that the next planet discovered would have in its system the same peculiarity of motion eastward. The immutable laws of scientific mathematics got “worsted by further experiments and observations.” This idea of Laplace's mistake prevails generally to this day; but some Astronomers have finally succeeded in demonstrating (?) that the error has been in accepting Laplace's assertion for a mistake; and steps to correct the *bévue*, without attracting general attention, are now being taken. Many such unpleasant surprises are in store for hypotheses of even a purely physical character. What further disillusions, then, may there not be in questions concerning a transcendental, Occult Nature? At any rate, Occultism teaches that the so-called “reverse rotation” is a fact.

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore, or of fathoming the ultimate nature and essence of these grains, when palpable and visible on the palm of the Naturalist, how can any Materialist limit the laws which govern the changes in the conditions and being of the atoms in Primordial Chaos, or know anything

certain about the capabilities and potency of the atoms and molecules, before and after their formation into worlds? These changeless and eternal molecules—far more numberless in space than the grains on the ocean shore—may differ in their constitution along the lines of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start, in attempting to decide the age of our planet or the origin of the solar system, Astronomers, Geologists, and Physicists, with each new hypothesis, are drifting farther and farther away from the shores of fact into the fathomless depths of speculative ontology. [262](#) The Law of Analogy, in the plan of structure between the trans-solar systems and the solar planets, does not necessarily bear upon the finite conditions, to which every visible body is subject, in this our plane of being. In Occult Science, this Law of Analogy is the first and most important key to cosmic physics; but it has to be studied in its minutest details, and “turned seven times,” before one comes to understand it. Occult Philosophy is the only science that can teach it. How, then, can anyone hang the truth or the untruth of the Occultist's proposition, “the Kosmos is eternal in its unconditioned collectivity, and finite only in its conditioned manifestations,” on this one-sided physical enunciation that “it is a necessity of Nature to run down”? [263](#)

A Digression.

With this Shloka ends that portion of the Stanzas relating to the cosmogony of the Universe after the last Mahâpralaya, or Universal Dissolution, which, when it comes, sweeps out of Space every differentiated thing, gods as well as atoms, like so many dry leaves. From this verse onwards, the Stanzas are only concerned with our Solar System in general, with the Planetary Chains therein inferentially, and with the history of our Globe (the Fourth and its Chain) especially. All the verses which follow in this Volume refer only to the evolution of, and on, our Earth. With regard to the latter, a strange tenet—strange from the modern scientific standpoint only, of course—is held, which ought to be made known.

But before entirely new and somewhat startling theories are presented to the reader, they must be prefaced by a few words of explanation. This is absolutely necessary, as these theories clash not only with Modern Science, but, on certain points, contradict earlier statements [264](#) made by other Theosophists, who claim to base their explanations and renderings of these teachings on the same authority as we do.

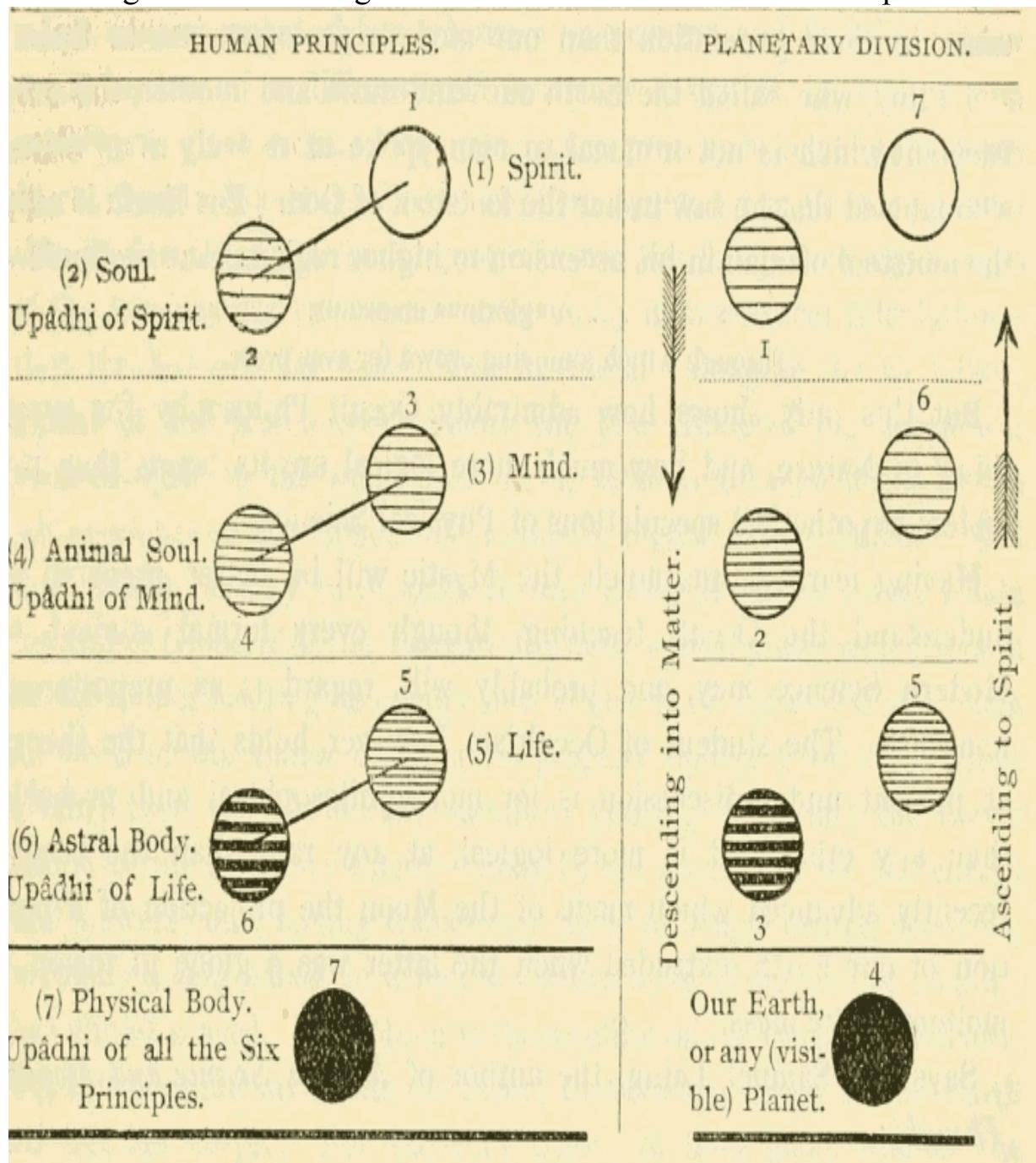
This may give rise to the idea that there is a decided contradiction between the expounders of the same doctrine; whereas the difference, in reality, arises from the incompleteness of the information given to earlier writers, who thus drew some erroneous conclusions and indulged in premature speculations, in their endeavour to present a complete system to the public. Thus the reader, who is already a student of Theosophy, must not be surprised to find in these pages the rectification of certain statements made in various Theosophical works, and also the explanation of certain points which have remained obscure, because they were necessarily left incomplete. Many are the questions upon which even the author of Esoteric Buddhism, the best and most accurate of all such works, has not touched. On the other hand, even he has introduced several mistaken notions, which must now be presented in their true mystic light, as far as the present writer is capable of so doing.

Let us then make a short break between the Shlokas just explained and those which follow, for the cosmic periods which separate them are of immense duration. This will afford us ample time to take a bird's-eye view of some points pertaining to the Secret Doctrine, which have been presented to the public under a more or less uncertain and sometimes mistaken light.

A Few Early Misconceptions Concerning Planets, Rounds, And Man.

Among the eleven Stanzas omitted, there is one which gives a full description of the formation of the Planetary Chains one after another, after the first cosmic and atomic differentiation had commenced in the primitive Acosmism. It is idle to speak of “laws arising when Deity prepares to create,” for “laws,” or rather Law, are eternal and uncreated; and again Deity is Law, and vice versa. Moreover, the one eternal Law unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular Chains of Worlds, composed of seven Globes, graduated on the four lower planes of the World of Formation, the three others belonging to the Archetypal Universe. Out of these seven only one, the lowest and the most material of these Globes, is within our plane or means of perception, the six others lying outside it and being therefore invisible to the terrestrial eye. Every such Chain of Worlds is the progeny and creation of another, *lower*, and *dead* Chain—its *reincarnation*, so to say. To make it clearer: we are told that each of the planets—of which *seven only* were called sacred, as being ruled by the highest Regents or Gods, and not at all because the Ancients knew nothing of the others [265](#)—whether known or unknown, is a septenary, as also is the Chain to which the Earth belongs. For instance, all such planets as Mercury, Venus, Mars, Jupiter, Saturn, etc., etc., or our Earth, are as visible to us as our Globe, probably, is to the inhabitants, if any, of the other planets, because they are all on the same plane; while the superior fellow-globes of these planets are on other planes quite outside that of our terrestrial senses. As their relative positions are given further on, and also in the diagram appended to the comments on Shloka 6 of Stanza VI, a few words of explanation is all that is needed at present. These invisible companions correspond curiously to that which we call the “principles” in man. The seven are on three material planes and one spiritual plane, answering to the three Upâdhis (Material Bases), and one

spiritual Vehicle (Vâhana), of our seven Principles in the human division. If, for the sake of a clearer mental conception, we imagine the human Principles to be arranged as in the following scheme, we shall obtain the following diagram of correspondences:



As we are proceeding here from Universals to Particulars, instead of using the inductive or Aristotelean method, the numbers are reversed.

Spirit is enumerated the first instead of seventh, as is usually done, but in truth, *ought not to be done* .

The Principles, as usually named after the manner of Esoteric Buddhism and other works, are: 1, Âtmâ; 2, Buddhi (Spiritual Soul); 3, Manas (Human Soul); 4, Kâma Rûpa (Vehicle of Desires and Passions); 5, Prâna; 6, Linga Sharîra; 7, Sthûla Sharîra.

The dark horizontal lines of the lower planes are the Upâdhis in the case of the human Principles, and the planes in the case of the Planetary Chain. Of course, as regards the Human Principles, the diagram does not place them quite in order, yet it shows the correspondence and analogy to which attention is now drawn. As the reader will see, it is a case of descent into matter, the adjustment—in both the mystic and the physical sense—of the two, and their interblending for the great coming “struggle for life” that awaits both Entities. “Entity” may be thought a strange term to use in the case of a Globe, but the ancient philosophers, who saw in the Earth a huge “animal,” were wiser in their generation than our modern geologists are in theirs; and Pliny, who called the Earth our kind nurse and mother, the only Element which is not inimical to man, spoke more truly than Watts, who fancied that he saw in her the footstool of God. For Earth is only the footstool of man in his ascension to higher regions; the vestibule— ... to glorious mansions, Through which a moving crowd for ever press.

But this only shows how admirably Occult Philosophy fits every thing in Nature, and how much more logical are its tenets than the lifeless hypothetical speculations of Physical Science.

Having learned thus much, the Mystic will be better prepared to understand the Occult teaching, though every formal student of Modern Science may, and probably will, regard it as preposterous nonsense. The student of Occultism, however, holds that the theory at present under discussion is far more philosophical and probable than any other. It is more logical, at any rate, than the theory recently advanced which made of the Moon the projection of a portion of our Earth, extruded when the latter was a globe in fusion, a molten plastic mass.

Says Mr. Samuel Laing, the author of *Modern Science and Modern Thought*: The astronomical conclusions are theories based on data so

uncertain, that while in some cases they give results incredibly short, like that of 15 millions of years for the whole past process of formation of the solar system, in others they give results almost incredibly long, as in that which supposes the moon to have been thrown off when the earth was rotating in three hours, while the utmost actual retardation obtained from observation would require 600 millions of years to make it rotate in twenty-three hours instead of twenty-four. [266](#)

And if Physicists persist in such speculations, why should the chronology of the Hindûs be laughed at as exaggerated?

It is said, moreover, that the Planetary Chains having their Days and their Nights—i.e., periods of activity or life, and of inertia or death—behave in heaven as do men on earth: they generate their likes, grow old, and become personally extinct, their spiritual principles only living in their progeny as a survival of themselves.

Without attempting the very difficult task of giving out the whole process in all its cosmic details, enough may be said to give an approximate idea of it. When a Planetary Chain is in its last Round, its Globe A, before finally *dying out*, sends all its energy and principles into a neutral centre of latent force, a *laya* centre, and thereby informs a new nucleus of undifferentiated substance or matter, i.e., calls it into activity or gives it life. Suppose such a process to have taken place in the Lunar Planetary Chain; suppose again, for argument's sake—though Mr. Darwin's theory quoted below has lately been upset, even if the fact has not yet been ascertained by mathematical calculation—that the Moon is far older than the Earth. Imagine the *six* fellow-globes of the Moon—æons before the first Globe of our seven was evolved—just in the same position in relation to each other as the fellow-globes of our Chain now occupy in regard to our Earth. [267](#) And now it will be easy to imagine further Globe A of the Lunar Chain informing Globe A of the Terrestrial Chain, and—dying; next Globe B of the former sending its energy into Globe B of the new Chain; then Globe C of the Lunar creating its progeny Sphere C of the Terrene Chain; then the Moon (our satellite) pouring forth into the lowest Globe of our Planetary Chain—Globe D, our Earth—all its life, energy and powers; and, having transferred them to a new centre, becoming virtually a *dead planet*, in which since the birth of our Globe rotation has almost ceased. The Moon is the satellite of our Earth, undeniably, but this does not invalidate the theory that she has

given to the Earth all but her corpse. For Darwin's theory to hold good, besides the hypothesis just upset, other still more incongruous speculations had to be invented. The Moon, it is said, has cooled nearly six times as rapidly as the Earth. [268](#) “The Moon, if the earth is 14,000,000 years old since its incrustation, is only eleven and two-thirds millions of years old since that stage ...” etc. And if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? The Astronomers “do not know.” Why should Venus and Mercury have no satellites, and by what, when they exist, were they formed? The Astronomers do not know, because, we say, Science has only one key—the key of matter—to open the mysteries of Nature, while Occult Philosophy has seven keys and explains that which Science fails to see. Mercury and Venus have no satellites, but they had “parents” just as the Earth had. Both are far older than the Earth, and, before the latter reaches her Seventh Round, her mother Moon will have dissolved into thin air, as the Moons of the other planets have, or have not, as the case may be, since there are planets which have *several* Moons—a mystery again which no Œdipus of Astronomy has solved.

The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and principles are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirized* by her child, she revenges herself on it, by soaking it through and through with the nefarious, invisible and poisoned influence which emanates from the occult side of her nature. For she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed, is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent—a circumstance finding its parallel on earth, in the fact that the grass and plants are nowhere more juicy and thriving than on graves; while at the same time it is the graveyard, or corpse-emanations, which kill. And like all ghouls or vampires, the Moon is the friend of the sorcerers and the foe of the unwary. From the archaic æons and the later times of the witches of Thessaly, down to some of the present Tāntrikas of Bengal, her nature and properties have been known to every Occultist, but have remained a closed book for Physicists.

Such is the Moon from the astronomical, geological, and physical standpoints. As to her metaphysical and psychic nature, it must remain an occult secret in this work, as it was in the volume entitled Esoteric Buddhism, notwithstanding the rather sanguine statement made therein, that “there is not much mystery left now in the riddle of the eighth sphere.” [269](#) These are topics, indeed, “on which the Adepts are very reserved in their communications to uninitiated pupils,” and since they have, moreover, never sanctioned or permitted any published speculations upon them, the less said the better.

Yet, without treading upon the forbidden ground of the “eighth sphere,” it may be useful to state some additional facts with regard to the ex-monads of the Lunar Chain—the “Lunar Ancestors”—as they play a leading part in the coming Anthropogenesis. This brings us directly to the Septenary Constitution of man; and as some discussion has arisen of late about the best classification to be adopted for the division of the microcosmic entity, two systems are now appended with a view to facilitate comparison. The subjoined short article is from the pen of Mr. T. Subba Row, a learned Vedântin scholar. He prefers the Brâhmanical division of the Râja Yoga, and from a metaphysical point of view he is quite right. But, as it is a question of simple choice and expediency, we hold in this work to the time-honoured classification of the Trans-Himâlayan “Arhat Esoteric School.” The following table and its explanatory text are reprinted from the Theosophist, and are also contained in Five Years of Theosophy. [270](#)

The Septenary Division In Different Indian Systems.

We give below in a tabular form the classifications adopted by the Buddhist and Vedântic teachers of the principles of man:

“Esoteric Buddhism.”	Vedânta.	Târaka Yoga.	Râja Yoga.
1. Sthûla Sharîra.	Annamayakosha. 271	Sthûlopâdhi. 272	
2. Prâna. 273	Prânamayakosha.	Sthûlopâdhi.	
3. The Vehicle of Prâna. 274	Prânamayakosha.	Sthûlopâdhi.	
4. Kâma Rûpa.	Mânomayakosha.	Sûkshnopâdhi.	
5. Mind (Volitions and feelings);	Mânomayakosha.	Sûkshnopâdhi.	

Vijñānam.

6. Spiritual Soul. [275](#)

Ānandamayakosha Kāranopādhi.

7. Ātmā.

Ātmā.

Ātmā.

From the foregoing table it will be seen that the third principle in the Buddhist classification is not separately mentioned in the Vedāntic division, as it is merely the vehicle of Prāna. It will also be seen that the fourth principle is included in the third Kosha (Sheath), as the same principle is but the vehicle of will-power, which is but an energy of the mind. It must also be noticed that the Vijñānamayakosha is considered to be distinct from the Mānomayakosha, as a division is made after death between the lower part of the mind, as it were, which has a closer affinity with the fourth principle than with the sixth and its higher part, which attaches itself to the latter, and which is, in fact, the basis for the higher spiritual individuality of man.

We may also here point out to our readers that the classification mentioned in the last column is, for all practical purposes, connected with Rāja Yoga, the best and simplest. Though there are seven principles in man, there are but three distinct Upādhis (Bases), in each of which his Ātmā may work independently of the rest. These three Upādhis can be separated by an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.

The student will now be better prepared to see that between the three Upādhis of the Rāja Yoga and its Ātmā, and our three Upādhis, Ātmā, and the additional three divisions, there is in reality but very little difference. Moreover, as every Adept in Cis-Himālayan or Trans-Himālayan India, of the Patanjali, the Āryāsanga or the Mahâyāna schools, has to become a Rāja Yogî, he must, therefore, accept the Tāraka Rāja classification in principle and theory, whatever classification he resorts to for practical and Occult purposes. Thus, it matters very little whether one speaks of the *three* Upādhis, with their *three* Aspects, and Ātmā, the eternal and immortal synthesis, or calls them the “Seven Principles.”

For the benefit of those who may not have read, or, if they have, may not have clearly understood, in Theosophical writings, the doctrine of the

septenary Chains of Worlds in the Solar Cosmos, the teaching is briefly as follows.

1. Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion Globes. The evolution of life proceeds on these seven Globes or bodies, from the First to the Seventh, in Seven Rounds or Seven Cycles.

2. These Globes are formed by a process which the Occultists call the “rebirth of Planetary Chains (or Rings).” When the Seventh and last Round of one of such Rings has been entered upon, the highest or first Globe, A, followed by all the others down to the last, instead of entering upon a certain time of rest—or “Obscuration,” as in the previous Rounds—begins to die out. The Planetary Dissolution (Pralaya) is at hand, and its hour has struck; each Globe has to transfer its life and energy to another planet. [276](#)

3. Our Earth, as the visible representative of its invisible superior fellow-globes, its “Lords” or “Principles,” has to live, as have the others, through seven Rounds. During the first three, it forms and consolidates; during the fourth, it settles and hardens; during the last three, it gradually returns to its first ethereal form: it is spiritualized, so to say.

4. Its Humanity develops fully only in the Fourth—our present Round. Up to this Fourth Life-Cycle, it is referred to as “Humanity” only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes Man, passes through all the forms and kingdoms during the First Round, and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth, in the present series of Life-Cycles and Races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to *develop and continue* its further evolution *through man* . This will be explained in Volume II. During the three Rounds to come, Humanity, like the Globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyân Chohan Host. Man tends to become *a God* and then— *God* , like every other Atom in the Universe.

Beginning so early as with the Second Round, Evolution proceeds already on quite a different plan. It is only during the first Round that (Heavenly) Man becomes a human being on Globe A, (rebecomes) a mineral, a plant, an animal, on Globe B and C, etc. The process changes entirely from the Second Round; but you have learned prudence ... and I advise you to say nothing before the time for saying it has come.... [277](#)

5. Every Life-Cycle on Globe D (our Earth) [278](#) is composed of seven Root-Races. They commence with the ethereal and end with the spiritual, on the double line of physical and moral evolution—from the beginning of the Terrestrial Round to its close. One is a “Planetary Round” from Globe A to Globe G, the seventh; the other, the “Globe Round,” or the Terrestrial.

This is very well described in Esoteric Buddhism, and needs no further elucidation for the time being.

6. The First Root-Race, i.e., the first “Men” on earth (irrespective of form), were the progeny of the “Celestial Men,” rightly called in Indian philosophy the “Lunar Ancestors” or the Pitris, of which there are seven Classes or Hierarchies. As all this will be sufficiently explained in the following sections and in Volume II, no more need be said of it here.

But the two works already mentioned, both of which treat of subjects from the Occult doctrine, need particular notice. Esoteric Buddhism is too well known in Theosophical circles, and even to the outside world, for it to be necessary to enter at length upon its merits here. It is an excellent book, and has done still more excellent work. But this does not alter the fact that it contains some mistaken notions, and that it has led many Theosophists and lay-readers to form an erroneous conception of the Eastern Secret Doctrine. Moreover it seems, perhaps, a little too materialistic.

Man, which came later, was an attempt to present the archaic doctrine from a more ideal standpoint, to translate some visions in and from the Astral Light, to render some teachings partly gathered from a Master's thoughts, but unfortunately misunderstood. This work also speaks of the evolution of the early Races of men on Earth, and contains some excellent pages of a philosophical character. But so far it is only an interesting little mystical romance. It has failed in its mission, because the conditions required for a correct translation of these visions were not present. Hence

the reader must not wonder if our volumes contradict these earlier descriptions in several particulars.

Esoteric cosmogony in general, and the evolution of the human Monad especially, differ so essentially in these two books, and in other Theosophical works written independently by *beginners*, that it becomes impossible to proceed with the present work without special mention of these two earlier volumes, for both have a number of admirers—Esoteric Buddhism especially. The time has arrived for the explanation of some matters in this direction. Mistakes have now to be checked by the original teachings, and corrected. If one of the said works has too pronounced a bias toward materialistic Science, the other is decidedly too idealistic, and at times is fantastic.

From the doctrine—rather incomprehensible to Western minds—which deals with the periodical Obscurations and successive Rounds of the Globes, along their circular Chains, were born the first perplexities and misconceptions. One of such has reference to the “Fifth-” and even “Sixth-Rounders.” Those who knew that a Round was preceded and followed by a long Pralaya, a pause of rest, which created an impassable gulf between two Rounds until the time came for a renewed cycle of life, could not understand the “fallacy” of talking about “*Fifth* and *Sixth* -Rounders” in our *Fourth* Round. Gautama Buddha, it was held, was a “Sixth-Rounder,” Plato and some other great philosophers and minds, “Fifth-Rounders.” How could it be? One Master taught and affirmed that there were such “Fifth-Rounders” even now on Earth; and though *understood to say* that mankind was yet in the Fourth Round, in another place he *seemed* to say that we were in the Fifth. To this an “apocalyptic answer” was returned by another Teacher: “A few drops of rain do not make a monsoon, though they presage it.”... “No, we are not in the Fifth Round, but Fifth Round men have been coming in for the last few thousand years.” This was worse than the riddle of the Sphinx! Students of Occultism subjected their brains to the wildest work of speculation. For a considerable time they tried to outvie Œdipus and reconcile the two statements. And as the Masters kept as silent as the stony Sphinx herself, they were accused of “inconsistency,” “contradiction,” and “discrepancies.” But they were simply allowing the speculations to go on, in order *to teach a lesson* which the Western mind sorely needs. In their conceit and arrogance, and in their habit of

materializing every metaphysical conception and term, without allowing any margin for Eastern metaphor and allegory, the Orientalists had made a jumble of the Hindû exoteric philosophy, and the Theosophists were now doing the same with regard to Esoteric teachings. To this day it is evident that the latter have utterly failed to understand the meaning of the term “Fifth and Sixth-Rounders.” But it is simply this: every Round brings about a new development, and even an entire change, in the mental, psychic, spiritual and physical constitution of man; all these principles evolving on an ever ascending scale. Hence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of evolution, immensely higher than is our present humanity. Similarly, Gautama Buddha—Wisdom incarnate—was still higher and greater than all the men we have mentioned who are called “Fifth-Rounders,” and so Buddha and Shankarâchârya are termed “Sixth Rounders,” allegorically. Hence again the concealed wisdom of the remark, pronounced at the time “evasive”—“a few drops of rain do not make a monsoon, *though they presage it* .”

And now the truth of the following remark, in Esoteric Buddhism, will be fully apparent: It is impossible, when the complicated facts of an entirely unfamiliar science are being presented to untrained minds for the first time, to put them forward with all their appropriate qualifications ... and abnormal developments.... We must be content to take the broad rules first and deal with the exceptions afterwards, and especially is this the case with a study, in connection with which the traditional methods of teaching, generally followed, aim at impressing every fresh idea on the memory by provoking the perplexity it at last relieves.

As the author of the remark was himself, as he says, “an untrained mind” in Occultism, his own inferences, and his better knowledge of modern astronomical speculations than of archaic doctrines, led him, quite naturally, and unconsciously to himself, to commit a few mistakes of detail rather than of any “broad rule.” One such will now be noticed. It is a trifling one, still it is calculated to lead many a beginner into erroneous conceptions. But as the mistaken notions of the earlier editions were corrected in the annotations of the fifth edition, so the sixth may be revised

and perfected. There were several reasons for such mistakes. They were due to the necessity, under which the Teachers laboured, of giving what were considered as “evasive answers”; the questions being too persistently pressed to be left unnoticed, while, on the other hand, they *could only be partially answered* . This position notwithstanding, the confession that “half a loaf is better than no bread” was but too often misunderstood, and hardly appreciated as it ought to have been. As a result thereof gratuitous speculations were sometimes indulged in by the European lay-chelâs. Among such were the “Mystery of the Eighth Sphere” in its relation to the Moon, and the erroneous statement that two of the superior Globes of the Terrestrial Chain were two of our well-known planets; “besides the earth ... there are only two other worlds of our chain which are visible ... Mars and Mercury....” [279](#)

This was a great mistake. But the blame for it is to be attached as much to the vagueness and incompleteness of the Master's answer as to the question of the learner itself, which was equally vague and indefinite.

It was asked: “What planets, of those known to ordinary Science, besides Mercury, belong to our system of worlds?” Now if by “system of worlds” our Terrestrial Chain, or “String,” was intended, in the mind of the querist, instead of the “Solar System of Worlds,” as it should have been, then of course the answer was likely to have been misunderstood. For the reply was: “Mars, etc., and, four other planets of which Astronomy knows nothing. Neither A, B, nor Y, Z, are known, nor can they be seen through physical means, however perfected.” This is plain: (a) Astronomy as yet knows nothing in reality of the planets, neither the ancient ones, nor those discovered in modern times. (b) No *companion* planets from A to Z, i.e., no upper Globes of any Chain in the Solar System, can be seen; with the exception of course of all the planets which come *fourth* in number, as our Earth, the Moon, etc., etc. As to Mars, Mercury, and “the four other planets,” they bear a relation to Earth of which no Master or high Occultist will ever speak, much less explain the nature.

In this same letter the impossibility is distinctly stated by one of the Teachers to the author of Esoteric Buddhism: “Try to understand that you are putting me questions pertaining to the highest Initiation; that I can give you (only) a general view, but that I dare not, nor will I, enter into details....” Copies of all the letters ever received, or sent, with the exception

of a few private ones—“*in which there was no teaching*,” the Master says—are with the writer. As it was her duty, in the beginning, to answer and explain certain points not touched upon, it is more than likely that, notwithstanding the many annotations on these copies, the writer, in her ignorance of English and her fear of saying too much, may have bungled the information given. She takes the whole blame for it upon herself in any and every case. But it is impossible for her to allow students to remain any longer under erroneous impressions, or to believe that the fault lies with the Esoteric system.

Let it then be now distinctly stated that the theory broached is impossible, with or without the additional evidence furnished by modern Astronomy. Physical Science can supply corroborative, though still very uncertain, evidence, but only as regards heavenly bodies on the same plane of materiality as our objective Universe. Mars and Mercury, Venus and Jupiter, like every hitherto discovered planet, or those still to be discovered, are all, *per se*, the representatives on our plane of such Chains. As distinctly stated in one of the numerous letters of Mr. Sinnett's Teacher: “there are other and innumerable manvantaric Chains of Globes which bear intelligent Beings, both in and outside our Solar System.” But neither Mars nor Mercury belong to *our* Chain. They are, along with other planets, septenary Units in the great host of Chains of our System, and all are as visible as their upper Globes are invisible.

If it is still argued that certain expressions in the Teacher's letters were liable to mislead, the answer comes: Amen; so they were. The author of Esoteric Buddhism understood it well when he wrote that such are “the traditional modes of teaching ... by provoking the perplexity,” they *do* or *do not relieve*—as the case may be. At all events, if it is urged that this might have been explained earlier, and the true nature of the planets given out as they now are, the answer comes that: It was not found expedient to do so at the time, as it would have opened the way to a series of additional questions which could never be answered on account of their Esoteric nature, and thus would only become embarrassing. It had been declared from the first, and has been repeatedly asserted since: (1) That no Theosophist, not even as an accepted Chelâ, let alone lay students, could expect to have the secret teachings explained to him *thoroughly and completely*, before he had irretrievably pledged himself to the Brotherhood

and passed through at least one Initiation, because no figures and numbers could be given to the public, for figures and numbers are the key to the Esoteric system. (2) That what was revealed was merely the Esoteric lining of that which is contained in almost all the exoteric scriptures of the world-religions—preëminently in the Brâhmanas and the Upanishads of the Vedas, and even in the Purânas. It was a small portion of what is divulged far more fully now in the present volumes; and even this is very incomplete and fragmentary.

When the present work was commenced, the writer, feeling sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers *by letter* for an explanation and an authoritative version. Both came in due time, and *verbatim* extracts from these are now given.

“... It is quite correct that Mars is in a state of obscurity at present, and Mercury just beginning to get out of it. You might add that Venus is in her last Round.... If neither Mercury nor Venus have satellites, it is because of the reasons ... and also because Mars has two satellites to which he has no right.... Phobos, the supposed ‘inner’ satellite, is no satellite at all. Thus, this remark of long ago by Laplace and now by Faye do not agree, you see. (Read ‘Comptes Rendus,’ Tome XC, p. 569.) Phobos keeps a too short periodic time, and therefore there ‘must exist some defect in the mother idea of the theory,’ as Faye justly observes.... Again, both [Mars and Mercury] are septenary Chains, as independent of the Earth's sidereal lords and superiors as you are independent of the ‘principles’ of Däumling [Tom Thumb]—which were perhaps his six brothers, with or without night-caps.... ‘Gratification of curiosity is the end of knowledge for some men,’ was said by Bacon, who was as right in postulating this truism, as those who were familiar with it before him, were right in hedging off Wisdom from Knowledge, and tracing limits to that which is to be given out at one time.... Remember:

... knowledge dwells In heads replete with thoughts of other men, Wisdom in minds attentive to their own....”

“You can never impress it too profoundly on the minds of those to whom you impart some of the Esoteric teachings.”

Here are more extracts from another letter written by the same authority. This time it is in answer to some objections laid before the Teachers. They are based upon extremely scientific, and as futile, reasonings about the advisability of trying to reconcile the Esoteric theories with the speculations of Modern Science, were written by a young Theosophist as a warning against the “Secret Doctrine,” and in reference to the same subject. He had declared that if there were such companion Earths, “they must be only a wee bit less material than our globe.” How then was it that they could not be seen? The answer was: “... Were psychic and spiritual teachings more fully understood, it would become next to impossible to even imagine such an incongruity. Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, ‘natural’ being a synonym to them [men of Science] of that matter which falls under the perception of their corporeal senses—no progress can be really achieved. Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form.... Hence it only stands to reason that the Globes which overshadow our Earth, must be on different and superior planes. In short, as Globes, they are in coädunition *but not in* consubstantiality with our Earth, and thus pertain to quite another state of consciousness. Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are coëssential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others, can perceive our little world; because our planes of consciousness, differing as they do in degree, but being the same in kind, are on the same layer of differentiated matter... What I wrote was: ‘The minor Pralaya concerns only our little Strings of Globes. (We called Chains “Strings” in those days of lip-confusion.)... To such a String our Earth belongs.’ This ought to have shown plainly that the other planets were also ‘Strings,’ or Chains.... If he [meaning the objector] would perceive even the dim silhouette of one of such ‘planets’ on the higher planes, he has to first throw off even the thin clouds of the astral matter that stand between him and the next plane.”

It thus becomes patent why we could not perceive, even with the help of the best telescopes, that which is outside our world of matter. Those alone, whom we call Adepts, who know how to direct their mental vision and to

transfer their consciousness—both physical and psychic—to other planes of being, are able to speak with authority on such subjects. And they tell us plainly: “Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. Whenever you are able to attune your consciousness to any of the seven chords of ‘Universal Consciousness,’ those chords that run along the sounding-board of Kosmos, vibrating from one Eternity to another; when you have studied thoroughly the ‘Music of the Spheres,’ then only will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to unveil the secret of Being and Non-Being to those unable to see the hidden meaning of Apollo's Heptachord, the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral Body of the Kosmos, whose shell only has now fallen into the hands of modern Science.... Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others, ... for such is the fate of every truth with which men are, as yet, unfamiliar.... Let rather the Planetary Chains and other super- and sub-cosmic mysteries remain a dreamland for those who can neither see, nor yet believe that others can.”

It is to be regretted that few of us have followed the wise advice, and that many a priceless pearl, many a jewel of wisdom, has been cast to an enemy, unable to understand its value, who has turned round and rent us.

“Let us imagine”—wrote the same Master to his two “lay chelâs,” as he called the author of Esoteric Buddhism and another gentleman, his co-student for some time—“let us imagine that our earth is one of a group of seven planets or man-bearing worlds.... [The ‘seven planets’ are the sacred planets of antiquity, and are all septenary.] Now the life-impulse reaches A, or rather that which is destined to become A, and which so far is but cosmic dust [a laya-centre] ...” etc.

In these early letters, in which terms had to be invented and words coined, the “Rings” very often became “Rounds,” and the “Rounds,” “Life-Cycles,” and vice versâ. To a correspondent who called a “Round” a “World-Ring,” the Teacher wrote: “I believe this will lead to a further confusion. A Round we are agreed to call the passage of a Monad from

Globe A to Globe G or Z.... The ‘World-Ring’ is correct.... Advise Mr. ... strongly, to agree upon a nomenclature before going any further.”

Notwithstanding this agreement, many mistakes, owing to this confusion, crept into the earliest teachings. The “Races” even were occasionally mixed up with the “Rounds” and “Rings,” and led to similar mistakes in *Man: Fragments of Forgotten Truth*. From the first the Master had written: “Not being permitted to give you the whole truth, or divulge the number of isolated fractions, ... I am unable to satisfy you.”

This in answer to the questions: “If we are right, then the total existence prior to the man-period is 637,” etc., etc. To all the queries relating to figures, the reply was: “Try to solve the problem of 777 incarnations.... Though I am obliged to withhold information, ... yet if you should work out the problem by yourself, it will be my duty to tell you so.”

But it never was so worked out, and the results were—never-ceasing perplexity and mistakes.

Even the teaching about the septenary constitution of the sidereal bodies and of the macrocosm—from which the septenary division of the microcosm, or man—has until now been among the most esoteric. In olden times it used to be divulged only at Initiation together with the most sacred figures of the cycles. Now, as stated in one of the Theosophical journals, [280](#) the revelation of the whole system of cosmogony had not been contemplated, nor even thought for one moment possible, at a time when a few scraps of information were sparingly given out, in answer to letters, written by the author of *Esoteric Buddhism*, in which he put forward a multiplicity of questions. Among these were questions on such problems *as no* Master, however high and independent he might be, would have the right to answer, and thus divulge to the world the most time-honoured and archaic of the mysteries of the ancient college-temples. Hence only a few of the doctrines were revealed in their broad outlines, while details were constantly withheld, and all the efforts made to elicit more information about them were systematically eluded from the beginning. This was perfectly natural. Of the four Vidyâs, out of the seven branches of Knowledge mentioned in the Purânas—namely, Yajna Vidyâ, the performance of religious rites in order to produce certain results; Mahâ Vidyâ, the great (magic) knowledge, now degenerated into Tântrika

worship; Guhya Vidyâ, the science of Mantras and their true rhythm or chanting, of mystical incantations, etc.; Âtmâ Vidyâ, or the true *spiritual* and *divine Wisdom*—it is only the last which can throw final and absolute light upon the teachings of the three first named. Without the help of Âtmâ Vidyâ, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs and mind of a sleeping man, capable of mechanical motions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated only by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Âtmâ Vidyâ, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

Then, again, another great perplexity was created in the minds of students by the incomplete exposition of the doctrine of the evolution of the Monads. To be fully realized, both this process and that of the birth of the Globes must be examined far more from their metaphysical aspect, than from what one might call a statistical standpoint, involving figures and numbers which are rarely permitted to be widely used. Unfortunately, there are few who are inclined to handle these doctrines only metaphysically. Even the best of the Western writers upon our doctrine declares in his work, when speaking of the evolution of the Monads, that “on pure metaphysics of that sort we are not now engaged.” [281](#) And in such case, as the Teacher remarks in a letter to him: “Why this preaching of our doctrines, all this uphill work and swimming ‘in adversum flumen’? Why should the West ... learn ... from the East ... that which can never meet the requirements of the special tastes of the æsthetics?” And he draws his correspondent's attention “to the formidable difficulties encountered by us [the Adepts] in every attempt we make to explain our metaphysics to the Western mind.”

And well he may; for *outside* of metaphysics, no Occult philosophy, no Esotericism is possible. It is like trying to explain the aspirations and affections, love and hatred, the most private and sacred workings in the soul and mind of a living man, by an anatomical description of the thorax and brain of his dead body.

Let us now examine two tenets mentioned above, but hardly alluded to in Esoteric Buddhism, and supplement them as far as lies in our power.

Additional Facts And Explanations Concerning The Globes And The Monads.

Two statements made in the above work must be noticed and the author's opinions quoted. The first is as follows: The spiritual Monads ... do not fully complete their mineral existence on Globe A, then complete it on Globe B, and so on. They pass several times round the whole circle as minerals, and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures, etc., etc. [282](#)

That was a wise course to adopt in view of the great secrecy maintained with regard to figures and numbers. This reticence is now partially relinquished; but it would perhaps have been better had the real numbers concerning Rounds and evolutionary gyrations been either entirely divulged at the time, or entirely withheld. Mr. Sinnett understood this difficulty well when saying: For reasons which are not easy for the outsider to divine, the possessors of Occult knowledge are especially reluctant to give out numerical facts relating to cosmogony, though it is hard for the uninitiated to understand why they should be withheld. [283](#)

That there were such reasons is evident. Nevertheless, it is to this reticence that most of the confused ideas of some Eastern as well as Western pupils are due. The difficulties in the way of the acceptance of the particular tenets under consideration seemed great, just because of the absence of any data to go upon. But there it was. For, as the Masters have many times declared, the figures belonging to the Occult calculations cannot be given—outside the circle of pledged Chelâs, and not even these can break the rules.

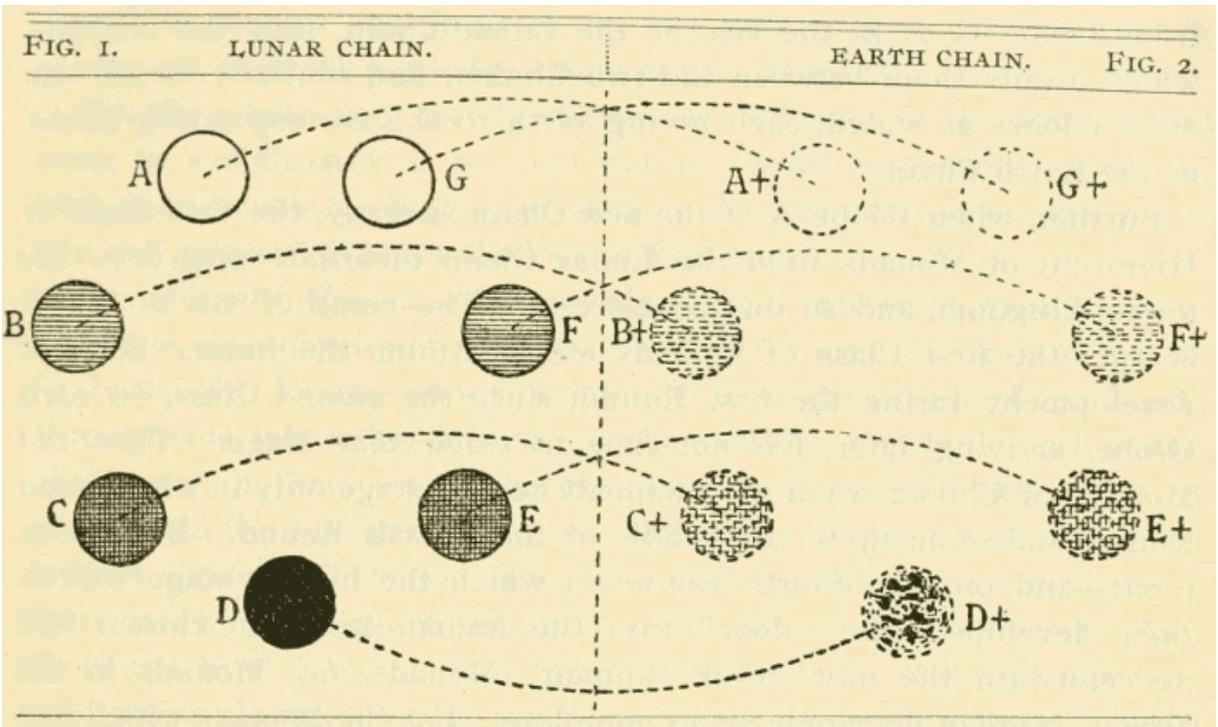
To make things plainer, without touching upon the mathematical aspects of the doctrine, the teaching given may be expanded and some obscure points solved. As the evolution of the Globes and that of the Monads are so closely interblended, we will make of the two teachings one. In reference to the Monads, the reader is asked to bear in mind that Eastern

philosophy rejects the Western theological dogma of a newly-created soul for every baby born, a dogma as unphilosophical as it is impossible in the economy of Nature. There must be a limited number of Monads, evolving and growing more and more perfect, through their assimilation of many successive Personalities, in every new Manvantara. This is absolutely necessary in view of the doctrines of Rebirth and Karma, and of the gradual return of the human Monad to its source—Absolute Deity. Thus, although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything in this Universe of differentiation and finiteness.

As shown in the double diagram of the human Principles and the ascending Globes of the World-Chains, [284](#) there is an eternal concatenation of causes and effects, and a perfect analogy which runs through, and links together, all the lines of evolution. One begets the other—Globes as Personalities. But, let us begin at the beginning.

The general outline of the process by which the successive Planetary Chains are formed has just been given. To prevent future misconceptions, some further details may be offered which will also throw light on the history of Humanity on our own Chain, the progeny of that of the Moon.

In the accompanying diagram, Fig. 1 represents the Lunar Chain of seven Globes at the outset of its seventh or last Round; while Fig. 2 represents the Earth Chain which will be, but is not yet in existence. The seven Globes of each Chain are distinguished in their cyclic order by the letters A to G, the Globes of the Earth Chain being further marked by a cross, the symbol of the Earth.



Now, it must be remembered that the Monads cycling round any septenary Chain are divided into seven Classes or Hierarchies, according to their respective stages of evolution, consciousness and merit. Let us follow, then, the order of their appearance on Globe A, in the First Round. The time-spaces between the appearances of these Hierarchies on any one Globe are so adjusted, that when Class 7, the last, appears on Globe A, Class 1, the first, has just passed on to Globe B; and so on, step by step, all round the Chain.

Again, in the Seventh Round of the Lunar Chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its Planetary Pralaya); [285](#) and in dying it transfers successively, as just said, its principles, or life-elements and energy, etc., one after the other, to a new laya-centre, which commences the formation of Globe A of the Earth Chain. A similar process takes place for each of the Globes of the Lunar Chain, one after the other, each forming a fresh Globe of the Earth Chain. Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth. But Globe A of the Lunar Chain is not fully "dead," till the first Monads of the first Class have passed from Globe G or Z, the last of the Lunar Chain, into the Nirvâna which awaits them between the two Chains;

and similarly for all the other Globes as stated, each giving birth to the corresponding Globe of the Earth Chain.

Further, when Globe A of the new Chain is ready, the first Class or Hierarchy of Monads from the Lunar Chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is, that it is only the first Class of Monads which attains the human state of development during the first Round, since the second Class, on each Globe, arriving later, has not time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the Second Round, and so on up to the middle of the Fourth Round. But at this point—and on this Fourth Round in which the human stage will be *fully* developed—the “door” into the human kingdom closes; and henceforward the number of “human” Monads, i.e., Monads in the human stage of development, is complete. For the Monads which had not reached the human stage by this point, will, owing to the evolution of Humanity itself, find themselves so far behind, that they will reach the human stage only at the close of the Seventh and last Round. They will, therefore, not be men on this Chain, but will form the Humanity of a future Manvantara, and be rewarded by becoming “men” on a higher Chain altogether, thus receiving their Karmic compensation. To this there is *but one solitary exception*, and for very good reasons, of which we shall speak farther on. But this accounts for the difference in the Races.

It thus becomes apparent how perfect is the analogy between the processes of Nature in the cosmos and in the individual man. The latter lives through his life-cycle, and dies. His higher principles, corresponding in the development of a Planetary Chain to the cycling Monads, pass into Devachan, which corresponds to the Nirvâna and states of rest intervening between two Chains. The man's lower principles are disintegrated in time, and are used by Nature again for the formation of new human principles; the same process also taking place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings.

This is one of the “seven mysteries of the moon,” and it is now revealed. The seven “mysteries” are called by the Japanese Yamabooshis, the mystics of the Lao-Tze sect and the ascetic monks of Kioto, the Dzenodoo

—the “Seven Jewels”; only, the Japanese and the Chinese Buddhist ascetics and Initiates are, if possible, even more reticent in giving out their “Knowledge” than are the Hindûs.

But the reader must not be allowed to lose sight of the Monads, and must be enlightened as to their nature, as far as permitted, without trespassing upon the highest mysteries, of which the writer does not in any way pretend to know the last or final word.

The Monadic Host may be roughly divided into three great Classes: 1. The most developed Monads—the Lunar Gods or “Spirits,” called, in India, the Pitris—whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable and animal kingdoms, in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed Chain. They are those who first reach the human form—if there can be any form in the realm of the almost subjective—on Globe A, in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second Class, or those who come behind them.

2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become “men.”

3. The laggards, the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during this Cycle or Round, save one exception which will be spoken of elsewhere, as already promised.

We are forced to use above the misleading word “men,” and this is a clear proof of how little any European language is adapted to express these subtle distinctions.

It stands to reason that these “men” did not resemble the men of to-day, either in form or nature. Why then, it may be asked, call them “men” at all? Because there is no other term, in any Western language, which approximately conveys the idea intended. The word “men” at least indicates that these beings were “manus,” thinking entities, however they

differed in form and intellection from ourselves. But in reality they were, in respect of spirituality and intellection, rather “gods” than “men.”

The same difficulty of language is met with in describing the “stages” through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the “development” of a Monad, or to say that *it* becomes “man.” But any attempt to preserve metaphysical accuracy of language, in the use of such a tongue as the English, would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a Monad cannot either progress or develop, or even be affected by the changes of state it passes through. *It is not of this world or plane* , and may only be compared to an indestructible star of divine light and fire, thrown down on to our Earth, as a plank of salvation for the Personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the plank, be drifted away to another incarnation, by the unrelenting current of evolution.

Now the evolution of the *external* form, or body, round the *astral* , is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the *internal* , or real, *Man* is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the “Pilgrim-Soul” through various *states* of not only matter, but of self-consciousness and self-perception, or of *perception* from *apperception* .

The Monad emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the Absolute to permit of any correlation with anything on a lower plane—it gets directly into the plane of Mentality. But there is no plane in the whole universe with a broader margin, or a wider field of action, in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every “form,” from the Mineral Monad up to the time when that Monad blossoms forth by evolution into the Divine Monad. But all the time it is still one and the

same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

To return to Esoteric Buddhism. The second statement is with regard to the enormous period intervening between the mineral epoch, on Globe A, and the man epoch, the term “man epoch” being used because of the necessity of giving a name to that fourth kingdom which follows the animal, though in truth the “man” on Globe A, during the First Round, is no man, but only his prototype, or dimensionless image, from the astral regions. The statement runs as follows: The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A. [286](#)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, in the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said: ... There are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres. [287](#)

And now we have to quote from another article, “The Mineral Monad,” in Five Years of Theosophy: There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of [from] Mûlaprakriti [or rather Pradhâna, Primordial Homogeneous Matter] to its third degree—i.e., from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the “Monadic Essence,” considered as an evolving energy. Three stages [sub-physical] on the elemental side; the mineral kingdom; three stages on the objective physical [288](#) side—these are the [first or preliminary] seven links of the evolutionary chain. [289](#)

“Preliminary” because they are preparatory, and though belonging in fact to the natural, they would be more correctly described as the sub-natural evolution. This process makes a halt in its stages at the third, at the threshold of the fourth stage, when it becomes, on the plane of natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins: A descent of spirit into matter equivalent to an ascent in physical evolution; a reäscend from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organism—up to Nirvâna, the vanishing point of differentiated matter. [290](#)

Therefore it becomes evident, why that which is pertinently called in Esoteric Buddhism “wave of evolution,” and “mineral, vegetable, animal and man-impulse,” stops at the door of our Globe, at its Fourth Cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to, and become the vehicle of, the Âtmic Ray; i.e., Buddhi will awaken to an apperception of it (Âtman), and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth, counting from the lowest upwards, of the Sephirothal Tree, the Crown.

Everything in the Universe follows analogy. “As above, so below”; Man is the microcosm of the Universe. That which takes place on the spiritual plane, repeats itself on the cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown, or Upper Triad, there are the three elemental kingdoms, which precede the mineral, [291](#) and which, using the language of the Kabalists, answer in the cosmic differentiation to the Worlds of Form and Matter, from the Super-Spiritual to the Archetypal.

Now what is a Monad? And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article, “The Mineral Monad,” written by the author. To the second question it is answered: None whatever to the atom or molecule as at present existing in the scientific conception. It can neither be compared with the microscopic organisms, once classed among polygastric infusoria, and now regarded as vegetable, and classed among algæ; nor is it quite the monas of the Peripatetics. Physically or

constitutionally the Mineral Monad differs, of course, from the Human Monad, which is not physical, nor can its constitution be rendered by chemical symbols and elements. [292](#)

In short, as the Spiritual Monad is One, Universal, Boundless and Impartite, whose Rays, nevertheless, form what we, in our ignorance, call the “Individual Monads” of men, so the Mineral Monad—being at the opposite curve of the circle—is also One, and from it proceed the countless physical atoms, which Science is beginning to regard as individualized.

Otherwise how could one account for, and explain mathematically, the evolutionary and spiral progress of the four kingdoms? The Monad is the combination of the last two principles in man, the sixth and the seventh, and, properly speaking, the term “Human Monad” applies only to the Dual Soul (Âtmâ-Buddhi), not to its highest spiritual vivifying principle, Âtmâ, alone. But since the Spiritual Soul, if divorced from the latter (Âtmâ), could have no existence, no being, it has thus been called.... Now the Monadic, or rather Cosmic, Essence, if such a term be permitted, in the mineral, vegetable and animal, though the same throughout the series of cycles, from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity, trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. Instead of saying a “Mineral Monad,” the more correct phraseology in Physical Science, which differentiates every atom, would of course have been to call it “the Monad manifesting in that form of Prakriti called ‘the Mineral Kingdom’.” The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom into a man. But it is a concrete manifestation of the Universal Energy, which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The Ocean of Matter does not divide into its potential and constituent drops, until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word

Monas to the whole Kosmos, in the pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract, by terms of which the “Mineral, Vegetable, Animal Monad,” etc., are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The “Monadic Essence” begins to imperceptibly differentiate towards individual consciousness in the vegetable kingdom. As the Monads are un-compounded things, as correctly defined by Leibnitz, it is the Spiritual Essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence. [293](#)

Leibnitz conceived of the Monads as elementary and indestructible units, endowed with the power of *giving and receiving* with respect to other units, and thus of determining all spiritual and physical phenomena. It is he who invented the term apperception, which together with nerve- (not perception, but rather) sensation, expresses the state of the Monadic consciousness through all the kingdoms up to Man.

Thus it may be wrong, on strictly metaphysical lines, to call Âtmâ-Buddhi a Monad, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and vice versâ; and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Âtmâ-Buddhi. The latter being the vehicle of the former, Buddhi stands in the same relation to Âtmâ, as Adam-Kadmon, the Kabalistic Logos, does to Ain Suph, or Mûlaprakriti to Parabrahman.

And now a few words more on the Moon.

What, it may be asked, are the “Lunar Monads,” just spoken of? The description of the seven Classes of Pitris will come later, but now some general explanations may be given. It must be plain to everyone that they are Monads, who, having ended their Life-Cycle on the Lunar Chain, which is inferior to the Terrestrial Chain, have incarnated on the latter. But there are some further details which may be added, though they border too closely on forbidden ground to be treated of fully. The last word of the

mystery is divulged only to Adepts, but it may be stated that our satellite is only the gross body of its invisible principles. Seeing then that there are seven Earths, so there are seven Moons, the last alone being visible; the same for the Sun, whose visible body is called a Mâyâ, a reflection, just as man's body is. "The real Sun and the real Moon are as invisible as the real man," says an Occult maxim.

And it may be remarked, en passant, that those Ancients were not so foolish after all who first started the idea of "Seven Moons." For though this conception is now taken solely as an astronomical measure of time, in a very materialized form, yet underlying the husk there can still be recognized the traces of a profoundly philosophical idea.

In reality the Moon is the satellite of the Earth in one respect only, viz., that physically the Moon revolves round the Earth. But in every other respect, it is the Earth which is the satellite of the Moon, and not vice versâ. Startling as the statement may seem, it is not without confirmation from scientific knowledge. It is evidenced by the tides, by the cyclic changes in many forms of disease, which coincide with the lunar phases; it can be traced in the growth of plants, and is very marked in the phenomena of human conception and gestation. The importance of the Moon and its influence on the Earth were recognized in every ancient religion, notably the Jewish, and have been remarked by many observers of psychical and physical phenomena. But, so far as Science knows, the Earth's action on the Moon is confined to the physical attraction, which causes her to circle in her orbit. And should an objector insist, that this fact alone is sufficient evidence that the Moon is truly the Earth's satellite on other planes of action, one may reply by asking whether a mother, who walks round and round her child's cradle, keeping watch over the infant, is the subordinate of her child or dependent upon it? Though in one sense she is its satellite, yet she is certainly older and more fully developed than the child she watches.

It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself, as in the peopling thereof with human beings. The Lunar Monads, or Pitris, the ancestors of man, become in reality man himself. They are the Monads, who enter on the cycle of evolution on Globe A, and who, passing round the Chain of Globes, evolve

the human form, as has just been shown. At the beginning of the human stage of the Fourth Round on this Globe, they “ooze out” their astral doubles, from the “ape-like” forms which they had evolved in the Third Round. And it is this subtle, finer form, which serves as the model round which Nature builds physical man. These Monads, or Divine Sparks, are thus the Lunar Ancestors, the Pitris themselves; for these Lunar Spirits have to become “men,” in order that their Monads may reach a higher plane of activity and self-consciousness, i.e., the plane of the Mânasa-Putras, those who endow the “senseless” shells, created and informed by the Pitris, with “mind,” in the latter part of the Third Root-Race.

In the same way, the Monads, or Egos, of the men of the Seventh Round of our Earth, after our own Globes A, B, C, D, etc., parting with their life-energy, will have informed, and thereby called to life, other laya-centres, destined to live and act on a still higher plane of being—in the same way will the Terrene Ancestors create those who will become their superiors.

It now becomes plain, that there exists in Nature a triple evolutionary scheme for the formation of the three *periodical* Upâdhis; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or Spiritual), the Intellectual, and the Physical Evolutions. These three are the finite aspects, or the reflections on the field of Cosmic Illusion, of Âtmâ, the seventh, the One Reality.

1. The Monadic, as the name implies, is concerned with the growth and development into still higher phases of activity of the Monads, in conjunction with: 2. The Intellectual, represented by the Mânasa-Dhyânis (the Solar Devas, or the Agnishvatta Pitris), the “givers of intelligence and consciousness” to man, and: 3. The Physical, represented by the Chhâyâs of the Lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the “growth,” to use a misleading word, and the transformations—through Manas, and owing to the accumulation of experiences—of the Finite into the Infinite, of the Transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyânis or Logoi. Each is represented in the

constitution of Man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him, which makes him the complex being he now is.

Nature, the physical evolutionary Power, could never evolve Intelligence unaided; she can only create “senseless forms,” as will be seen in our Anthropogenesis. The Lunar Monads cannot progress, for they have not yet had sufficient touch with the forms created by “Nature,” to allow of their accumulating experiences through its means. It is the Mânasa-Dhyânis who fill up the gap, and they represent the evolutionary power of Intelligence and Mind, the link between Spirit and Matter—in this Round.

Also it must be borne in mind that the Monads which enter upon the evolutionary cycle upon Globe A, in the first Round, are in very different stages of development. Hence the matter becomes somewhat complicated. Let us recapitulate.

The most developed, the Lunar Monads, reach the human germ-stage in the First Round; become terrestrial, though very ethereal, human beings towards the end of the Third Round, remaining on the Globe through the “obscuration” period, as the seed for future mankind in the Fourth Round, and thus become the pioneers of Humanity at the beginning of this, the present Fourth Round. Others reach the human stage only during later Rounds, i.e., in the second, third or first half of the Fourth Round. And finally the most retarded of all—i.e., those still occupying animal forms after the middle turning-point of the Fourth Round—will not become men at all during this Manvantara. They will reach to the verge of Humanity only at the close of the Seventh Round, to be, in their turn, ushered into a new Chain, after Pralaya, by older pioneers, the progenitors of Humanity, or the Seed-Humanity (Shishta), viz., the men who will be at the head of all at the end of these Rounds.

The student scarcely needs any further explanation on the part played by the Fourth Globe and the Fourth Round in the scheme of evolution.

From the preceding diagrams, which are applicable, *mutatis mutandis*, to Rounds, Globes or Races, it will be seen that the fourth member of a series occupies a unique position. Unlike the others, the Fourth has no “sister” Globe on the same plane as itself, and it thus forms the fulcrum of the

“balance” represented by the whole Chain. It is the sphere of final evolutionary adjustments, the world of the Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the Cycle. And therefore is it that, after this central turning-point has been passed in the Great Cycle—i.e., after the middle point of the Fourth Race in the Fourth Round on our Globe—no more Monads can enter the human kingdom. The door is closed for this Cycle, and the balance struck. For were it otherwise—had there been a new soul created for each of the countless milliards of human beings that have passed away, and had there been no reïncarnation—it would become difficult indeed to provide room for the disembodied “spirits”; nor could the origin and cause of suffering ever be accounted for. It is the ignorance of the Occult tenets, and the enforcement of false conceptions under the guise of religious education, which have created Materialism and Atheism as a protest against the asserted divine order of things.

The only exceptions to the rule just stated are the “dumb races,” whose Monads are already within the human stage, in virtue of the fact that these “animals” are later than, and even half descended from, man; their last descendants being the anthropoid and other apes. These “human presentments” are in truth only the distorted copies of the early humanity. But this will receive full attention in the next volume.

As the Commentary, broadly rendered, says: 1. Every Form on earth, and every Speck [atom] in Space strives in its efforts towards self-formation to follow the model placed for it in the “Heavenly Man.”... Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—Man; Man, as the highest physical and ultimate form on this Earth; the “Monad,” in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth.

2. The Dhyânis [Pitris] are those who have evolved their Bhuta [Doubles] from themselves, which Rûpa [Form] has become the vehicle of Monads [Seventh and Sixth principles] that had completed their cycle of transmigration in the three preceding Kalpas [Rounds]. Then, they [the

Astral Doubles] became the men of the first Human Race of the Round. But they were not complete, and were senseless.

This will be explained in the sequel. Meanwhile man—or rather his Monad—has existed on Earth from the very beginning of this Round. But, up to our own Fifth Race, the external shapes which covered those divine Astral Doubles, have changed and consolidated with every sub-race; the form and physical structure of the fauna changing at the same time, as they had to be adapted to the ever-changing conditions of life on this Globe, during the geological periods of its formative cycle. And thus will they go on changing with every Root-Race, and every *chief* sub-race, down to the last one of the Seventh in this Round.

3. The inner, now concealed, man, was then [in the beginnings] the external man. The progeny of the Dhyânis [Pitris], he was “the son like unto his father.” Like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without. After the cycle in which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse. The human foetus follows now in its transformations all the forms that the physical frame of man assumed, throughout the three Kalpas [Rounds], during the tentative efforts at plastic formation around the Monad, by senseless, because imperfect, matter, in her blind wanderings. In the present age, the physical embryo is a plant, a reptile, an animal, before it finally becomes man, evolving within himself his own ethereal counterpart, in his turn. In the beginning it was that counterpart [astral man] which, being senseless, got entangled in the meshes of matter.

But this “man” belongs to the Fourth Round. As shown, the Monad had passed through, journeyed and been imprisoned in, every transitional form, throughout every kingdom of nature, during the three preceding Rounds. But the Monad which becomes human, is *not the Man*. In this Round—with the exception of the highest mammals after man, the anthropoids destined to die out in this our race, when their Monads will be liberated and pass into the astral human forms, or the highest elementals, of the Sixth and the Seventh Races, and then into the lowest human forms in the Fifth Round—no units of any of the kingdoms are animated any longer by Monads destined to become human in their next stage, but only

by the lower elementals of their respective realms. These “elementals” will become human Monads, in their turn, only at the next great planetary Manvantara.

And in fact the last human Monad incarnated before the beginning of the Fifth Root-Race. Nature never repeats herself; therefore the anthropoids of our day have not existed at any time since the middle of the Miocene period, when, like all cross breeds, they began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the gigantic black and yellow Lemuro-Atlantean. To search for the “missing link” is useless. To the Scientists of the closing Sixth Root-Race, millions and millions of years hence, our modern races, or rather their fossils, will appear as those of small insignificant apes—an extinct species of the genus homo.

Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of “senseless” man. The Hindûs attribute a divine origin to the apes and monkeys, because the men of the Third Race were gods from another plane, who had become “senseless” mortals. This subject had already been touched upon in *Isis Unveiled*, twelve years ago, as plainly as was then possible. The reader is there referred to the Brâhmans, if he would know the reason of the regard they have for the monkeys.

He [the reader] would perhaps learn—were the Brâhman to judge him worthy of an explanation—that the Hindû sees in the ape but what *Manu* desired he should: the transformation of species most directly connected with that of the human family—a bastard branch engrafted on their own stock before the final perfection of the latter. He might learn, further, that in the eyes of the educated “heathen” the spiritual or inner man is one thing, and his terrestrial physical casket another. That physical nature, that great combination of correlations of physical forces, ever creeping on towards perfection, has to avail herself of the material at hand; she models and remodels as she proceeds, and, finishing her crowning work in man, presents him alone as a fit tabernacle for the overshadowing of the Divine Spirit. [294](#)

Moreover, a German scientific work is mentioned in a footnote on the same page. It says that: A Hanoverian Scientist has recently published a work entitled, *Ueber die Auflösung der Arten durch Natürliche Zucht-wahl*, in which he shows, with great ingenuity, that Darwin was wholly mistaken in tracing man back to the ape. On the contrary, he maintains that it is the ape which is evolved from man. He shows that, in the beginning, mankind were, morally and physically, the types and prototypes of our present race and of our human dignity, by their beauty of form, regularity of feature, cranial development, nobility of sentiments, heroic impulses, and grandeur of ideal conceptions. This is a purely Brâhmanic, Buddhistic and Kabalistic doctrine. His book is copiously illustrated with diagrams, tables, etc. It asserts that the gradual debasement and degradation of man, morally and physically, can be readily traced throughout ethnological transformations down to our time. And, as one portion has already degenerated into apes, so the civilized man of the present day will at last, under the action of the inevitable law of necessity, be also succeeded by like descendants. If we may judge of the future by the actual present, it certainly does seem possible that so unspiritual and materialistic a race should end as *Simia* rather than as *Seraphs*.

But though the apes descend from man, it is certainly not the fact that the human Monad, which has once reached the level of humanity, ever incarnates again in the form of an animal.

The cycle of “metempsychosis” for the human Monad is closed, for we are in the Fourth Round and the Fifth Root-Race. The reader will have to bear in mind—at any rate one who has made himself acquainted with Esoteric Buddhism—that the Stanzas which follow in this volume and the next speak of the evolution in our Fourth Round only. The latter is the cycle of the turning-point, after which, matter, having reached its lowest depths, begins to strive onward and to become spiritualized, with every new race and with every fresh cycle. Therefore the student must take care not to see contradiction where there is none, for in Esoteric Buddhism Rounds are spoken of in general, while here only the Fourth, or our present Round, is meant. Then it was the work of formation; now it is that of reformation and evolutionary perfection.

Finally, to close this digression anent various, but unavoidable, misconceptions, we must refer to a statement in Esoteric Buddhism, which has produced a very fatal impression upon the minds of many Theosophists. One unfortunate sentence, from the work just referred to, is constantly brought forward to prove the materialism of the doctrine. The author, referring to the progress of organisms on the Globes, says that: The mineral kingdom will no more develop the vegetable ... than the Earth was able to develop man from the ape, till it received an impulse. [295](#)

Whether this sentence renders the thought of the author literally, or is simply, as we believe it is, a lapsus calami, may remain an open question.

It is really with surprise that we have ascertained the fact, that Esoteric Buddhism was so little understood by some Theosophists, as to have led them into the belief that it thoroughly supported Darwinian evolution, and especially the theory of the descent of man from a pithecoïd ancestor. As one member writes: "I suppose you realize that three-fourths of Theosophists and even outsiders imagine that, as far as the evolution of man is concerned, Darwinism and Theosophy kiss one another." Nothing of the kind was ever realized, nor is there any great warrant for it, so far as we know, in Esoteric Buddhism. It has been repeatedly stated, that evolution as taught by Manu and Kapila was the groundwork of the modern teachings, but neither Occultism nor Theosophy has ever supported the wild theories of the present Darwinists—least of all the descent of man from an ape. Of this, more hereafter. But one has only to turn to p. 47 of the work named, to find the statement that: Man belongs to a kingdom distinctly separate from that of the animals.

With such a plain and unequivocal statement before him, it is very strange that any careful student should have been so misled, unless he is prepared to charge the author with a gross contradiction.

Every Round repeats the evolutionary work of the preceding Round, on a higher scale. With the exception of some higher anthropoids, as just mentioned, the Monadic inflow, or inner evolution, is at an end till the next Manvantara. It can never be too often repeated that the full-blown human Monads have to be first disposed of, before the new crop of candidates appears on this Globe at the beginning of the next Cycle. Thus

there is a lull; and this is why, during the Fourth Round, man appears on Earth earlier than any animal creation, as will be described.

But it is still urged that the author of Esoteric Buddhism has “preached Darwinism” all along. Certain passages would undoubtedly seem to lend countenance to this inference. Besides which, the Occultists themselves are ready to concede *partial* correctness to the Darwinian hypothesis, in later details, by-laws of evolution, and after the midway point of the Fourth Race. Of that which has taken place, Physical Science can really know nothing, for such matters lie entirely outside of its sphere of investigation. But what the Occultists have never admitted, nor will they ever admit, is that man was *an ape in this or any other Round* ; or that he ever could be one, however much he may have been “ape-like.” This is vouched for by the very authority from whom the author of Esoteric Buddhism got his information.

Thus to those who confront the Occultists with these lines from the above-named volume: It is enough to show that we may as reasonably—and that we must, if we would talk about these matters at all—conceive a life-impulse giving birth to mineral forms, as of the same sort of impulse concerned to raise a race of apes into a race of rudimentary men.

To those who bring this passage forward as showing “decided Darwinism,” the Occultists answer by pointing to the explanation of the Master, Mr. Sinnett's Teacher, which would contradict these lines, were they written in the spirit attributed to them. A copy of this letter was sent to the writer, together with others, two years ago (1886), with additional marginal remarks, to quote from, in the Secret Doctrine.

It begins by considering the difficulty experienced by the Western student, in reconciling some facts, previously given, with the evolution of man from the animal, i.e., from the mineral, vegetable and animal kingdoms, and advises the student to hold to the doctrine of analogy and correspondences. Then it touches upon the mystery of the Devas, and even Gods, having to pass through states, which it was agreed to refer to as “Immetallization, Inherbation, Inzoönization and finally Incarnation,” and explains this by hinting at the necessity of failures even in the ethereal races of Dhyân Chohans. Concerning this it says: “These ‘failures’ are too

far progressed and spiritualized to be thrown back forcibly from Dhyân Chohanship into the vortex of a new primordial evolution through the lower kingdoms....”

After which, a hint only is given about the mystery contained in the allegory of the fallen Asuras, which will be expanded and explained in Volume II. When Karma has reached them at the stage of human evolution: “They will have to drink it to the last drop in the bitter cup of retribution. Then they become an active force and commingle with the elementals, the progressed entities of the pure animal kingdom, to develop little by little the full type of humanity.”

These Dhyân Chohans, as we see, do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race. Thus, as the teaching stands: “Round I. Man in the First Round and First Race on Globe D, our Earth, was an ethereal being (a Lunar Dhyâni, as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races, ... he grows more and more into an encased or incarnate being, but still preponderatingly ethereal.... He is sexless, and, like the animal and vegetable, he develops monstrous bodies correspondent with his coarser surroundings.

“Round II. He [man] is still gigantic and ethereal, but growing firmer and more condensed in body; a more physical man yet still less intelligent than spiritual (1), for mind is a slower and more difficult evolution than is the physical frame....

“Round III. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality (2). In the last half of the Third Round, his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva.... [All this is almost exactly repeated in the Third Root-Race of the Fourth Round.]

“Round IV. Intellect has an enormous development in this Round. The [hitherto] dumb races acquire our [present] human speech on this Globe,

on which, from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round [as of the Fourth, or Atlantean, Root-Race], humanity passes the axial point of the minor manvantaric cycle ... the world teeming with the results of intellectual activity and spiritual decrease....”

This is from the authentic letter; what follows are the later remarks and additional explanations traced by the same hand in the form of footnotes.

“(1) ... The original letter contained general teaching—a ‘bird's-eye view’—and particularized nothing.... To speak of ‘physical man,’ while limiting the statement to the early Rounds, would be drifting back to the miraculous and instantaneous ‘coats of skin.’... The first ‘Nature,’ the first ‘body,’ the first ‘mind’ on the first plane of perception, on the first Globe in the first Round, is what was meant. For Karma and evolution have:

‘... centred in our make such strange extremes,
From different Natures [296](#) marvellously mixed ...’

“(2) Restore: he has now reached the point [by analogy, and as the Third Root Race in the Fourth Round], where his [the angel-man's] primordial spirituality is eclipsed and overshadowed by nascent human mentality, and you have the true version on your thumb-nail....”

These are the words of the Teacher; text, words and sentences in brackets, and explanatory footnotes. It stands to reason that there must be an enormous difference in such terms as “objectivity” and “subjectivity,” “materiality” and “spirituality,” when the same terms are applied to different planes of being and perception. All this must be taken in its relative sense. And therefore there is little to be wondered at, if, left to his own speculations, an author who, however eager to learn, was yet quite inexperienced in these abstruse teachings, has fallen into an error. Nor was the difference between the Rounds and the Races sufficiently defined in the letters received, since nothing of the kind had been required before, as the ordinary Eastern disciple would have found out the difference in a moment. Moreover, to quote from a letter of the Master: “The teachings were imparted under protest.... They were, so to say, smuggled goods ... and when I remained face to face with only one correspondent, the other,

Mr. ... had so far tossed all the cards into confusion, that little remained to be said without trespassing upon law.”

Theosophists “whom it may concern” will understand what is meant.

The outcome of all this is, that nothing had ever been said in the letters to warrant the assurance, that the Occult doctrine has ever taught, or any Adept believed in, unless metaphorically, the preposterous modern theory of the descent of man from a common ancestor with the ape—an anthropoid of the actual animal kind. To this day the world is more full of ape-like men than the woods are of men-like apes. The ape is sacred in India because its origin is well known to the Initiates, though concealed under a thick veil of allegory. Hanumâna is the son of Pavana (Vâyû, “God of the wind”) by Anjanâ, wife of a monster called Kesarî, though his genealogy varies. The reader who bears this in mind, will find in Volume II, passim, the whole explanation of this ingenious allegory. The “men” of the Third Race (who separated) were “Gods,” by their spirituality and purity, though senseless, and as yet destitute of mind, as men.

These “men” of the Third Race, the ancestors of the Atlanteans, were just such ape-like, intellectually senseless, giants as were those beings, who, during the Third Round, represented Humanity. Morally irresponsible, it was these Third Race “men” who, through promiscuous connection with animal species lower than themselves, created that missing link which became ages later (in the Tertiary period only), the remote ancestor of the real ape, as we find it now in the pithecoïd family.

And if this is found clashing with the statement which shows the animal later than man, then the reader is asked to bear in mind that the *placental mammal* only is meant. In those days, there were animals of which Zoölogy does not even dream in our own; and the modes of reproduction were not identical with the notions which modern Physiology has upon the subject. It is not altogether convenient to touch upon such questions in public, but there is *no* contradiction or impossibility in this whatever.

Thus the earlier teachings, however unsatisfactory, vague and fragmentary, did not teach the evolution of “man” from the “ape.” Nor does the author of Esoteric Buddhism assert it anywhere in his work in so many words; but, owing to his inclination towards Modern Science, he

uses language which might perhaps justify such an inference. The man who preceded the Fourth, the Atlantean, Race, however much he may have looked physically like a “gigantic ape”—“the counterfeit of man who hath not the life of a man”—was still a thinking and already a speaking man. The Lemuro-Atlantean was a highly civilized Race, and if one accepts tradition, which is better history than the speculative fiction which now passes under that name, he was higher than we are with all our sciences and the degraded civilization of the day: at any rate, the Lemuro-Atlantean of the closing Third Race was so.

And now we may return to the Stanzas.

Stanza VI.—Continued.

5. At the Fourth [297](#) (a), the Sons are told to create their Images. One Third refuses. Two [298](#) obey.

The Curse is pronounced (b); they will be born in the Fourth, [299](#) suffer and cause suffering. This is the First War (c).

The full meaning of this Shloka can only be fully comprehended after reading the additional detailed explanations, in the Anthropogenesis and its Commentaries, in Volume II. Between this Shloka and Shloka 4, extend long ages; and there now gleams the dawn and sunrise of another æon. The drama enacted on our planet is at the beginning of its fourth act; but for a clearer comprehension of the whole play the reader will have to turn back before he can proceed onward. For this verse belongs to the general Cosmogony given in the archaic volumes, whereas Volume II will give a detailed account of the “creation,” or rather formation, of the first human beings, followed by the second humanity, and then by the third; or, as they are called, the First, Second, and the Third Root-Races. As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.

(a) That which is meant by the qualification the “Fourth,” is explained as the Fourth Round, only on the authority of the Commentaries. It can equally mean Fourth Eternity as Fourth Round, or even our Fourth Globe. For, as will repeatedly be shown, the latter is the fourth sphere, on the fourth or lowest plane of material life. And it so happens that we are in the Fourth Round, at the middle point of which the perfect equilibrium between Spirit and Matter had to take place.

It was, as we shall see, at this period—during the highest point of civilization and knowledge, and also of human intellectuality, of the Fourth, Atlantean Race—that, owing to the final crisis of the physiologico-spiritual adjustment of the races, humanity branched off into two diametrically opposite paths: the *Right-* and the *Left-hand* Paths of

Knowledge or Vidyâ. In the words of the Commentary: Thus were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth [our Race].

Says the Commentary explaining the Shloka: The Holy Youths [the Gods] refused to multiply and create species after their likeness, after their kind. “They are not fit Forms [Rûpas] for us. They have to grow.” They refuse to enter the Chhâyâs [Shadows or Images] of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the Gods, and they fell under the eye of the Karmic Lipikas.

They had to suffer for it in later births. How the punishment reached the Gods will be seen in Volume II.

It is a universal tradition that, before the physiological “Fall,” propagation of one's kind, whether human or animal, took place through the Will of the Creators, or of their progeny. This was the Fall of Spirit into generation, not the Fall of mortal Man. It has already been stated that, to become self-conscious, Spirit must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit per se is an unconscious negative *abstraction*. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyân Chohan, it is necessary for each Ego to attain to full self-consciousness as a human, i.e., conscious, being, which is synthesized for us in Man. The Jewish Kabalists, arguing that no Spirit can belong to the divine Hierarchy unless Ruach (Spirit) is united to Nephesh (Living Soul), only repeat the Eastern Esoteric teaching: A Dhyâni has to be an Âtmâ-Buddhi; once the Buddhi-Manas breaks loose from the immortal Âtmâ, of which it (Buddhi) is the vehicle, Âtman passes into Non-Being, which is Absolute Being.

This means that the purely Nirvânic state is a passage of Spirit back to the ideal abstraction of Be-ness, which has no relation to the plane on which our Universe is accomplishing its cycle.

(b) “The Curse is pronounced” does not mean, in this instance, that any Personal Being, God, or Superior Spirit, pronounced it, but simply that the cause, which could but create bad results, had been generated; and that the effects of this Karmic cause could lead the Beings that counteracted the

laws of Nature, and thus impeded her legitimate progress, only to bad incarnations, hence to suffering.

(c) “There were many Wars,” all referring to struggles of adjustment, spiritual, cosmical and astronomical, but chiefly to the mystery of the evolution of man, as he is now. The Powers or pure Essences that were “told to create,” relate to a mystery explained, as already said, elsewhere. It is not only one of the most hidden secrets of Nature—that of generation, over whose solution the Embryologists have vainly put their heads together—but likewise a divine function which involves that great religious, or rather dogmatic, mystery, the so-called “Fall” of the Angels. Satan and his rebellious host, when the meaning of the allegory is explained, will thus prove to have refused to create physical man, only to become the direct Saviours and Creators of divine Man. The symbolical teaching is more than mystical and religious, it is purely scientific, as will be seen later on. For, instead of remaining a mere blind functioning medium, impelled and guided by fathomless Law, the “rebellious” Angel claimed and enforced his right of independent judgment and will, his right of free-agency and responsibility, since Man and Angel are alike under Karmic Law.

Explaining Kabalistic views, the author of *New Aspects of Life* says of the Fallen Angels that: According to the symbolical teaching, Spirit, from being simply a functionary agent of God, became volitional in its developed and developing action; and, substituting its own will for the divine desire in its regard, so fell. Hence the kingdom and reign of spirits and spiritual action, which flow from and are the product of spirit-volition, are outside, and contrasted with, and in contradiction to, the kingdom of souls and divine action. [300](#)

So far, so good; but what does the author mean by saying: When man was created, he was human in constitution, with human affections, human hopes and aspirations. From this state he fell—into the brute and savage.

This is diametrically opposite to our Eastern teaching, and even to the Kabalistic notion, so far as we understand it, and to the Bible itself. This looks like Corporealism and Substantialism colouring Positive Philosophy, though it is rather difficult to feel quite sure of the author's meaning. A

fall , however, “from the natural into the supernatural and the animal”—supernatural meaning the purely spiritual in this case—implies what we suggest.

The New Testament speaks of one of these “Wars,” as follows: And there was war in heaven: Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great Dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world. [301](#)

The Kabalistic version of the same story is given in the Codex Nazaræus, the scripture of the Nazarenes, the real mystic Christians of John the Baptist, and the Initiates of Christos. Bahak Zivo, the “Father of the Genii,” is ordered to construct creatures—to “create.” But, as he is “ignorant of Orcus,” he fails to do so, and calls in Fetahil, a still purer spirit, to his aid, who fails still worse. This is a repetition of the failure of the “Fathers,” the Lords of Light, who fail one after the other. [302](#)

We will now quote from our earlier volumes: [303](#)

Then steps on the stage of creation the Spirit [304](#) (of the Earth so-called, or the Soul, Psyche, which St. James calls “devilish”), the lower portion of the Anima Mundi or Astral Light. [See the close of this Shloka.] With the Nazarenes and the Gnostics this Spirit was *feminine* . Thus the Spirit of the Earth, perceiving that for Fetahil, [305](#) the newest man (the latest), the splendour was “changed,” and that for splendour existed “decrease and damage,” she awakes Karabtanos, [306](#) “who was frantic and *without sense and judgment* ,” and says to him: “Arise, see, the Splendour (Light) of the *Newest Man* (Fetahil) has failed (to produce or create men), the decrease of this Splendour is visible. Rise up, come with thy Mother (the Spiritus) and free thee from limits by which thou art held, and those more ample than the whole world.” After which, follows the union of the frantic and blind matter, guided by the insinuations of the Spirit (not the *Divine Breath* but the *Astral Spirit*, which by its double essence is already tainted with matter); and the offer of the Mother being accepted, the Spiritus conceives “Seven Figures,” and the Seven Stellars (Planets), which represent also the *seven capital sins* , the progeny of an Astral Soul,

separated from its divine source (spirit), and *matter*, the blind demon of concupiscence. Seeing this, Fetahil extends his hand towards the abyss of matter, and says: “Let the earth exist, just as the abode of the Powers has existed.” Dipping his hand in the chaos, which he condenses, he creates our planet.

Then the Codex proceeds to tell how Bahak Zivo was separated from the Spiritus, and the Genii or Angels from the Rebels. [307](#) Then (the greatest) Mano, [308](#) who dwells with the greatest Ferho, calls Kebar Zivo (known also by the name of Nebat Iavar bar Iufin Ifafin), the Helm and Vine of the Food of Life [309](#)—he being the third Life, and commiserating the rebellious and foolish Genii, on account of the magnitude of their ambition, says: “Lord of the Genii [310](#) (Æons), see what the Genii (the Rebellious Angels) do, and about what they are consulting. [311](#) They say: ‘Let us call forth the world, and let us call the “Powers” into existence. The Genii are the Princes (Principes), the Sons of Light, but Thou art the Messenger of Life’.”

And in order to counteract the influence of the seven “badly disposed” principles the progeny of Spiritus, Kebar Zivo (or Cabar Zio), the mighty Lord of Splendour, produces *seven other lives* (the cardinal virtues), who shine in their own form and light “from on high,” [312](#) and thus reestablish the balance between good and evil, light and darkness.

Here one finds a repetition of the early *allegorical* dual systems, such as the Zoroastrian, and detects a germ of the dogmatic and dualistic religions of the future, a germ which has grown into such a luxuriant tree in ecclesiastical Christianity. It is already the outline of the two “Supremes”—God and Satan. But in the Stanzas no such idea exists.

Most of the Western Christian Kabalists—preëminently Éliphas Lévi—in their desire to reconcile the Occult Sciences with Church Dogmas, did their best to make of the “Astral Light” only and preeminently the Plerôma of the early Church Fathers, the abode of the Hosts of the Fallen Angels, of the Archôns and Powers. But the Astral Light, though only the lower aspect of the Absolute, is still dual. It is the Anima Mundi, and ought never to be viewed otherwise, except for Kabalistic purposes. The difference which exists between its “Light” and its “Living Fire,” ought

ever to be present in the mind of the Seer and the Psychic. The higher aspect of this “Light,” without which only creatures of matter can be produced, is this Living Fire, and its Seventh Principle. It is stated in *Isis Unveiled*, in a complete description of it: The Astral Light or Anima Mundi is dual and bi-sexual. The (ideal) male part of it is purely divine and spiritual, it is Wisdom, it is Spirit or Purusha; while the female portion (the Spiritus of the Nazarenes) is tainted, in one sense, with matter, *is* indeed matter, and therefore is evil already. It is the life-principle of every living creature, and furnishes the astral soul, the fluidic perisprit, to men, animals, fowls of the air, and everything living. Animals have only the latent germ of the highest immortal soul in them. This latter will develop only after a series of countless evolutions; the doctrine of which evolutions is contained in the Kabalistic axiom: “A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god. [313](#)”

The seven principles of the Eastern Initiates had not been explained when *Isis Unveiled* was written, but only the three Kabalistic Faces of the semi-exoteric Kabbalah. [314](#) But these contain the description of the mystic natures of the first Group of Dhyân Chohans in the regimen ignis, the region and “rule (or government) of fire,” divided into three classes, synthesized by the first, which makes *four* or the “Tetraktys.” If one studies the commentaries attentively, he will find the same progression in the angelic natures, viz., from the *passive* down to the *active*; the last of these Beings are as near to the Ahamkâra Element—the region or plane wherein Egoship, or the feeling of I-am-ness, is beginning to be defined—as the first are near to the undifferentiated Essence. The former are Arûpa, incorporeal; the latter, Rûpa, corporeal.

In Volume II of the same work, [315](#) the philosophical systems of the Gnostics and the primitive Jewish Christians, the Nazarenes and the Ebionites, are fully considered. They show the views held in those days, outside the circle of Mosaic Jews, about Jehovah. He was identified by all the Gnostics with the evil, rather than with the good principle. For them, he was Ilda-Baoth, the “Son of Darkness,” whose mother, Sophia Achamôth, was the daughter of Sophia, the Divine Wisdom—the female Holy Ghost of the early Christians—Âkâsha; Sophia Achamôth personifying the Lower Astral Light or Ether. The Astral Light stands in

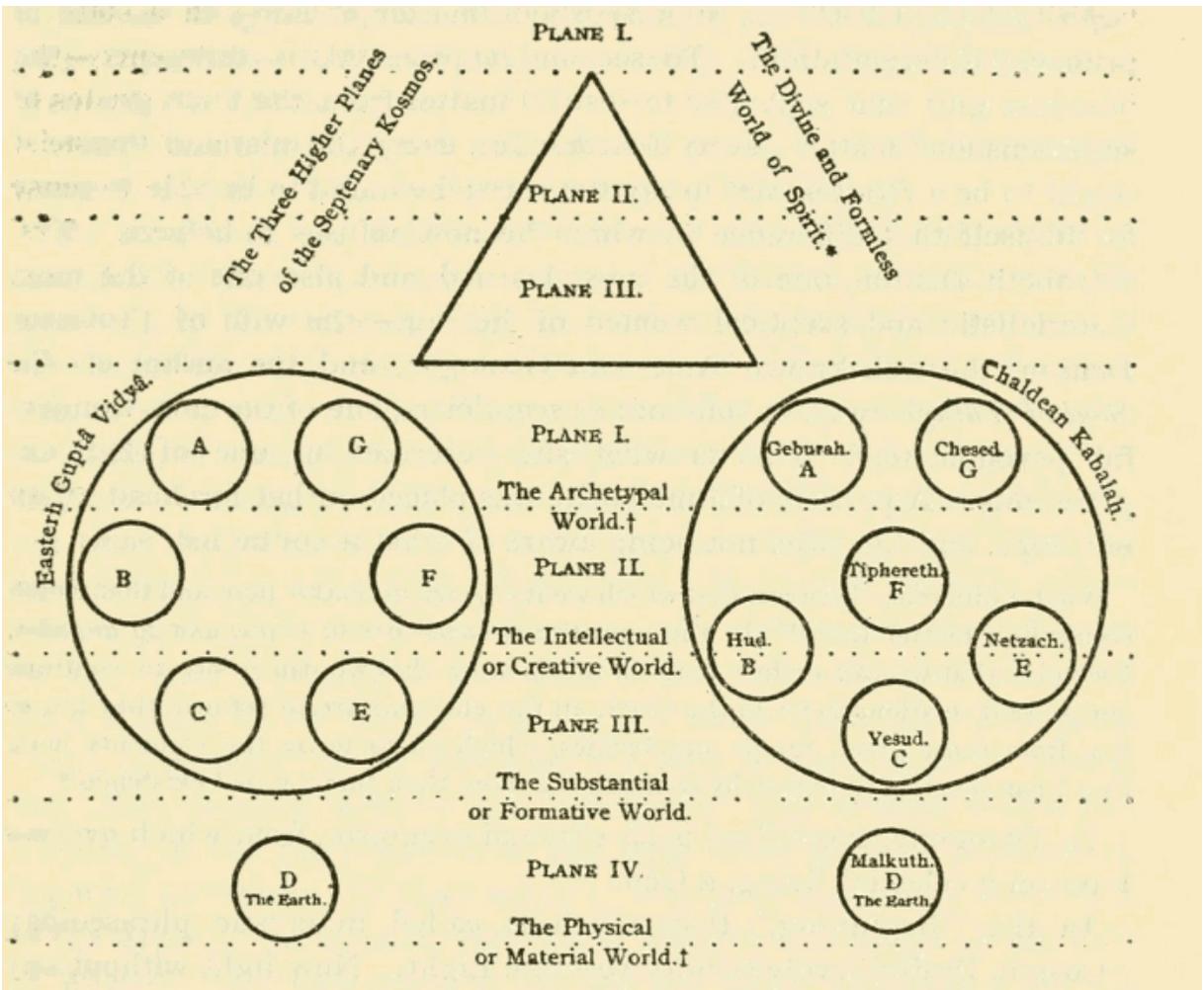
the same relation to Âkâsha and Anima Mundi, as Satan stands to the Deity. They are one and the same thing *seen from two aspects* , the spiritual and the psychic—the super-ethereal, or connecting link between matter and pure spirit—and the physical. [316](#) Ilda-Baoth—a compound name, made up of Ilda (ילד), child, and Baoth; the latter from בהוצ an egg, and בהות, chaos, emptiness, void, or desolation; or the Child born in the Egg of Chaos, like Brahmâ—or Jehovah, is simply one of the Elohim, the Seven Creative Spirits, and one of the lower Sephiroth. Ilda-Baoth produces from himself seven other Gods, “Stellar Spirits,” or the Lunar Ancestors, [317](#) for they are all the same. [318](#) They are all *in his own image* , the “Spirits of the Face,” and the reflections one of the other, who become darker and more material, as they successively recede from their originator. They also inhabit seven regions disposed like a stair, for its steps mount and descend the scale of spirit and matter. [319](#) With Pagans and Christians, with Hindûs and Chaldeans, with Greek as with Roman Catholics—the texts varying slightly in their interpretations—they all were the Genii of the seven planets, and of the seven planetary spheres of our septenary Chain, of which Earth is the lowest. This connects the “Stellar” and “Lunar” Spirits with the higher planetary Angels, and the Saptarshis, the Seven Rishis of the Stars, of the Hindûs—as subordinate Angels, or Messengers, to these Rishis, their emanations, on the descending scale. Such, in the opinion of the philosophical Gnostics, were the God and the Archangels now worshipped by the Christians! The “Fallen Angels” and the legend of the “War in Heaven” are thus purely pagan in their origin, and come from India, viâ Persia and Chaldea. The only reference to them in the Christian canon is found in Revelation xii, as quoted a few pages back.

Thus “Satan,” once he ceases to be viewed in the superstitious, dogmatic, unphilosophical spirit of the Churches, grows into the grandiose image of one who makes of a *terrestrial* , a *divine* Man; who gives him, throughout the long cycle of Mahâkalpa, the law of the Spirit of Life, and makes him free from the Sin of Ignorance, hence of Death.

6. The Older Wheels rotated downward and upward (a).... The Mother's Spawn filled the whole. [320](#) There were Battles fought between the Creators and the Destroyers, and Battles fought for Space; the Seed appearing and reappearing continuously (b). [321](#)

(a) Here, having finished for the time being with our side-issues—which, however they may break the flow of the narrative, are necessary for the elucidation of the whole scheme—we must return once more to Cosmogony. The phrase “Older Wheels” refers to the Worlds, or Globes, of our Chain as they were during the previous Rounds. The present Stanza, when explained esoterically, is found embodied entirely in Kabalistic works. Therein will be found the very history of the evolution of those countless Globes, which evolve after a periodical Pralaya, rebuilt from old material into new forms. The previous Globes disintegrate and reappear, transformed and perfected for a new phase of life. In the Kabbalah, worlds are compared to sparks which fly from under the hammer of the great Architect—Law, the Law which rules all the smaller Creators.

The following comparative diagram shows the identity between the two systems, the Kabalistic and the Eastern. The three upper are the three higher planes of consciousness, revealed and explained in both schools only to the Initiates; the lower represent the four lower planes—the lowest being our plane, or the visible Universe.



These seven *planes* correspond to the seven *states* of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. But before he can attempt to attune, he must awaken the three “seats” to life and activity. And how many are capable of bringing themselves to even a superficial comprehension of Âtmâ Vidyâ (Spirit-Knowledge), or what is called by the Sufis, Rohanee!
[322](#)

(b) “The Seed appearing and reappearing continuously.” Here “Seed” stands for the “World-Germ,” viewed by Science as material particles in a highly attenuated condition, but in Occult Physics as “spiritual particles,” i.e., supersensuous matter existing in a state of primeval differentiation. To see and appreciate the difference—the immense gulf that separates terrestrial matter from the finer grades of supersensuous matter—every Astronomer, every Chemist and Physicist ought to be a Psychometer, to

say the least; he ought to be able to sense for himself that difference in which he now refuses to believe. Mrs. Elizabeth Denton, one of the most learned, and also one of the most materialistic and sceptical women of her age—the wife of Professor Denton, the well-known American Geologist, and the author of *The Soul of Things*—was, in spite of her scepticism, one of the most wonderful psychometers. This is what she describes in one of her experiments. A particle of a meteorite was placed on her forehead, in an envelope, and the lady, not being aware of what it contained, said: What a difference between that which we recognize as matter here and that which seems like matter there! In the one, the *elements are so coarse and so angular* , I wonder that we can endure it at all, much more that we can desire to continue our present relations to it; in the other, all the elements are so refined, they are so free from those great, rough angularities, which characterize the elements here, that I can but regard *that* as by so much the more than this the real existence. [323](#)

In Theogony, every Seed is an ethereal organism, from which evolves later on a celestial Being, a God.

In the “Beginning,” that which is called in mystic phraseology “Cosmic Desire” evolves into Absolute Light. Now light without any shadow would be absolute light; in other words, absolute darkness, as Physical Science tries to prove. This “shadow” appears under the form of primordial matter, allegorized—if you will—in the shape of the Spirit of Creative Fire or Heat. If, rejecting the poetical form and allegory, Science chooses to see in this the primordial “fire-mist,” it is welcome to do so. Whether one way or the other, whether Fohat or the famous Force of Science, nameless and as difficult of definition as our Fohat himself, that Something “caused the Universe to move with circular motion,” as Plato has it; or, as the Occult teaching expresses it: The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate.... Being scattered in Space, without order or system, the World-Germs come into frequent collision until their final aggregation, after which they become Wanderers [Comets]. Then the battles and struggles begin. The older [bodies] attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds. [324](#)

When carefully analyzed and reflected upon, this will be found as scientific as Science can make it, even at our late period.

We have been assured, that there exist several modern works of speculative fancy upon such struggles for life in sidereal heaven, especially in the German language. We rejoice to hear it, for ours is an Occult teaching lost in the darkness of archaic ages. We have treated of it fully in *Isis Unveiled*, [325](#) and the idea of Darwinian-like evolution, of struggle for life and supremacy, and of the “survival of the fittest,” among the Hosts above as of the Hosts below, runs throughout both the volumes of our earlier work, written in 1876. But the idea is not ours, it is that of antiquity. Even the Purânic writers have ingeniously interwoven allegory with cosmic facts and human events. Any symbologist may discern their astro-cosmical allusions, even though he be unable to grasp the whole meaning. The great “wars in heaven,” in the Purânas; the wars of the Titans, in Hesiod and other classical writers; the “struggles” also between Osiris and Typhon, in the Egyptian myth; and even those in the Scandinavian legends; all refer to the same subject. Northern Mythology refers to it as the battle of the Flames, the sons of Muspel who fought on the field of Wigred. All these relate to Heaven and Earth, and have a double, and often even a triple, meaning and esoteric application to things above as to things below. They severally relate to astronomical, theogonical and human struggles; to the adjustment of orbs, and the supremacy among nations and tribes. The “struggle for existence” and the “survival of the fittest” reigned supreme from the moment that Kosmos manifested into being, and could hardly escape the observant eye of the ancient Sages. Hence the incessant fights of Indra, the God of the Firmament, with the Asuras—degraded from high Gods into cosmic Demons—and with Vritra or Ahi; the battles fought between stars and constellations, between moons and planets—later on incarnated as kings and mortals. Hence also the War in Heaven of Michael and his Host against the Dragon—Jupiter and Lucifer Venus—when a third of the stars of the rebellious Host was hurled down into Space, and “its place was found no more in Heaven.” As we wrote long ago: This is the basic and fundamental stone of the secret cycles. It shows that the Brâhmans and Tanaïm ... speculated on the creation and development of the world quite

in a Darwinian way, both anticipating him and his school in the natural selection, gradual development and transformation of species. [326](#)

There were old worlds that perished, conquered by the new, etc., etc. The assertion that all the worlds (stars, planets, etc.)—as soon as a nucleus of primordial substance, in the *laya* (undifferentiated) state, is informed by the freed principles of a just *deceased* sidereal body—become first comets, and then suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis.

Thus the Secret Books, as we see, distinctly teach an astronomy that would not be rejected even by modern speculation, could the latter thoroughly understand its teachings.

For archaic astronomy and the ancient physical and mathematical sciences expressed views identical with those of Modern Science, and many of far more momentous import. A “struggle for life” and a “survival of the fittest,” in the worlds above and on our planet here below, are distinctly taught. This teaching, however, although it would not be entirely rejected by Science, is sure to be repudiated as an integral whole. For it avers that there are only seven self-born primordial “Gods,” emanated from the trinitarian One. In other words, it means that all the worlds, or sidereal bodies—always on strict analogy—are formed one from the other, after the primordial manifestation at the beginning of the Great Age is accomplished.

The birth of the celestial bodies in space is compared to a multitude of pilgrims at the Festival of the Fires. Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which, every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A *laya*-centre is lighted and awakened into life by the fires of another “pilgrim,” after which, the new “centre” rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the Fiery Dragon settles down into quiet and steady life, as a regular respectable citizen of the sidereal family. Therefore it is said: Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of cosmic

matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round, between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, and, like as a ship drawn into a channel dotted with reefs and sunken rocks, trying to avoid other bodies that draw and repel it in turn. Many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. Those which move slower, and are propelled into an elliptic course, are doomed to annihilation sooner or later. Others, moving in parabolic curves, generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching, as to the cometary stage passed through by all heavenly bodies, is in contradiction with the statements just made as to the Moon being the mother of the Earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is in truth required. What does Science know of comets, their genesis, growth, and ultimate behaviour? Nothing—absolutely nothing! And what is there so impossible in that a laya-centre—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space, and whirl throughout the abysmal depths, in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?

“The abodes of Fohat are many”—it is said. “He places his Four Fiery [electro-positive] Sons in the Four Circles”; these Circles are the equator, the ecliptic, and the two parallels of declination, or the tropics, to preside over the *climates* of which are placed the Four Mystical Entities. Then again: “Other Seven [Sons] are commissioned to preside over the seven hot, and seven cold Lokas [the Hells of the orthodox Brâhmans] at the two ends of the Egg of Matter [our Earth and its poles].” The seven Lokas are elsewhere also called the “Rings” and the “Circles.” The Ancients made the polar circles *seven* instead of two, as do the Europeans; for Mount Meru, which is the North Pole, is said to have seven gold and seven silver steps leading to it.

The strange statements, in one of the Stanzas, that “The Songs of Fohat and his Sons were radiant as the noon-tide Sun and the Moon combined,” and that the Four Sons, on the *middle* Four-fold Circle, “SAW their Father's Songs and heard his solar-selenic Radiance,” are explained, in the Commentary, in these words: “The agitation of the Fohatic Forces at the two cold ends [North and South Poles] of the Earth, which results in a multicoloured radiance at night, has in it several of the properties of Âkâsha [Ether], Colour and Sound as well.”

“Sound is the characteristic of Âkâsha [Ether]: it generates Air, the property of which is Touch; which [by friction] becomes productive of Colour and Light.” [327](#)

Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two Poles are said to be the store-houses, the receptacles and liberators, at the same time, of cosmic and terrestrial Vitality (Electricity), from the surplus of which the Earth, had it not been for these two natural safety-valves, would have been rent to pieces long ago. At the same time it is a theory that has lately become an axiom, that the phenomenon of the polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing and cracking. See Professor Humboldt's works on the Aurora Borealis, and his correspondence regarding this moot question.

7. Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy Small Wheel. [328](#) Its Fourth Spoke is our Mother [329](#) (a). Reach the Fourth Fruit of the Fourth Path of Knowledge that leads to Nirvâna, and thou shalt comprehend, for thou shalt see (b)....

(a) The “Small Wheel” is our Chain of Spheres, and the “Fourth Spoke” is our Earth, the fourth in the Chain. It is one of those on which the “hot [positive] breath of the Sun” has a direct effect.

The seven fundamental transformations of the Globes or heavenly Spheres, or rather of their constituent particles of matter, are described as follows: (1) homogeneous; (2) aëriform and radiant—gaseous; (3) curd-like (nebulous); (4) atomic, ethereal—beginning of motion, hence of

differentiation; (5) germinal, fiery—differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth; (6) four-fold, vapoury—the future Earth; (7) cold—and depending on the Sun for life and light.

To calculate its age, however, as the pupil is asked to do in the Stanza, is rather difficult, since we are not given the figures of the Great Kalpa, and are not allowed to publish those of our small Yugas, except as to the approximate duration of these. “The older Wheels rotated for one Eternity and one-half of an Eternity,” it says. We know that by “Eternity” the seventh part of 311,040,000,000,000 years, or an Age of Brahmâ is meant. But what of that? We also know that, to begin with, if we take for our basis the above figures, we have first of all to eliminate from the 100 Years of Brahmâ, or 311,040,000,000,000 years, two Years taken up by the Sandhyâs (Twilights), which leaves 98, as we have to bring it to the mystical combination 14 x 7. But we have no knowledge at what time precisely the evolution and formation of our little Earth began. Therefore, it is impossible to calculate its age, unless the time of its birth is given—which the Teachers refuse to do, so far. At the close of this Volume and in Volume II, however, some chronological hints will be given. We must remember, moreover, that the law of analogy holds good for the worlds, as it does for man; and that as “The One [Deity] becomes Two [Deva or Angel], and Two becomes Three [or Man],” etc., so we are taught that the Curds (World-Stuff) become Wanderers (Comets); these become stars; and the stars (the centres of vortices), *our sun and planets* —to put it briefly. This cannot be so very *unscientific*, since Descartes also thought that “the planets rotate on their axes, because they were once lucid stars, the centres of vortices.”

(b) There are four grades of Initiation mentioned in exoteric works, which are known respectively in Sanskrit as Srotâpanna, Sakridâgâmin, Anâgâmin, and Arhan; the Four Paths to Nirvâna, in this our Fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes Chelâ (Pupil) to a higher Initiate. Three higher grades have still to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this Fifth Race of ours, but the faculties necessary for

the attainment of these higher grades will be fully developed, in the average ascetic, only at the end of this Root-Race, and in the Sixth and Seventh. Thus, there will always be Initiates and the Profane until the end of this minor Manvantara, the present Life-Cycle. The Arhats of the “Fire-Mist,” of the Seventh Rung, are but one remove from the Root-Base of their Hierarchy, the highest on Earth and our Terrestrial Chain. This “Root-Base” has a name which can only be translated into English by several compound words—the “Ever-Living-Human-Banyan.” This “Wondrous Being” descended from a “high region,” they say, in the early part of the Third Age, before the separation of sexes in the Third Race.

This Third Race is sometimes called collectively the “Sons of Passive Yoga,” i.e., it was produced unconsciously by the Second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this Third Race, while it was yet in its state of purity, the “Sons of Wisdom,” who, as will be seen, incarnated in this Root-Race, produced by Kriyâshakti a progeny, called the “Sons of Ad,” or of the “Fire-Mist,” the “Sons of Will and Yoga,” etc. They were a conscious production, as a portion of the Race was already animated with the divine spark of spiritual, superior intelligence. This progeny was not a race. It was at first a Wondrous Being, called the “Initiator,” and after him a group of semi-divine and semi-human Beings. “Set apart” in archaic genesis for certain purposes, they are those in whom are said to have incarnated the highest Dhyânîs—“Munis and Rishis from previous Manvantaras”— *to form the nursery for future human Adepts* , on this Earth and during the present Cycle. These “Sons of Will and Yoga,” born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The “Being” just referred to, who has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., have branched off. As objective *man* , he is the mysterious (to the profane—the ever invisible, yet ever present) Personage, about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he, again, who holds spiritual sway over the *initiated* Adepts throughout

the whole world. He is, as said, the “Nameless One” who has so many names, and yet whose names and whose very nature are unknown. He is *the* “Initiator,” called the “Great Sacrifice.” For, sitting at the Threshold of Light, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this Earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the Great Sacrifice.

It is under the direct, silent guidance of this Mahâ-Guru that all the other less divine Teachers and Instructors of Mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these “Sons of God” that infant Humanity learned its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is They who laid the first foundation-stone of those ancient civilizations that so sorely puzzle our modern generation of students and scholars.

Let those who doubt this statement, explain, on any other equally reasonable grounds, the mystery of the extraordinary knowledge possessed by the Ancients—who, some pretend, developed from lower and animal-like savages, the “cave-men” of the palæolithic age! Let them turn, for instance, to such works as those of Vitruvius Pollio of the Augustan age, on architecture, in which all the rules of proportion are those *anciently taught at Initiations*, if they would acquaint themselves with this truly divine art, and understand the deep esoteric significance hidden in every rule and law of proportion. No man descended from a palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the Third Root Race who handed on their knowledge, from one generation to another, to Egypt and to Greece with her now lost

canon of proportion ; just as the disciples of the Initiates of the Fourth, the Atlanteans, handed it over to their Cyclopes, the “Sons of Cycles” or of the “Infinite,” from whom the name passed to the still later generations of Gnostic priests.

It is owing to the divine perfection of these architectural proportions that the Ancients could build these wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that skill refers to itself as the “works of hundred-handed giants.” [330](#)

Modern architects may not have altogether neglected these rules, but they have superadded enough empirical innovations to destroy the just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal Gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an Initiate* , can only be studied esoterically. The Druidical Circles, the Dolmens, the Temples of India, Egypt and Greece, the Towers, and the 127 towns in Europe which were found “Cyclopean in origin” by the French Institute, are all the work of initiated Priest-Architects, the descendants of those first taught by the “Sons of God,” and justly called the “Builders.” This is what appreciative posterity says of these descendants: They used neither mortar nor cement, nor steel, nor iron to cut the stones with; and yet they were so artificially wrought that in many places the joints are hardly seen, though many of the stones, as in Peru, are 38 feet long, 18 feet broad, and 6 feet thick, and in the walls of the fortress of Cuzco there are stones of a still greater size. [331](#)

Again:

The well of Syene, made 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, was ... so constructed, that at noon, at the precise moment of the solar solstice, the entire disk of the sun was seen reflected on its surface—a work which the united skill of all the astronomers in Europe would not now be able to effect. [332](#)

Although these matters were barely hinted at in *Isis Unveiled*, it will be well to remind the reader of what was said there [333](#) concerning a certain

Sacred Island in Central Asia, and to refer him for further details to the Section, entitled “The Sons of God and the Sacred Island,” attached to Stanza IX of Volume II. A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious “Sons of God” in plain words: it is from them, these Brahmaputras, that the high Dvijas, the initiated Brâhmans of old, claimed descent, while the modern Brâhman would have the lower castes believe literally that they (the Brâhmans) issued direct from the mouth of Brahmâ. Such is the Esoteric teaching; and it adds moreover that, although those descended (spiritually, of course) from the “Sons of Will and Yoga” became in time divided into opposite sexes, as their “Kriyâshakti” progenitors did themselves later on; yet even their degenerate descendants have, down to the present day, retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the Western views and practice in these matters with the Institutions of Manu, in regard to the laws of Grihastha, or married life. The true Brâhman is, thus, indeed “he whose seven forefathers have drunk the juice of the Moon-plant (Soma),” and who is a “Trisuparna,” for he has understood the secret of the Vedas.

And, to this day, such Brâhmans know that, during the early beginnings of this Race, psychic and physical intellect being dormant and consciousness still undeveloped, its spiritual conceptions were quite unconnected with its physical surroundings; that *divine* man dwelt in his animal—though externally human—form; that, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent Fifth Principle. When the Lords of Wisdom, moved by the law of evolution, infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who were yet outside, and independent of him. *Devotion* arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in his heart, which is innate in him, and which we find alike in the

human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle, who exclaims: The great antique heart—how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men.... Wonder, miracle, encompass the man; he lives in an element of miracle. [334](#)... A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!

It lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Âryan heart, from the Third Race direct, through its first Mind-born Sons, the fruits of Kriyâshakti. As time rolled on, the holy caste of Initiates produced, but rarely, from age to age, such perfect creatures; beings apart, inwardly, though the same as those who produced them, outwardly.

In the infancy of the Third primitive Race: A creature of a more exalted kind Was wanting yet, and therefore was designed; Conscious of thought, of more capacious breast, For empire formed and fit to rule the rest.

It was called into being, a ready and perfect vehicle for the incarnating denizens of higher spheres, who took forthwith their abodes in these forms, born of *Spiritual Will* and the natural divine power in man. It was a child of pure spirit, mentally unalloyed with any tincture of earthly element. Its physical frame alone was of time and of life, for it drew its intelligence direct from above. It was the Living Tree of Divine Wisdom; and may therefore be likened to the Mundane Tree of the Norse Legends, which cannot wither and die until the last battle of life shall be fought, while its roots are all the time gnawed by the dragon Nidhogg. For even so, the first and holy Son of Kriyâshakti had his body gnawed by the tooth of time, but the roots of his inner being remained for ever undecaying and strong, because they grew and expanded in heaven, and not on earth. He was the first of the *First*, and he was the Seed of all the others. There were other Sons of Kriyâshakti produced by a second spiritual effort, but the

first one has remained to this day the Seed of Divine Knowledge, the One and the Supreme among the terrestrial “Sons of Wisdom.” Of this subject we can say no more, except to add that in every age—aye, even in our own—there have been great intellects who have understood the problem correctly.

But how comes our physical body to the state of perfection it is now found in? Through millions of years of evolution, of course, yet never through, or from, animals, as taught by Materialism. For, as Carlyle says: ... The essence of our being, the mystery in us that calls itself “I,”—ah, what words have we for such things?—is a breath of Heaven; the Highest Being reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture for that Unnamed?

The “breath of Heaven,” or rather the breath of Life, called in the Bible Nephesh, is in every animal, in every animate speck and in every mineral atom. But none of these has, like man, the consciousness of the nature of that “Highest Being,” [335](#) as none has that divine harmony in its form, which man possesses. It is, as Novalis said, and no one since has said it better, as repeated by Carlyle: There is but one temple in the Universe, and that is the Body of Man. Nothing is holier than that high form.... We touch Heaven when we lay our hand on a human body! This sounds like a mere flourish of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact; the expression ... of the actual truth of the thing. *We* are the miracle of miracles—the great inscrutable Mystery.... [336](#)

Stanza VII.

1. Behold the beginning of sentient formless Life (a).

First, the Divine [337](#) (b), the One from the Mother-Spirit; [338](#) then, the Spiritual [339](#) (c); [340](#) the Three from the One (d), the Four from the One (e), and the Five (f), from which the Three, the Five and the Seven (g). These are the Three-fold and the Four-fold downward; the Mind-born Sons of the First Lord, [341](#) the Shining Seven. [342](#) It is they who are thou, I, he, O Lanoo; they who watch over thee and thy mother, Bhûmi. [343](#)

(a) The Hierarchy of Creative Powers is divided esoterically into Seven (four and three), within the Twelve great Orders, recorded in the twelve signs of the Zodiac; the Seven of the manifesting scale being connected, moreover, with the Seven Planets. All these are subdivided into numberless Groups of divine spiritual, semi-spiritual, and ethereal Beings.

The chief Hierarchies among these are hinted at in the great Quaternary, or the “four bodies and the three faculties,” exoterically, of Brahmâ and the Panchâsya, the five Brahmâs, or the five Dhyâni-Buddhas in the Buddhist system.

The highest Group is composed of the Divine Flames, so called, also spoken of as the “Fiery Lions” and the “Lions of Life,” whose esotericism is securely hidden in the zodiacal sign of Leo. It is the *nucleole* of the superior Divine World. They are the Formless Fiery Breaths, identical in one aspect with the upper Sephirothal Triad, which is placed by the Kabalists in the Archetypal World.

The same Hierarchy, with the same numbers, is found in the Japanese system, in the “Beginnings,” as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogogenesis, as the divine merges into the human, and creates—midway in its descent into matter—the visible Universe; the legendary personages, remarks reverentially Omoie, “having to be understood as the stereotyped

embodiment of the higher [secret] doctrine, and its sublime truths.” To state this old system at full length would occupy too much of our space; a few words on it, however, cannot be out of place. The following is a short synopsis of this Anthro-Cosmogogenesis, and shows how closely the most separated nations echoed one and the same archaic teaching.

When all was as yet Chaos (Kon-ton), three spiritual Beings appeared on the stage of future creation: (1) Ame no ani naka nushi no Kami, “Divine Monarch of the Central Heaven”; (2) Taka mi onosubi no Kami, “Exalted, Imperial Divine Offspring of Heaven and Earth”; and (3) Kamu mi musubi no Kami, “Offspring of the Gods,” simply.

These were without form or substance—our Arûpa Triad—as neither the celestial nor the terrestrial substance had yet differentiated, “nor had the essence of things been formed.”

(b) In the Zohar—which, as now arranged and reëdited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics, in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this “Divine [Vehicle]” no longer appears as it does in the Chaldean Book of Numbers. True enough, Ain Suph, the Absolute Endless No-thing, uses also the form of the One, the manifested “Heavenly Man” (the First Cause), as its Chariot (Mercabah, in Hebrew; Vâhana, in Sanskrit) or Vehicle, to descend into, and manifest itself in, the phenomenal world. But the Kabalists neither make it plain how the Absolute can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's Logos), the original and eternal Idea, that manifests through Adam Kadmon, the Second Logos, so to speak. In the Book of Numbers, it is explained that Ain (En, or Aiôr) is the only self-existent, whereas its “Depth,” the Bythos of the Gnostics, called Propatôr, is only periodical. The latter is Brahmâ, as differentiated from Brahman or Parabrahman. It is the Depth, the Source of Light, or Propatôr, which is the Unmanifested Logos, or the abstract Idea, and not Ain Suph, whose Ray uses Adam Kadmon—“male and female”—or the Manifested Logos, the objective Universe, as a Chariot, through which to manifest. But in the Zohar we read the following incongruity: “Senior occultatus est, et absconditus; Microprosopus manifestus est, et non

manifestus.” [344](#) This is a fallacy, since Microprosopus, or the Microcosm, can only exist during its manifestations, and is destroyed during the Mahâpralayas. Rosenroth's Kabbala is no guide, but very often a puzzle.

The First Order are the Divine. As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine Flame, the “One,” are lit the Three descending Groups. Having their potential being in the higher Group, they now become distinct and separate Entities. These are called the Virgins of Life, the Great Illusion, etc., etc., and collectively the six-pointed star. The latter, in almost every religion, is the symbol of the Logos as the first emanation. It is the sign of Vishnu in India, the Chakra, or Wheel; and the glyph of the Tetragrammaton, “He of the Four Letters,” in the Kabbalah, or metaphorically the “Limbs of Microprosopus,” which are ten and six respectively.

The later Kabalists, however, especially the Christian Mystics, have played sad havoc with this magnificent symbol. Indeed, the Microprosopus—who is, philosophically speaking, quite distinct from the unmanifested eternal Logos, “one with the Father”—has finally been brought, by centuries of incessant efforts of sophistry and of paradoxes, to be considered as one with Jehovah, or the *one* living God (!), whereas Jehovah is no better than Binah, a female Sephira. This fact cannot be too frequently impressed upon the reader. For the “Ten Limbs” of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus, the Lesser Face or Countenance, the prototype of man on the terrestrial plane. The Microprosopus is, as just said, the Logos manifested, and of such there are many. Of this, however, later on. The six-pointed star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the star. All these, the upper and lower Hierarchies included, emanate from the Heavenly or Celestial Virgin, the Great Mother in all religions, the Androgyne, the Sephira Adam Kadmon. Sephira is the Crown, Kether, in the abstract principle only, as a mathematical x , the unknown quantity. On the plane of differentiated nature, she is the female counterpart of Adam Kadmon, the first Androgyne. The Kabbalah teaches that the words “Fiat Lux” [345](#) referred to the formation and evolution of

the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: O companions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words, “Let there be Light, and there was Light.” And this is the two-fold man. [346](#)

In its Unity, Primordial Light is the seventh, or highest, principle, Daiviprakriti, the Light of the Unmanifested Logos. But in its differentiation, it becomes Fohat, or the “Seven Sons.” The former is symbolized by the central point in the Double Triangle; the latter by the Hexagon itself, or the “Six Limbs” of Microprosopus, the Seventh being Malkuth, the “Bride” of the Christian Kabalists, or our Earth. Hence the expressions: The first after the One is Divine Fire; the second, Fire and Ether; the third is composed of Fire, Ether and Water; the fourth of Fire, Ether, Water, and Air. The One is not concerned with Man-bearing Globes, but with the inner, invisible Spheres. The First-Born are the Life, the Heart and Pulse of the Universe; the Second are its Mind or Consciousness.

These Elements of Fire, Air, etc., are not our compound elements; and this “Consciousness” has no relation to our consciousness. The Consciousness of the “One Manifested,” if not absolute, is still unconditioned. Mahat, the Universal Mind, is the first production of the Brahmâ-Creator, but also of Pradhâna, Undifferentiated Matter.

(c) The Second Order of Celestial Beings, those of Fire and Ether, corresponding to Spirit and Soul, or Âtmâ-Buddhi, whose names are legion, are still formless, but more definitely “substantial.” They are the first differentiation in the Secondary Evolution or “Creation”—a misleading word. As the name shows, they are the Prototypes of the incarnating Jîvas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the Ray which is furnished by them with its future Vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher World of *our* System. From these Two-fold Units emanate the “Three-fold.”

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all universal as well as of all terrestrial life, it is the Three-fold just named, which differentiate. The male ethereal principle (Yo) ascends, and the female

grosser or more material principle (In) is precipitated into the universe of substance, when a separation occurs between the celestial and the terrestrial. From this, the female, the Mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from it and the Mother that the Seven Divine Spirits are born, from whom will emanate the seven “creations”; just as in the Codex Nazaræus from Karabtanos and the Mother Spiritus the seven “evilly disposed” (material) spirits are born. It would be too long to give here the Japanese names, but in translation they stand in this order: (1.) The “Invisible Celibate,” which is the Creative Logos of the non-creating “Father,” or the creative potentiality of the latter made manifest.

(2.) The “Spirit [or God] of the rayless Depths [Chaos],” which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) The “Spirit of the Vegetable Kingdom,” of the “Abundant Vegetation.”

(4.) The “Spirit of the Earth” and “the Spirit of the Sands”; a Being of dual nature, the former containing the potentiality of the male element, the latter that of the female element. These two were one, as yet unconscious of being two.

In this duality were contained (a) Isu no gai no Kami, the male, dark and muscular Being; and (b) Eku gai no Kami, the female, fair and weaker or more delicate Being. Then: (5 and 6.) The Spirits who were androgynous or dual-sexed.

(7.) The Seventh Spirit, the last emanated from the “Mother,” appears as the first divine human form distinctly male and female. It was the seventh “creation,” as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, Tsanagi-Tsanami, descended into the Universe by the Celestial Bridge, the Milky Way, and “Tsanagi, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared. Then the two separated to explore Onokoro, the newly-created island-world.” (Omoie.) Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine.

(d) The Third Order correspond to Âtmâ-Buddhi-Manas, Spirit, Soul and Intellect; and are called the “Triads.”

(e) The Fourth Order are substantial Entities. This is the highest Group among the Rûpas (Atomic Forms). It is the nursery of the human, conscious, spiritual Souls. They are called the “Imperishable Jîvas,” and constitute, through the Order below their own, the first Group of the first Septenary Host—the great mystery of human, conscious and intellectual Being. For the latter is the field wherein lies concealed, *in its privation*, the Germ that will *fall into generation*. That Germ will become the spiritual potency in the physical cell, that guides the development of the embryo, and that is the cause of the hereditary transmission of faculties, and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties is neither taught nor accepted in Occultism. Evolution, in the latter, proceeds on quite other lines; the physical, according to Esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—the “spiritual plasm” that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. It is worthy of notice that Modern Chemistry, while rejecting, as a superstition of Occultism and Religion as well, the theory of substantial and invisible Beings, called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—should, owing to observation and discovery, have been unconsciously forced to recognize and adopt the same ratio of progression and order, in the evolution of chemical atoms, as Occultism does for both its Dhyânis and Atoms—analogy being its first law. As seen above, the very first Group of the Rûpa Angels is quaternary, an element being added to each in descending order. So also are the atoms, in the phraseology of Chemistry, monatomic, diatomic, triatomic, tetratomic, etc., progressing downwards.

Let it be remembered that the Fire, Water, and Air of Occultism, or the “Elements of Primary Creation” so-called, are not the compound elements they are on earth, but noumenal homogeneous Elements—the Spirits of the former. Then follow the Septenary Groups or Hosts. Placed on parallel lines with the atoms in a diagram, the natures of these Beings would be seen to correspond, in their downward scale of progression, to composite

elements in a mathematically identical manner as to analogy. This refers, of course, only to diagrams made by Occultists; for were the scale of Angelic Beings to be placed on parallel lines with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For the latter have, as correspondents on the Astral Plane, only the four lowest orders—the three higher principles in the atom, or rather molecule, or chemical element, being perceptible to the initiated Dharma's eye alone. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it might refuse to do. In Esoteric Philosophy, every physical particle corresponds to, and depends on, its higher noumenon—the Being to whose essence it belongs; and, above as below, the Spiritual evolves from the Divine, the Psycho-mental from the Spiritual—tainted from its lower plane by the Astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as below.

The number seven, as applied to the term Septenary Host, above mentioned, does not imply only seven Entities, but seven Groups or Hosts, as explained before. The highest Group, the Asuras born in Brahmâ's first body, which turned into “Night,” are septenary, i.e., divided like the Pitris into seven Classes, three of which are bodiless (arûpa) and four with bodies. [347](#) They are in fact more truly our Pitris (Ancestors) than the Pitris who projected the first physical man.

(f) The Fifth Order is a very mysterious one, as it is connected with the microcosmic pentagon, the five-pointed star, representing man. In India and Egypt, these Dhyânis were connected with the Crocodile, and their abode is in Capricornus. But these are convertible terms in Indian Astrology, for the tenth sign of the Zodiac, which is called Makara, is loosely translated “Crocodile.” The word itself is occultly interpreted in various ways, as will be shown further on. In Egypt, the Defunct—whose symbol is the pentagram, or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile. Sebekh, or Sevekh (or “Seventh”), as Mr. Gerald Massey says, showing it to be the type of intelligence, is a dragon in reality, not a crocodile. He is the “Dragon of Wisdom,” or Manas, the Human Soul,

Mind, the Intelligent Principle, called in our Esoteric Philosophy the *Fifth Principle*.

Says the defunct “Osirified,” in the Book of the Dead, or Ritual, under the glyph of a mummiform God with a crocodile's head: I am the crocodile presiding at the fear, I am the God-crocodile, at the arrival of his Soul among men. I am the God-crocodile brought for destruction.

An allusion to the destruction of divine spiritual purity when man acquires the knowledge of good and evil; also to the “fallen” Gods, or Angels of every theogony.

I am the fish of the great Horus. [As Makara is the “Crocodile,” the Vehicle of Varuna.] I am merged in Sekhem. [348](#)

This last sentence gives the corroboration, and repeats the doctrine of esoteric “Buddhism,” for it alludes directly to the Fifth Principle (Manas), or the most spiritual part of its essence rather, which merges into, is absorbed by, and made one with Âtmâ-Buddhi, after the death of man. For Sekhem is the residence, or Loka, of the God Khem (Horus-Osiris, or Father and Son); hence the Devachan of Âtmâ-Buddhi. In the Book of the Dead, the Defunct is shown entering into Sekhem, with Horus-Thot, and “emerging from it as pure spirit.” Thus the Defunct says: I see the forms of [myself, as various] men transforming eternally.... I know this [chapter]. He who knows it ... takes all kinds of living forms. [349](#)

And addressing in magic formula that which is called, in Egyptian Esotericism, the “ancestral heart,” or the reïncarnating principle, the permanent Ego, the Defunct says: O my heart, my ancestral heart, necessary for my transformations, ... do not separate thyself from me before the guardian of the scales. Thou art my personality within my breast, divine companion *watching over my flesh*s [bodies]. [350](#)

It is in Sekhem that lies concealed the “Mysterious Face,” or the real Man concealed under the false personality, the triple-crocodile of Egypt, the symbol of the higher Trinity, or human Triad, Âtmâ, Buddhi and Manas.

One of the explanations of the real though hidden meaning of this Egyptian religious glyph is easy. The crocodile is the first to await and

meet the devouring fires of the morning sun, and very soon came to personify the solar heat. When the sun arose, it was like the arrival on earth, and among men, of the “divine soul which informs the Gods.” Hence the strange symbolism. The mummy donned the head of a crocodile to show that it was a Soul arriving from the earth.

In all the ancient papyri, the crocodile is called Sebekh (Seventh); water also symbolizes the fifth principle esoterically; and, as already stated, Mr. Gerald Massey shows that the crocodile was the “seventh Soul, the supreme one of seven—the Seer unseen.” Even exoterically Sekhem is the residence of the God Khem, and Khem is Horus avenging the death of his father Osiris, hence punishing the sins of man, when he becomes a disembodied Soul. Thus the defunct Osirified became the God Khem, who “gleans the field of Aanroo”; that is, he gleans either his reward or punishment, for that field is the celestial locality (Devachan), where the Defunct is given *wheat*, the food of divine justice. The Fifth Group of Celestial Beings is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the Universe; the two poles, so to say, of Mahat, the Universal Intelligence, and the dual nature of man, the spiritual and the physical. Hence its number Five, doubled and made into Ten, connecting it with Makara, the tenth sign of the Zodiac.

(g) The Sixth and Seventh Orders partake of the lower qualities of the Quaternary. They are conscious ethereal Entities, as invisible as Ether, which are shot out, like the boughs of a tree, from the first central Group of the Four, and shoot out in their turn numberless side Groups, the lower of which are the Nature-Spirits, or Elementals, of countless kinds and varieties; from the formless and unsubstantial—the ideal Thoughts of their creators—down to atomic, though, to human perception, invisible organisms. The latter are considered as the “spirits of atoms,” for they are the first remove (backwards) from the physical atom—sentient, if not intelligent creatures. They are all subject to Karma, and have to work it out through every cycle. For, as the Doctrine teaches, there are no such privileged Beings in the Universe, whether in our own or in other Systems, in the outer or the inner Worlds, [351](#) as the Angels of the Western Religion and the Judean. A Dhyân Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown Angel. The Celestial Hierarchy of the present Manvantara will find itself transferred, in the

next Circle of Life, into higher superior Worlds, and will make room for a new Hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the One Absolute Eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being Gods. Such a class of Beings—perfect only by virtue of the special immaculate nature inherent in them—in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the “Four” and the “Three” have to incarnate as all other beings have. This Sixth Group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body; the five middle human principles being the very essence of those Dhyânis. Paracelsus calls them the Flagæ; the Christians, the Guardian Angels; the Occultists, the Ancestors, the Pitris. They are the Six-fold Dhyân Chohans, having the six spiritual Elements in the composition of their bodies—in fact, men, minus the physical body.

Alone, the Divine Ray, the Âtman, proceeds directly from the One. When asked how this can be? How is it possible to conceive that these “Gods,” or Angels, can be at the same time their own emanations and their personal selves? Is it in the same sense as in the material world, where the son is, in one way, his father, being his blood, the bone of his bone and the flesh of his flesh? To this the Teachers answer: Verily it is so. But one has to go deep into the mystery of Being, before one can fully comprehend this truth.

2. The One Ray multiplies the smaller Rays. Life precedes Form, and Life survives the last Atom. [352](#) Through the countless Rays the Life-Ray, the One, Like a Thread through many Beads. [353](#)

This shloka expresses the conception—a purely Vedântic one, as already explained elsewhere—of a Life-Thread, Sûtrâtmâ, running through successive generations. How, then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask, whether it seems unnatural, least of all “supernatural,” to any one of us, when we consider the process of the growth and development of a foetus

into a healthy baby weighing several pounds? Evolving from what? From the segmentation of an infinitesimally small ovum and a spermatozoön! And afterwards we see the baby develop into a six-foot man! This refers to the atomic and physical expansion, from the microscopically small into something exceedingly large; from the unseen, to the naked eye, into the visible and objective. Science has provided for all this; and, I dare say, her theories, embryological, biological and physiological, are correct enough, so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of Embryology—namely, what are the forces at work in the formation of the fœtus, and the *cause* of “hereditary transmission” of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved, till the day when Scientists condescend to accept the Occult theories. But if this physical phenomenon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the Human-Spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other?

The Materialists and the Evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissmann, the author of *Beiträge zur Descendenzlehre*, with regard to one of the two mysteries of Embryology, as above specified, which he seems to think he has solved; for, when it is fully solved, Science will have stepped into the domain of the truly Occult, and passed for ever out of the realm of transformation, as taught by Darwin. The two theories are irreconcilable, from the standpoint of Materialism. Regarded from that of the Occultists, however, the new theory solves all these mysteries. Those who are not acquainted with the discovery of Professor Weissmann—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German embryologist-philosopher—stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Âryans—shows one infinitesimal cell, out of millions of others at work in the formation of an organism, alone and unaided determining, by means of constant segmentation and multiplication, the correct image of the future man, or animal, in its physical, mental and psychic characteristics. It is this cell which impresses on the face and form of the new individual the features of the parents, or of some distant ancestor; it is this cell, again,

which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies, developing by means of a process of successive assimilations. Darwin's theory, viewing the embryological cell as the essence or extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission. There are but two ways of explaining the mystery of heredity: either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism, and then to the reproduction of identical germinal cells; or, these germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations. It is the latter hypothesis that Weissmann has adopted and worked upon, and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man “grew” like the immortal “Topsy,” and was not born at all, but fell from the clouds, how was that embryological cell generated in him?

Complete the Physical Plasm, mentioned above, the “Germinal Cell” of man with all its material potentialities, with the “Spiritual Plasm,” so to say, or the fluid that contains the five lower principles of the Six-principled Dhyâni—and you have the secret, if you are spiritual enough to understand it.

Now to the promised simile.

When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues [the fluid of, or the emanation from, the principles] of the Six-fold Heavenly Man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the Macrocosm. [354](#)

The functions of Jiva on this Earth are of a five-fold character. In the mineral atom, it is connected with the lowest principles of the Spirits of the Earth (the Six-fold Dhyânis); in the vegetable particle, with their second—the Prâna (Life); in the animal, with all these plus the third and

the fourth; in man, the germ must receive the fruitage of all the five. Otherwise he will be born no higher than an animal. [355](#)

Thus in man alone the Jîva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun, for each rational creature receives the temporary loan only of that which has to return to its source. As to his physical body, it is shaped by the lowest terrestrial Lives, through physical, chemical and physiological evolution; “the Blessed Ones have nought to do with the purgations of matter,” says the Kabbalah in the Chaldean Book of Numbers.

It comes to this: Mankind, in its first prototypal, shadowy form, is the offspring of the Elohim of Life, or Pitris; in its qualitative and physical aspect, it is the direct progeny of the “Ancestors,” the lowest Dhyânis, or Spirits of the Earth; for its moral, psychic and spiritual nature, it is indebted to a Group of divine Beings, the name and characteristics of which will be given in Volume II. Collectively, men are the handiwork of Hosts of various Spirits; distributively, the tabernacles of those Hosts; and occasionally and individually, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive Third Root-Race in spirituality. During its childhood, mankind was wholly composed of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race, built by and composed of countless myriads of Lives, as our bodies are also now. This sentence will be explained later on in the present Commentary. Science, dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them only occasional and abnormal visitors, to which diseases are attributed. Occultism—which discerns a Life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such Lives; the smallest bacterium under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

The “tabernacles” mentioned above have improved in texture and symmetry of form, growing and developing with the Globe that bears

them; but the physical improvement has taken place at the expense of the spiritual Inner Man and of Nature. The three middle principles, in earth and man, became with every Race more material; the Soul stepping back to make room for the Physical Intellect; the essence of the Elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the “Lord God”; but he *is* the child of the Elohim, so arbitrarily changed into the singular number and masculine gender. The first Dhyânis, commissioned to “create” man in their image, could only throw off their Shadows, as a delicate model for the Nature Spirits of matter to work upon. Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the “Lord God breathed into his nostrils the Breath of Life,” unless that God is identified with the “One Life,” omnipresent though invisible, and unless the same operation is attributed to “God” on behalf of every “Living Soul,” which is the *Vital* Soul (Nephesh), and not the Divine Spirit (Ruach) which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is owing to the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who are unable to understand, and hence to accept, more than a triune man—Spirit, Soul, Body—that the “Breath of Life” has been confused with the immortal “Spirit.” This applies also directly to the Protestant theologians, who in translating a certain verse in the Fourth Gospel [356](#) have entirely perverted its meaning. This mistranslation runs, “the *wind* bloweth where it listeth,” instead of “the *spirit* goeth where it willeth,” as in the original, and also in the translation of the Greek Eastern Church.

The learned and very philosophical author of *New Aspects of Life* would impress upon his reader that the Nephesh Chiah (Living Soul), according to the Hebrews:

Proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that Spirit in the thus constituted Self, so that the Spirit passed into, was lost sight of, and disappeared in the Living Soul.

The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul, which he seems to place higher than the Spirit, is developed. Considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher, in this finite and conditioned world of Mâyâ. The Soul, he says, “is ultimately produced from the animated body of man.” Thus the author identifies “Spirit” (Âtmâ) with the “Breath of Life” simply. The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that Prâna and Âtmâ, or Jîvâtmâ, are one and the same thing. The author supports the argument, by showing that with the ancient Hebrews, Greeks, and even Latins, Ruach, Pneuma and Spiritus meant Wind—with the Jews undeniably, and with the Greeks and Romans very probably; the Greek word Anemos (Wind) and the Latin Animus (Soul) having a suspicious relation.

This is very far fetched. But a legitimate battle-field for deciding this question is hardly to be found, since Dr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabbalist-Positivist, whereas the Eastern metaphysicians, especially the Vedântins, are all Idealists. The Occultists also are of the extreme Esoteric Vedântin school, and though they call the One Life (Parabrahman) the Great Breath and the Whirlwind, they disconnect the seventh principle entirely from matter, and deny that it has any relation to, or connection with it.

Thus the philosophy of man's psychic, spiritual and mental relations with his physical functions is in almost inextricable confusion. Neither the old Âryan nor the Egyptian psychology is now properly understood; nor can they be assimilated, without accepting the Esoteric septenary, or, at any rate, the Vedântic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic, and even physiological, relations

between the Dhyân Chohans, or Angels, on the one plane, and Humanity on the other. No Eastern (Âryan) Esoteric works are so far published, but we possess the Egyptian papyri, which speak clearly of the seven principles, or the “Seven Souls of Man.” The Book of the Dead gives a complete list of the “transformations” that every Defunct undergoes, while divesting himself, one by one, of all these principles—materialized for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to show that the Ancient Egyptians did not teach Reïncarnation, that the “Soul” (the Ego or Self) of the Defunct is said to be living in Eternity: it is immortal, “coëval with, and disappearing with, the Solar Boat,” that is, for the Cycle of Necessity. This “Soul” *emerges* from the Tiaou, the Realm of the Cause of Life, and joins the living on Earth by *day*, to return to Tiaou every *night*. This expresses the periodical existences of the Ego. [357](#)

The Shadow, the Astral Form, is annihilated, “devoured by the Uræus,” [358](#) the Manes will be annihilated; the two Twins (the Fourth and Fifth Principles) will be scattered; but the Soul-Bird, “the Divine Swallow, and the Uræus of Flame” (Manas and Âtmâ-Buddhi) will live in the eternity, for they are their mother's husbands.

Another suggestive analogy between the Âryan, or Brâhmanical, and the Egyptian Esotericism. The former call the Pitris the “Lunar Ancestors” of men, and the Egyptians make of the Moon-God, Taht-Esmun, the first human ancestor.

This Moon-God “expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the Eighth One. [Hence the eighth sphere.]... The seven rays of the Chaldean ... Heptakis or Iao, on the Gnostic stones, indicate the same septenary of souls.... The first form of the mystical Seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven Elemental Powers.” [359](#)

As well known to every Hindû, this same constellation represents in India the Seven Rishis, and is called Riksha, and Chitrashikandinas.

Like alone produces like. The Earth gives Man his body, the Gods (Dhyânis) give him his five inner principles, the psychic Shadow, of which these Gods are often the animating principle. Spirit (Âtman) is one, and indiscrete. It is not in the Tiaou.

For what is the Tiaou? The frequent allusion to it in the Book of the Dead contains a mystery. Tiaou is the path of the Night-Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the Moon*. The human being, in their Esotericism, came out from the Moon—a triple mystery, astronomical, physiological and psychical, at once; he crossed the whole cycle of existence, and then returned to his birth-place, before issuing from it again. Thus the Defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the God Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the Noot, the Celestial Abyss, returning once more to Tiaou; an assimilation to Osiris, who, as the God of life and reproduction, inhabits the Moon. Plutarch [360](#) shows the Egyptians celebrating a festival called “The Ingress of Osiris into the Moon.” In the Ritual, [361](#) life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the Moon was the symbol of life-renewals or reïncarnations, owing to its growth, waning, dying, and reëappearance every month. In the Dankmoe, [362](#) it is said: “O Osiris-Lunus, that renews to thee thy renewal.” And Sabekh says to Seti I: [363](#) “Thou renewest thyself as the God Lunus, when a babe.” It is still better explained in a Louvre papyrus: [364](#) “Couplings and conceptions abound when he [Osiris-Lunus] is seen in heaven on that day.” Says Osiris: “O sole radiant beam of the Moon! I issue from the circulating multitudes [of stars].... Open me the Tiaou, for Osiris N. I will issue by day to do what I have to do amongst the living” [365](#)—i.e., to produce conceptions.

Osiris was “God manifest in generation,” because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception. In the oldest systems we find the Moon always male. Thus Soma, with the Hindûs, is a kind of sidereal Don Juan, a “King,” and the father, albeit illegitimate, of Budha—Wisdom. This relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries, including those of sexual generation.

And later, when the Moon became connected with the female Goddesses, with Diana, Isis, Artemis, Juno, etc., this connection was also due to a thorough knowledge of physiology and female nature, physical as much as psychic.

If, instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned—then, there would be little need to fear increase of the population, or to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her conjunctions that regulate conceptions, and every Astrologer in India knows it. During the previous Races, and at least at the beginning of the present one, those who indulged in marital relations during certain lunar phases that made those relations sterile, were regarded as sorcerers and sinners. But now even these sins of old, which arose from the abuse of Occult knowledge, would appear preferable to the crimes of to-day, which are perpetrated because of the complete ignorance of such Occult influences.

But, primarily, the Sun and Moon were the only visible and, by their effects, so to say, *tangible*, psychic and physiological deities—the Father and the Son—while Space or Air in general, or that expanse of heaven called Noot by the Egyptians, was the concealed Spirit or Breath of the two. The Father and Son were interchangeable in their functions, and worked together harmoniously in their effects upon terrestrial nature and humanity; hence they were regarded as *one*, though *two* as personified Entities. They were both males, and both had their distinct though collaborative work in the causative generation of humanity. So much from the astronomical and cosmic standpoints, viewed and expressed in symbolical language, which became in our last races theological and dogmatic. But behind this veil of cosmic and astrological symbols, there were the occult mysteries of anthropography and the primeval genesis of man. And in this, no knowledge of symbols, or even the key to the post-diluvian symbolical language of the Jews, will or can help, save only with reference to that which has been laid down in national scriptures for exoteric uses; the sum of which, however cleverly veiled, was but the smallest portion of the real primitive history of each people, and often, moreover, as in the Hebrew Scriptures, related merely to the terrestrial

human, and not to the divine life of that nation. That psychic and spiritual element belonged to the Mysteries and Initiation. There were things never recorded in scrolls, but which, as in Central Asia, were engraved on rocks and in subterranean crypts.

Nevertheless, there was a time when the whole world was “of one lip and of one knowledge,” and man knew more of his origin than he does now; and thus knew that the Sun and Moon, however large a part they may play in the constitution, growth and development of the human body, were not the direct causative agents of his appearance on Earth; for these agents, in truth, are the living and intelligent Powers which the Occultists call Dhyân Chohans.

As to this, a very learned admirer of the Jewish Esotericism tells us that: The Kabbalah says expressly that Elohim is a “general abstraction”; what we call in mathematics “a constant coefficient,” or a “general function,” entering into all construction, not particular; that is, by the general ratio 1 to 31415, the [Astro-Dhyânic and] Elohistical figures.

To this the Eastern Occultist replies: Quite so; they are an abstraction to our physical senses. To our spiritual perceptions, however, and to our inner spiritual eye, the Elohim, or Dhyânis, are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other, since that which is the *surviving* Entity *in us*, is partly the direct emanation from, and partly those celestial Entities *themselves*. One thing is certain; the Jews were perfectly acquainted with sorcery and various maleficent forces: but, with the exception of some of their great prophets and seers like Daniel and Ezekiel—Enoch belonging to a far distant race, as a generic character, and not to any nation but to all—they knew little of, nor would they deal with, the real divine Occultism; their national character being averse to anything which had no direct bearing upon their own ethnical, tribal and individual benefits—witness their own prophets, and the curses thundered by them against the “stiff-necked race.” But even the Kabbalah plainly shows the direct relation between the Sephiroth, or Elohim, and men.

Therefore, when it is proved to us that the Kabbalistic identification of Jehovah with Binah, a female Sephira, has still another, a sub-occult,

meaning in it, then and then only will Occultists be ready to pass the palm of perfection to the Kabbalist. Until then, it is asserted that, as Jehovah, in the abstract sense of a “one living God,” is a single number, a metaphysical figment, and a reality only when put in his proper place as an emanation and a Sephira—we have a right to maintain that the Zohar, as witnessed by the Book of Numbers, at any rate, gave out originally, before the Christian Kabbalists had disfigured it, and still gives out, the same doctrine that we do; that is, it makes Man emanate, not from one Celestial Man, but from a Septenary Group of Celestial Men, or Angels, just as in Pyramider, the Thought Divine.

3. When the One becomes Two, the Three-fold appears (a). The Three are [366](#) One; and it is our Thread, O Lanoo, the Heart of the Man-Plant, called Saptaparna (b).

(a) “When the One becomes Two, the Three-fold appears”: to wit, when the One Eternal drops its reflection into the region of Manifestation, that reflection, the Ray, differentiates the Water of Space; or, in the words of the Book of the Dead: “Chaos ceases, through the effulgence of the Ray of Primordial Light dissipating total darkness, by the help of the great magic power of the Word of the [Central] Sun.” Chaos becomes male-female, and Water, incubated by Light, and the Three-fold Being issues as its “First-born.” “Ra [or Osiris-Ptah] creates his own Limbs [like Brahmâ], by creating the Gods destined to personify his phases,” during the Cycle. [367](#) The Egyptian Ra, issuing from the Deep, is the Divine Universal Soul in its manifested aspect, and so is Nârâyana, the Purusha, “concealed in Âkâsha, and present in Ether.”

This is the metaphysical explanation, and refers to the very beginning of Evolution, or, as we would rather say, of Theogony. The meaning of the Stanza, when explained from another standpoint in its reference to the mystery of man and his origin, is still more difficult to comprehend. In order to form a clear conception of what is meant by the One becoming Two, and then being transformed into the Three-fold, the student has to make himself thoroughly acquainted with what we call Rounds. If he refers to Esoteric Buddhism—the first attempt to sketch out an approximate outline of archaic cosmogony—he will find that by a Round is meant the serial evolution of nascent material Nature, of the seven

Globes of our Chain, [368](#) with their mineral, vegetable and animal kingdoms; man being included in the latter and standing at the head of it, during the whole period of a Life-Cycle, which latter would be called by the Brâhmans a “Day of Brahmâ.” It is, in short, one revolution of the “Wheel” (our Planetary Chain), which is composed of seven Globes, or seven separate “Wheels,” in another sense this time. When evolution has run downward into matter from Globe A to Globe G, it is one Round. In the middle of the fourth revolution, which is our present Round, “Evolution has reached its acme of physical development, crowned its work with the perfect physical man, and, from this point, begins its work spirit-ward.” All this needs little repetition, as it is well explained in Esoteric Buddhism. That which was hardly touched upon, however, and of which the little that was said has misled many, is the origin of man, and it is upon this that a little more light may now be thrown, just enough to make the Stanza more comprehensible, as the process will be fully explained only in its legitimate place, in Volume II.

Now every Round, on the descending scale, is but a repetition in a more concrete form of the Round which preceded it, just as every Globe, down to our Fourth Sphere the actual Earth, is a grosser and more material copy of the more shadowy Sphere which precedes it, each in order, on the three higher planes. [369](#) On its way upwards, on the ascending arc, Evolution spiritualizes and etherealizes, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin Globe on the opposite arc is placed; the result being, that when the seventh Globe is reached, in whatever Round, the nature of everything that is evolving returns to the condition it was in at its starting point—*plus*, every time, a new and superior degree in the states of consciousness. Thus it becomes clear that the “origin of man,” so-called, in this our present Round, or Life-Cycle, on this Planet, must occupy the same place in the same order—save details based on local conditions and time—as in the preceding Round. Again, it must be explained and remembered that, as the work of each Round is said to be apportioned to a different Group of so-called Creators, or Architects, so is that of every Globe; that is, it is under the supervision and guidance of special Builders and Watchers—the various Dhyân Chohans.

“Creators” is an incorrect word to use, as no other religion, not even the sect of the Visishthadvaitîs in India, one which anthropomorphizes even Parabrahman, believes in creation ex nihilo, as Christians and Jews do, but only in evolution out of preëxisting materials.

The Group of the Hierarchy which is commissioned to “create” men is a special Group, then; yet it evolved shadowy man in this Cycle, just as a higher and still more spiritual Group evolved him in the Third Round. But as it is the Sixth, on the downward scale of Spirituality—the last and Seventh being the Terrestrial Spirits (Elementals), which gradually form, build and condense his physical body—this Sixth Group evolves no more than the future man's shadowy form, a filmy, hardly visible, transparent copy of themselves. It becomes the task of the Fifth Hierarchy—the mysterious Beings that preside over the constellation Capricornus, Makara, or “Crocodile,” in India and in Egypt—to inform the empty and ethereal animal form, and make of it the Rational Man. This is one of those subjects upon which very little may be said to the general public. It is a Mystery truly, but only to him who is prepared to reject the existence of intellectual and conscious Spiritual Beings in the Universe, and to limit full Consciousness to man alone, and that only as a “function of the brain.” Many are those among the Spiritual Entities, who have incarnated bodily in man, since his first appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space.

To put it more clearly, such an invisible Entity may be bodily present on earth without, however, abandoning its status and functions in the supersensuous regions. If this needs explanation, we can do no better than remind the reader of like cases in so-called “Spiritualism”; though such cases are very rare, at least as regards the nature of the Entity incarnating, or taking temporary possession of a medium. For the so-called “spirits” that may occasionally possess themselves of the bodies of mediums are not the Monads, or Higher Principles, of disembodied Personalities. Such “spirits” can only be either Elementaries, or—Nirmânakâyas. Just as certain persons, whether by virtue of a peculiar organization, or through the power of acquired mystic knowledge, can be seen in their “double” in one place, while their body is many miles away; so the same thing can occur in the case of superior Beings.

Man, philosophically considered, is, in his outward form, simply an animal, hardly more perfect than his pithecoïd-like ancestor of the Third Round. He is a living Body, not a living Being, since the realization of existence, the “Ego Sum,” necessitates self-consciousness, and an animal can only have direct consciousness, or instinct. This was so well understood by the ancients, that even the Kabalists made of soul and body two Lives, independent of each other. In the New Aspects of Life, the author states the Kabalistic teaching: They held that, functionally, Spirit and Matter, of corresponding opacity and density, tended to coalesce; and that the resultant created Spirits, in the disembodied state, were constituted on a scale in which the differing opacities and transparencies of elemental or uncreated Spirit were reproduced. And that these Spirits, in the disembodied state, attracted, appropriated, digested and assimilated elemental Spirit and elemental Matter whose condition was conformed to their own.... They therefore taught that there was a wide difference in the conditions of created Spirits; and that, in the intimate association between the Spirit-world and the world of Matter, the more opaque Spirits, in the disembodied state, were drawn towards the more dense parts of the material world, and therefore tended towards the centre of the Earth, where they found the conditions most suited to their state; while the more transparent Spirits passed into the surrounding aura of the planet, the most rarefied finding their home in its satellite. [370](#)

This relates exclusively to our Elemental Spirits, and has naught to do with either the Planetary, Sidereal, Cosmic or Inter-Etheric Intelligent Forces, or “Angels” as they are termed by the Roman Church. The Jewish Kabalists, especially the practical Occultists who dealt with Ceremonial Magic, busied themselves solely with the Spirits of the Planets and the “Elementals” so-called. Therefore the above covers only a portion of the Esoteric teaching.

The Soul, whose body-vehicle is the astral, ethereo-substantial envelope, could die and man be still living on earth. That is to say, the Soul could free itself from and quit the tabernacle for various reasons, such as insanity, spiritual and physical depravity, etc. The possibility of the “Soul”—that is, the eternal Spiritual Ego—dwelling in the unseen worlds, while its body goes on living on Earth, is a preeminently Occult doctrine, especially in Chinese and Buddhist philosophy. Many are the *soulless* men

among us, for the occurrence is found to take place in wicked materialists as well as in persons “who advance in holiness and never turn back.”

Therefore, that which living men (Initiates) can do, the Dhyânis, who have no physical body to hamper them, can do still better. This was the belief of the antediluvians, and it is fast becoming that of modern intellectual society in “Spiritualism,” as well as in the Greek and Roman Churches, which teach the ubiquity of their Angels. The Zoroastrians regarded their Amshaspends as dual entities (Ferouers), applying this duality—in Esoteric philosophy, at any rate—to all the spiritual and invisible denizens of the numberless worlds in space, which are visible to our eye. In a note of Damascius (sixth century) on the Chaldean Oracles, we have ample evidence of the universality of this doctrine, for he says: “In these Oracles, the seven Cosmocratores of the World [‘the World-Pillars’], mentioned likewise by St. Paul, are double; one set being commissioned to rule the superior worlds, the spiritual and the sidereal, and the other to guide and watch over the worlds of matter.” Such is also the opinion of Jamblichus, who makes an evident distinction between the Archangels and the Archontes. [371](#)

The above may be applied, of course, to the distinction made between the degrees or orders of Spiritual Beings, and it is in this sense that the Roman Catholic Church tries to interpret and teach the difference; for while the Archangels are in her teaching divine and holy, she denounces their “Doubles” as Devils. But the word Ferouer is not to be understood in this sense, for it means simply the reverse or the opposite side of some attribute or quality. Thus when the Occultist says that the “Demon is the inverse of God”—evil, the reverse of the medal—he does not mean two separate actualities, but two aspects or facets of the same Unity. But the best man living, side by side with an Archangel—as described in Theology—would appear a fiend. Hence a certain reason in depreciating a lower “Double,” immersed far deeper in matter than its original. But still there is as little cause to regard them as Devils, and this is precisely what the Roman Catholics maintain against all reason and logic.

This identity between the Spirit and its material “Double”—in man it is the reverse—explains still better the confusion, already alluded to in this work, in the names and individualities, as well as in the numbers, of the

Rishis and Prajâpatis; especially of those of the Satya Yuga and the Mahâbhâratâ Period. It also throws additional light on what the Secret Doctrine teaches with regard to the Root- and the Seed-Manus. Not only these Progenitors of our mankind, but every human being, we are taught, has his prototype in the Spiritual Spheres, which prototype is the highest essence of his Seventh Principle. Thus the seven Manus become fourteen, the Root-Manu being the Prime Cause, and the Seed-Manu its Effect; and from the Satya Yuga (the first stage) to the Heroic Period, these Manus or Rishis become twenty-one in number.

(b) The concluding sentence of this shloka shows how archaic is the belief and the doctrine that man is seven-fold in his constitution. The “Thread” of Being, which animates man, and passes through all his Personalities, or Rebirths on this Earth—an allusion to Sûtrâtmâ—the Thread on which moreover all his “Spirits” are strung, is spun from the essence of the Three-fold, the Four-fold and the Five-fold which contain all the preceding. Panchâshikha, agreeably to Padma Purâna, [372](#) is one of the seven Kumâras who go to Shveta Dvîpa to worship Vishnu. We shall see, further on, what connection there is between the “celibate” and chaste Sons of Brahmâ, who refuse “to multiply,” and terrestrial mortals. Meanwhile, it is evident that the “Man-Plant, Saptaparna,” thus refers to the seven principles, and that man is compared to this seven-leaved plant, which is so sacred among Buddhists. The Egyptian allegory, in the Book of the Dead, that relates to the “reward of the Soul,” is as suggestive of our septenary doctrine as it is poetical. The Deceased is allotted a piece of land in the field of Aanroo, wherein the Manes, the deified shades of the dead, glean, as the harvest they have sown by their actions in life, the corn seven cubits high, which grows in a territory divided into seven and fourteen portions. This corn is the food on which they will live and prosper, or that will kill them, in Amenti, the realm of which the Aanroo-field is a domain. For, as said in the hymn, [373](#) the Deceased is either destroyed therein, or becomes pure spirit for the Eternity, in consequence of the “seven times seventy-seven lives” passed, or to be passed, on Earth. The idea of the corn reaped as the “fruit of our actions” is very graphic.

4. It is the Root that never dies, the Three-tongued Flame of the Four Wicks (a)... The Wicks are the Sparks, that draw from the Three-tongued Flame, [374](#) shot out by the Seven, their Flame; the Beams and Sparks of

One Moon, reflected in the Running Waves of all the Rivers of the Earth [375](#)(b).

(a) The “Three-tongued Flame that never dies” is the immortal spiritual Triad, the Âtmâ, Buddhi and Manas, or rather the fruitage of the last, assimilated by the first two after every terrestrial life. The “Four Wicks,” that go out and are extinguished, are the Quaternary, the four lower principles, including the body.

“I am the Three-wicked Flame and my Wicks are immortal,” says the Defunct. “I enter into the domain of Sekhem [the God whose hand sows the seed of action produced by the disembodied soul], and I enter the region of the Flames who have destroyed their adversaries [i.e., got rid of the sin-creating Four Wicks].” [376](#)

“The Three-tongued Flame of the Four Wicks” corresponds to the four Unities and the three Binaries of the Sephirothal tree.

(b) Just as milliards of bright sparks dance on the waters of an ocean, above which one and the same moon is shining, so our evanescent Personalities—the illusive envelopes of the immortal Monad-Ego—twinkle and dance on the waves of Mâyâ. They appear and, as the thousands of sparks produced by the moon-beams, last only so long as the Queen of the Night radiates her lustre on the “Running Waves” of Life, the period of a Manvantara; and then they disappear, the “Beams”—symbols of our eternal Spiritual Egos—alone surviving, remerged in, and being, as they were before, one with the Mother-Source.

5. The Spark hangs from the Flame by the finest Thread of Fohat. It journeys through the Seven Worlds of Mâyâ (a). It stops in the first, [377](#) and is a Metal and a Stone; it passes into the Second, [378](#) and behold—a Plant; the Plant whirls through Seven Forms and becomes a Sacred Animal [379](#)(b).

From the combined attributes of these, Manu, [380](#) the Thinker, is formed.

Who forms him? The Seven Lives, and the One Life (c). Who completes him? The Five-fold Lha. And who perfects the last Body? Fish, Sin and Soma [381](#)(d).

(a) The phrase, “through the Seven Worlds of Mâyâ,” refers here to the seven Globes of the Planetary Chain and the seven Rounds, or the forty-nine stations of active existence that are before the “Spark,” or Monad, at the beginning of every Great Life-Cycle, or Manvantara. The “Thread of Fohat” is the Thread of Life before referred to.

This relates to the greatest problem of philosophy—the physical and substantial nature of Life, the independent nature of which is denied by Modern Science, because that Science is unable to comprehend it. The reïncarnationists and believers in Karma alone dimly perceive, that the whole secret of Life is in the unbroken series of its manifestations, whether in, or apart from, the physical body. Because even if: Life, like a dome of many-coloured glass, Stains the white radiance of Eternity— yet it is itself part and parcel of that Eternity; for Life alone can understand Life.

What is that “Spark” which “hangs from the Flame”? It is Jîva, the Monad in conjunction with Manas, or rather its aroma—that which remains from each Personality, when worthy, and hangs from Âtmâ-Buddhi, the Flame, by the Thread of Life. In whatever way it is interpreted, and into whatever number of principles the human being is divided, it may be easily shown that this doctrine is supported by all the ancient religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine Septenary hanging from the Triad, thus forming the Decad, and its permutations 7, 5, 4, and 3, which, finally, all merge into the *One* itself; an endless and boundless Circle.

As says the Zohar: The Deity [the ever invisible Presence] manifests itself through the *ten* Sephiroth, which are its radiating witnesses. The Deity is like the sea from which outflows a stream called Wisdom, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth.... For *ten* equal *seven* : the Decad contains *four* Unities and *three* Binaries.

The Ten Sephiroth correspond to the Limbs of Man.

When I [the Elohim] framed Adam Kadmon, the Spirit of the Eternal shot out of his Body, like a sheet of lightning that radiated at once on the billows of the *seven* millions of skies, and my *ten* Splendours were his Limbs.

But neither the Head nor the Shoulders of Adam Kadmon can be seen; therefore we read in the Siphra Dtzenioutha, the “Book of the Concealed Mystery”: In the beginning of Time, after the Elohim [the “Sons of Light and Life,” or the Builders] had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six.

The seventh being Malkuth, which is our Earth [382](#) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this.

The first triad of the Body of Adam Kadmon [the three upper planes of the seven [383](#)] cannot be seen before the Soul stands in the presence of the Ancient of Days.

The Sephiroth of this upper Triad are: “1. Kether (the Crown), represented by the brow of Macroprosopus; 2. Chokmah (Wisdom, a male Principle), by his right shoulder; and 3. Binah (Intelligence, a female Principle), by the left shoulder.” Then come the *seven* Limbs, or Sephiroth, on the planes of manifestation; the totality of these four planes being represented by Microprosopus, the Lesser Face, or Tetragrammaton, the “four-lettered” Mystery. “The *seven* manifested and the *three* concealed Limbs are the Body of the Deity.”

Thus our Earth, Malkuth, is both the *seventh* and the *fourth* World; the former when counting from the first Globe above, the latter if reckoned by the planes. It is generated by the sixth Globe or Sephira, called Yezud, “Foundation,” or, as said in the Book of Numbers, “by Yezud, He [Adam Kadmon] fecundates the primitive Heva [Eve or our Earth].” Rendered in mystic language, this is the explanation why Malkuth, called the Inferior Mother, Matrona, Queen, and the Kingdom of the Foundation, is shown as the Bride of Tetragrammaton, or Microprosopus (the Second Logos), the Heavenly Man. When free from all impurity, she will become united with

the Spiritual Logos, i.e., in the Seventh Race of the Seventh Round—after the regeneration, on the day of “Sabbath.” For the “*Seventh Day*” again has an occult significance undreamed of by our theologians.

When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body. [384](#)

“Become one body” means, that all is reabsorbed once more into the One Element, the spirits of men becoming Nirvânîs, and the elements of everything else becoming again what they were before—Protyle or Undifferentiated Substance. “Sabbath” means Rest, or Nirvâna. It is not the “*seventh day*” after *six* days, but a period the duration of which equals that of the seven “days,” or any period made up of seven parts. Thus a Pralaya is equal in duration to a Manvantara, or a Night of Brahmâ is equal to his Day. If the Christians will follow Jewish customs, they ought to adopt the spirit and not the dead letter thereof. They should work one week of seven days and *rest* seven days. That the word “Sabbath” had a mystic significance, is disclosed in the contempt shown by Jesus for the Sabbath day, and by what is said in Luke. [385](#) Sabbath is there taken for the *whole week*. See the Greek text where the week is called “Sabbath.” Literally, “I fast twice in the Sabbath.” Paul, an Initiate, knew it well when referring to the eternal rest and felicity in Heaven, as Sabbath: [386](#) “and their happiness will be eternal, for they will ever be [one] with the Lord, and will enjoy *an eternal Sabbath* .” [387](#)

The difference between the Kabbalah and the archaic Esoteric Vidyâ—taking the Kabbalah as contained in the Chaldean Book of Numbers, not as misrepresented by its now disfigured copy, the Kabbalah of the Christian Mystics—is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern Occultism refers to our Earth as the Fourth World, the lowest of the Chain, above which run upward on both curves the six Globes, three on each side. The Zohar, on the other hand, calls the Earth the lower, or the *seventh*, adding that upon the six depend all things which are in it (Microprosopus). The “Smaller Face [smaller because manifested and finite] is formed of *six* Sephiroth,” says the same work. “Seven Kings come and *die in the thrice-destroyed World* [Malkuth, our Earth, destroyed after each of the Three Rounds which it has gone through]. And their reign [that of the Seven Kings] will be broken up.” [388](#)

This relates to the Seven Races, *five* of which have already appeared, and *two* more have still to appear in this Round.

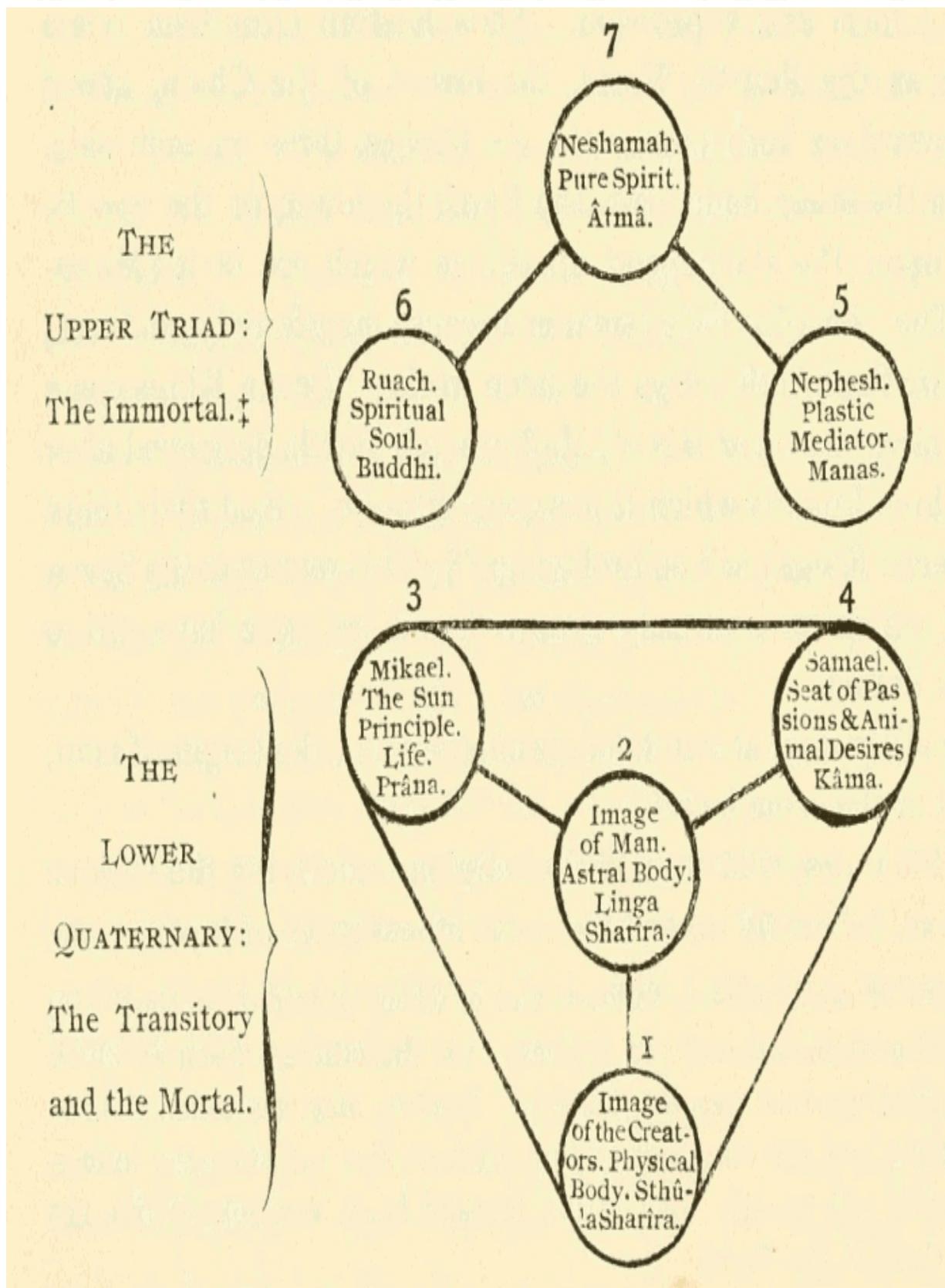
The Shinto allegorical accounts of cosmogony and the origin of man, in Japan, hint at the same belief.

Captain C. Pfoundes, who studied the religion underlying the various sects of the land, for nearly nine years in the monasteries of Japan, says: The Shinto idea of creation is as follows: Out of Chaos (Konton) the Earth (In) was the sediment precipitated, and the Heavens (Yo) the ethereal essences which ascended: Man (Jin) appeared between the two. The first man was called Kuni-to ko tatchino-mikoto, and *five other names were given to him* , and then the human race appeared, male and female. Isanagi and Isanami begat Tenshoko dojin, the first of the five Gods of the Earth.

These “Gods” are simply our Five Races, Isanagi and Isanami being the two kinds of “Ancestors,” the two preceding Races which give birth to animal and to rational man.

It will be shown in Volume II, that the number seven, as well as the doctrine of the septenary constitution of man, was preëminent in all the secret systems. It plays as important a part in Western Kabbalah as in Eastern Occultism. Éliphas Lévi calls the number seven “the key to the Mosaic creation and the symbols of every religion.” He shows the Kabbalah faithfully following even the septenary division of man, for the diagram he gives in his *Clef des Grands Mystères* [389](#) is septenary. This may be seen at a glance, however cleverly the correct thought is veiled. One needs also only to look at the diagram, the “Formation of the Soul,” in Mathers' *Kabbalah Unveiled*, [390](#) from the above mentioned, work of Lévi, to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and Occult names attached:



Lévi calls Nephesh that which we name Manas, and vice versâ. Nephesh is the Breath of (animal) Life in man—the Breath of Life, *instinctual* in the animal; and Manas is the Third Soul—the human in its light side, and animal, in its connection with Samaël or Kâma. Nephesh is really the “Breath of (animal) Life” breathed into Adam, the Man of Dust; it is consequently the Vital Spark, the informing Element. Without Manas, the “Reasoning Soul,” or Mind, which in Lévi's diagram is miscalled Nephesh, Âtmâ-Buddhi is irrational on this plane and cannot act. It is Buddhi which is the Plastic Mediator; not Manas, the intelligent medium between the upper Triad and the lower Quaternary. But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that this literature has become a sad jumble. We do not accept the classification, except in this one particular, in order to show the points of agreement.

We will now give in tabular form what the very cautious Éliphas Lévi says in explanation of his diagram, and what the Esoteric Doctrine teaches—and compare the two. Lévi, too, makes a distinction between Kabalistic and Occult Pneumatics.

Says Éliphas Lévi, the Kabalist:	Say the Theosophists:
Kabalistic Pneumatics.	Esoteric Pneumatics.
1. The Soul (or Ego) is a clothed light; and light is triple.	1. The same; for it is Âtmâ-Buddhi-Manas.
2. Neshamah—pure Spirit.	2. The same 391 .
3. Ruach—the Soul or Spirit.	3. Spiritual Soul.
4. Nephesh—Plastic Mediator. 392	4. Mediator between Spirit and Man, the Seat of Reason, the Mind, in man.
5. The garment of the Soul is the rind [body] of the Image [Astral Soul].	5. Correct.
6. The Image is double because it reflects the	6. Too uselessly apocalyptic. Why not say that the Astral reflects the good as well as the bad

good and the bad. man; man, who is ever tending to the upper Triad, or else disappears with the Quaternary.

7. [Image—Body.] 7. The Earthly Image.

Occult Pneumatics. Occult Pneumatics.

(As given by Éliphas Lévi.) (As given by the Occultists.)

1. Nephesh is immortal, because it renews its life by the destruction of forms. [But Nephesh, the “Breath of Life,” is a misnomer, and a useless puzzle to the student.]

1. Manas is immortal, because after every new incarnation it adds to Âtmâ-Buddhi something of itself; and thus, assimilating itself to the Monad, shares its immortality.

2. Ruach progresses by the evolution of ideas (!?). 2. Buddhi becomes conscious by the accretions it gets from Manas, on the death of man after every new incarnation.

3. Neshamah is progressive, without oblivion and destruction. 3. Âtmâ neither progresses, forgets, nor remembers. It does not belong to this plane; it is without but the Ray of Light eternal which shines upon, and through, the darkness of matter—when the latter is willing.

4. The Soul has three dwellings. 4. The Soul—collectively, as the Upper Triad—lives on three planes, besides its fourth, the terrestrial sphere; and it is eternally on the highest of the three.

5. These dwellings are: the Plane of Mortals; the man, or Animal Soul; Kâma Loka (Hades, the Superior Eden; and the Limbo) for the disembodied man, or his Shell; Inferior Eden. 5. These dwellings are: Earth for the physical man, or Animal Soul; Kâma Loka (Hades, the Superior Eden; and the Limbo) for the disembodied man, or his Shell; Inferior Eden. Devachan for the Higher Triad.

6. The Image [man] is a sphinx that offers a riddle of birth. 6. Correct.

7. The fatal Image [the Astral] endows Nephesh with its aptitudes; but passions and desires. But if the *better* Man, or Ruach is able to substitute Manas, tries to escape the fatal attraction, and for it the Image conquered turns its aspirations to Âtmâ (Neshamah), then 7. The Astral, through Kâma (Desire), is ever drawing Manas down into the sphere of material passions and desires. But if the *better* Man, or Ruach is able to substitute Manas, tries to escape the fatal attraction, and for it the Image conquered turns its aspirations to Âtmâ (Neshamah), then

in accordance with the Buddhi (Ruach) conquers, and carries Manas inspirations of Neshamah. with it to the realm of eternal Spirit.

It is very evident that the French Kabalist either did not sufficiently know the real tenet, or distorted it to suit himself and his objects. Thus he says again, treating upon the same subject, as follows; and we Occultists answer the late Kabalist and his admirers also as follows: Such are the distorted copies of the Esoteric Doctrine in the Kabbalah.

But to return to Shloka 5 of Stanza VII.

(b) The well-known Kabalistic aphorism runs: “A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god.” The “Spark” animates all the kingdoms, in turn, before it enters into and informs Divine Man, between whom and his predecessor animal man, there is all the difference in the world. Genesis begins its anthropology at the wrong end—evidently for a blind—and lands nowhere. The introductory chapters of Genesis were never meant to represent even a remote allegory of the creation of *our* Earth. They embrace a metaphysical conception of some indefinite period, in eternity, when successive attempts were being made by the law of evolution at the formation of universes. The idea is plainly stated in the Zohar: There were old Worlds, which perished as soon as they came into existence, were formless, and were called Sparks. Thus, the smith, when hammering the iron, lets the sparks fly in all directions. The Sparks are the primordial Worlds, which could not continue because the Sacred Aged (Sephira) had not as yet assumed its form (of androgyne, or opposite sexes) of King and Queen (Sephira and Kadmon), and the Master was not yet at his work. [393](#)

Had Genesis begun as it ought, one would have found in it, first, the Celestial Logos, the “Heavenly Man,” which evolves as a Compound Unit of Logoi, out of which, after their pralactic sleep—a sleep that gathers the Numbers scattered on the mâvâvic plane into One, as the separate globules of quicksilver on a plate blend into one mass—the Logoi appear in their totality as the first “Male and Female,” or Adam Kadmon, the “Fiat Lux” of the Bible, as we have already seen. But this transformation did not take place on our Earth, nor on any material plane, but in the Spacial Depths of the first differentiation of the eternal Root-Matter. On our nascent Globe, things proceed differently. The Monad or Jîva, as said in Isis Unveiled, [394](#)

is, first of all, shot down by the Law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone, or that which will become mineral and stone in the Fourth Round, it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point at which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness. For the Monad, or Jîva, per se, cannot be called even Spirit: it is a Ray, a Breath of the Absolute, or the Absoluteness rather; and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the Monad requires (a) a spiritual model, or prototype, for that material to shape itself into; and (b) an intelligent consciousness, to guide its evolution and progress, neither of which is possessed by the homogeneous Monad, or by senseless though living matter. The Adam of dust requires the Soul of Life to be breathed into him: the two middle Principles, which are the *sentient* Life of the irrational animal and the Human Soul, for the former is irrational without the latter. It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul (Manas), “the principle, or the intelligence, of the Elohim,” to receive which, he has to eat of the fruit of Knowledge from the Tree of Good and Evil. How is he to obtain all this? The Occult Doctrine teaches that while the Monad is cycling on downward into matter, these very Elohim, or Pitris—the lower Dhyân Chohans—are evolving, *pari passu* with it, on a higher and more spiritual plane, descending also relatively into matter, on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless Monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the “Heavenly Man” in space—Perfect Man. In the Sâmkhya Philosophy, Purusha (Spirit) is spoken of as something impotent unless it mounts on the shoulders of Prakriti (Matter), which, left alone, is—senseless. But in the Secret Philosophy they are viewed as graduated. Spirit and Matter, though one and the same thing in their origin, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into Matter, and the latter ascending to

its original condition, that of a pure spiritual Substance. Both are inseparable, yet ever separated. On the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted; so do Spirit and Matter stand to each other—the two poles of the same homogeneous Substance, the Root-Principle of the Universe.

Therefore, when the hour strikes for Purusha to mount on Prakriti's shoulders for the formation of the Perfect Man—rudimentary man of the first Two and a Half Races being only the *first*, gradually evolving into the *most perfect, of mammals*—the Celestial Ancestors (Entities from preceding Worlds, called in India the Shishta) step in on this our plane, and incarnate in the physical or animal man, as the Pitris had stepped in before them for the formation of the latter. Thus the two processes for the two “creations”—the animal and the divine man—differ greatly. The Pitris shoot out from their ethereal bodies still more ethereal and shadowy similitudes of themselves, or what we should now call “doubles,” or “astral forms,” in their own likeness. [395](#) This furnishes the Monad with its first dwelling, and blind matter with a model around and upon which to build henceforth. But *Man is still incomplete*. From Svâyambhuva Manu, [396](#) from whom descended the seven primitive Manus, or Prajâpatis, each of whom gave birth to a primitive Race of men, down to the Codex Nazaræus, in which Karabtanos, or Fetahil, blind concupiscent Matter, begets on his Mother, Spiritus, seven Figures, each of which stands as the progenitor of one of the primeval seven Races—this doctrine has left its impress on every archaic scripture.

“Who forms Manu [the Man] and who forms his body? The Life and the Lives. Sin [397](#) and the Moon.” Here Manu stands for the spiritual, heavenly Man, the real and non-dying Ego in us, which is the direct emanation of the “One Life,” or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained, and as thoroughly comprehended, it is only the exact science of the future that is destined to fully vindicate the theory.

It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, “inorganic substance,” means simply that the latent life, slumbering in the molecules of so-called “inert matter,” is incognizable. All is Life, and every atom of

even mineral dust is a Life, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. “The very atoms,” says Tyndall, “seem instinct with a desire for life.” Whence, then, we would ask, comes the tendency “to run into organic form”? Is it in any way explicable except according to the teachings of Occult Science?

The Worlds, to the profane, are built up of the known Elements. To the conception of an Arhat, these Elements are themselves, collectively, a Divine Life; distributively, on the plane of manifestations, the numberless and countless crores of Lives. Fire alone is One, on the plane of the One Reality: on that of manifested, hence illusive, Being, its particles are fiery Lives which live and have their being at the expense of every other Life that they consume. Therefore they are named the “Devourers.” ... Every visible thing in this Universe was built by such Lives, from conscious and divine primordial man down to the unconscious agents that construct matter.... From the One Life, formless and uncreate, proceeds the Universe of Lives. First was manifested from the Deep [Chaos] cold luminous Fire [gaseous light?], which formed the Curds in Space [irresolvable nebulae, perhaps?] ... These fought, and a great heat was developed by the encountering and collision, which produced rotation. Then came the first manifested Material Fire, the hot Flames, the Wanderers in Heaven [Comets]. Heat generates moist vapour; that forms solid water [?]; then dry mist, then liquid mist, watery, that puts out the luminous brightness of the Pilgrims [Comets?], and forms solid watery Wheels [Matter Globes]. Bhūmi [the Earth] appears with six sisters. These produce by their continuous motion the inferior fire, heat, and an aqueous mist, which yields the third World-Element—Water; and from the breath of all [atmospheric] Air is born. These four are the four Lives of the first four Periods [Rounds] of Manvantara. The three last will follow.

The Commentary first speaks of the “numberless and countless crores of Lives.” Is Pasteur, then, unconsciously taking the first step toward Occult Science, in declaring that, if he dared express his ideas fully upon this subject, he would say, that the organic cells are endowed with a vital potency that does not cease its activity with the cessation of a current of oxygen towards them, and does not, on that account, break off its relations with life itself, which is supported by the influence of that gas? “I would

add,” continues Pasteur, “that the evolution of the germ is accomplished by means of complicated phenomena, among which we must class processes of fermentation”; and life, according to Claude Bernard and Pasteur, is nothing else than a process of fermentation. That there exist in Nature Beings, or Lives, that can live and thrive without air, even on our Globe, has been demonstrated by the same Scientists. Pasteur found that many of the lower lives, such as vibriones, and other microbes and bacteria, could exist without air, which, on the contrary, killed them. They derived the oxygen necessary for their multiplication from the various substances that surrounded them. He calls them ærobes, living on the tissues of our matter, when the latter has ceased to form a part of an integral and living whole (then called very unscientifically by Science “dead matter”), and anærobes. The one kind binds oxygen, and contributes greatly to the destruction of animal life and vegetable tissues, furnishing to the atmosphere materials which enter, later on, into the constitution of other organisms; the other finally destroys, or rather annihilates, the so-called organic substance; ultimate decay being impossible without their participation. Certain germ-cells, such as those of yeast, develop and multiply in air, but when deprived of it, they will adapt themselves to life without air and become ferments, absorbing oxygen from substances coming in contact with them, and thereby ruining the latter. The cells in fruit, when lacking free oxygen, act as ferments and stimulate fermentation. “Therefore the vegetable cell, in this case, manifests its life as an anærobic being. Why, then, should an organic cell form, in this case, an exception?” asks Professor Bogolubof. Pasteur shows that in the substance of our tissues and organs, the cell, not finding sufficient oxygen for itself, stimulates fermentation in the same way as the fruit-cell, and Claude Bernard thought that Pasteur's idea of the formation of ferments found its application and corroboration in the fact that urea increases in the blood during strangulation. Life therefore is everywhere in the Universe, and, Occultism teaches us, it is also in the atom.

“Bhûmi appears with six sisters,” says the Commentary. It is a Vedic teaching that “there are three Earths, corresponding to three Heavens, and our Earth [the fourth] is called Bhûmi.” This is the explanation given by our exoteric Western Orientalists. But the esoteric meaning, and allusion to it in the Vedas, is that it refers to our Planetary Chain; “three Earths” on the descending arc, and “three Heavens,” which are three Earths or Globes also,

only far more ethereal, on the ascending or spiritual arc. By the first three we descend into Matter, by the other three we ascend into Spirit; the lowest one, Bhûmi, our Earth, forming the turning point, so to say, and containing, *potentially*, as much of Spirit as it does of Matter. But we shall treat of this hereafter.

The general teaching of the Commentary, then, is that every new Round develops one of the Compound Elements, as now known to Science, which rejects the primitive nomenclature, preferring to subdivide them into constituents. If Nature is the “Ever-Becoming” on the manifested plane, then these Elements are to be regarded in the same light: they have to evolve, progress, and increase to the manvantaric end.

Thus the First Round, we are taught, developed but one Element, and a nature and humanity in what may be spoken of as one aspect of Nature—called by some, very unscientifically, though it may be so de facto, “one-dimensional space.”

The Second Round brought forth and developed two Elements, Fire and Earth; and *its* humanity, adapted to this condition of Nature, if we can give the name humanity to beings living under conditions now unknown to men, was—to use again a familiar phrase in a strictly figurative sense, the only way in which it can be used correctly—a “two-dimensional” species.

The processes of natural development which we are now considering will at once elucidate and discredit the fashion of speculating on the attributes of *two*, *three*, and *four* or more *dimensional* space; but, in passing, it is worth while to point out the real significance of the sound, but incomplete, intuition that has prompted—among Spiritualists and Theosophists, and several great men of Science, for the matter of that [398](#)—the use of the modern expression, the “fourth dimension of space.” To begin with, the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the “fourth dimension of matter, in Space.” [399](#) But even thus expanded, it is an unhappy phrase, because while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The qualities, or what is perhaps the best available term, the characteristics of

matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste and smell, corresponding to the existing senses of man, and the next characteristic it develops—let us call it for the moment “Permeability”—will correspond to the next sense of man, which we may call “Normal Clairvoyance.” Thus, when some bold thinkers have been thirsting for a fourth dimension, to explain the passage of matter through matter, and the production of knots upon an endless cord, they have been in want of a *sixth characteristic* of matter. The three dimensions belong really to only one attribute, or characteristic, of matter—extension; and popular common sense justly rebels against the idea that, under any condition of things, there can be more than three of such dimensions as length, breadth and thickness. These terms, and the term “dimension” itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of cosmos, to apply to matter, so long will they be able to measure it three ways and no more; just as, from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not in any way militate against the certainty that, in the progress of time, as the faculties of humanity are multiplied, so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar phrase of the sun's “rising” or “setting.”

We now return to the consideration of material evolution through the Rounds. Matter in the Second Round, it has been stated, may be figuratively referred to as two-dimensional. But here another caveat must be entered. This loose and figurative expression may be regarded—on one plane of thought, as we have just seen—as equivalent to the second characteristic of matter, corresponding to the second perceptive faculty or sense of man. But these two linked scales of evolution are concerned with the processes going on within the limits of a single Round. The succession of primary aspects of Nature, with which the succession of Rounds is concerned, has to do, as already indicated, with the development of the Elements—in the Occult sense—Fire, Air, Water, Earth. We are only in the Fourth Round, and our catalogue so far stops short. The order in which these Elements are mentioned, in the last sentence but one, is the correct one for Esoteric purposes and in the Secret Teachings. Milton was right

when he spoke of the “Powers of Fire, Air, Water, Earth”; the Earth, such as we know it now, had no existence before the Fourth Round, hundreds of millions of years ago, the commencement of our geological Earth. The Globe, says the Commentary, was “fiery, cool and radiant, as its ethereal men and animals, during the First Round”—a contradiction or paradox in the opinion of our present Science—“luminous and more dense and heavy, during the Second Round; watery during the Third.” Thus are the Elements reversed.

The centres of consciousness of the Third Round, destined to develop into humanity as we know it, arrived at a perception of the third Element, Water. If we had to frame our conclusions according to the *data* furnished us by Geologists, then we would say that there was no real water, even during the Carboniferous Period. We are told that gigantic masses of carbon, which existed formerly spread in the atmosphere, as carbonic acid, were absorbed by plants, while a large proportion of that gas was mixed in the water. Now, if this be so, and we have to believe that all the carbonic acid which went to compose those plants that formed bituminous coal, lignite, etc., and went towards the formation of lime-stone, and so on, that all this was at that period in the atmosphere in gaseous form, then, there must have been seas and oceans of liquid carbonic acid! But how then could the Carboniferous Period be preceded by the Devonian and Silurian Ages—those of fishes and molluscs—on that assumption? Barometric pressure, moreover, must have exceeded several hundred times the pressure of our present atmosphere. How could organisms, even so simple as those of certain fishes and molluscs, stand that? There is a curious work by Blanchard, on the Origin of Life, wherein he shows some strange contradictions and confusions in the theories of his colleagues, and which we recommend to the reader's attention.

Those of the Fourth Round have added Earth as a state of matter to their stock, as well as the three other Elements in their present transformation.

In short, none of the so-called Elements were, in the three preceding Rounds, as they are now. For all we know, Fire may have been *pure* Âkâsha, the First Matter of the “Magnum Opus” of the Creators and Builders, that Astral Light which the paradoxical Éliphas Lévi calls in one breath the “Body of the Holy Ghost,” and in the next “Baphomet,” the “Androgyne Goat of Mendes”; Air, simply Nitrogen, the “Breath of the Supporters of

the Heavenly Dome,” as the Mahometan Mystics call it; Water, that primordial fluid which was required, according to Moses, to make a “Living Soul.” And this may account for the flagrant discrepancies and unscientific statements found in Genesis. Separate the first from the second chapter; read the former as a scripture of the Elohists, and the latter as that of the far later Jehovists; still one finds, if one reads between the lines, the same order in which created things appear; namely, Fire (Light), Air, Water, and Man (or Earth). For the sentence of the first chapter (the Elohistic), “In the beginning God created the heaven and the earth,” is a mistranslation; it is not “the heaven and the earth,” but the duplex, or dual, Heaven, the *upper* and the *lower* Heavens, or the separation of Primordial Substance that was light in its upper, and dark in its lower portions (the manifested Universe), in its duality of the *invisible* (to the senses), and the *visible* to our perceptions. “God divided the light from the darkness”; and then made the firmament (Air). “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters,” i.e., “the waters which were under the firmament [our manifested visible Universe] from the waters which were *above* the firmament [the (to us) invisible planes of being].” In the second chapter (the Jehovistic), plants and herbs are created before water, just as in the first, *light* is produced before the *sun*. “God made the earth and the heavens, and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*; for the Lord God [Elohim] had not caused it to rain upon the earth, etc.”—an absurdity unless the esoteric explanation is accepted. The plants *were* created before they were in the earth—for there was no earth then such as it is now; and the herb of the field was in existence before it grew as it does now, in the Fourth Round.

Discussing and explaining the nature of the invisible Elements and the “Primordial Fire” mentioned above, Éliphas Lévi invariably calls it the “Astral Light”: with him it is the “Grand Agent Magique.” Undeniably it is so, but—only so far as *Black Magic* is concerned, and on the lowest planes of what we call Ether, the noumenon of which is Âkâsha; and even this would be held incorrect by orthodox Occultists. The “Astral Light” is simply the older “Sidereal Light” of Paracelsus; and to say that “everything which exists has been evolved from it, and it preserves and reproduces all forms,” as he does, is to enunciate truth only in the second proposition. The first is erroneous; for if all that exists was evolved *through* (or *viâ*) it, this

is not the Astral Light, since the latter is not the container of *all* things but, at best, only the reflector of this *all*. Éliphas Lévi very truly shows it “a force in Nature,” by means of which “a single man who can master it ... might throw the world into confusion and transform its face”; for it is the “Great Arcanum of transcendent Magic.” Quoting the words of the great Western Kabbalist in their translated form, [400](#) we may, perhaps, the better explain them by the occasional addition of a word or two, to show the difference between Western and Eastern explanations of the same subject. The author says of the great Magic Agent:

1. The Body is the mould of Nephesh; Manas tries to follow the Light of Buddhi, but often fails. Buddhi is the mould of the Ruach; Ruach the mould “garments” of Âtmâ; for Âtmâ is no body, or of the *garment* of shape, or anything, and because Buddhi is only Neshamah. *figuratively* its Vehicle.

2. Light [the Soul] personifies itself in clothing itself [with aincarnates; and something remains of that Body]; and personality endures only when the garment is perfect.

3. The Angels aspire to become men; a Perfect Man, a Man-God, is above all the Angels. 3. Correct.

4. Every 14,000 years the soul rejuvenates, and rests in the jubilean sleep of oblivion. 4. Within a period, a Great Age, or a Day of Brahmâ, 14 Manus reign; after which comes Pralaya, when all the Souls (Egos) rest in Nirvâna.

This ambient and all-penetrating fluid, this ray detached from the [Central or Spiritual] Sun's splendour ... fixed by the weight of the atmosphere [?!] and the power of central attraction ... the Astral Light, this electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis, which twines round two poles ... and in ancient theogonies by the serpent devouring its own tail, emblem of prudence and of Saturn [emblem of infinity, immortality, and Cronus—Time—not the God Saturn or the planet]. It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of Genesis; but it is also the brazen snake of Moses encircling the Tau ... lastly, it is the devil of exoteric dogmatism, and is really the blind force [it is not blind, and Lévi knew it], which souls must conquer, in order to detach themselves from the chains of Earth; for if they should not, they will be absorbed by the same power which first produced them, and will return to the central and eternal fire.

This great Archæus is now publicly discovered by, and *for* , only one man—J. W. Keely, of Philadelphia. For others, however, it *is* discovered, yet must remain almost useless. “So far shalt thou go....”

All the above is as practical as it is correct, save one error, which we have explained. Éliphas Lévi commits a great blunder in always identifying the Astral Light with what we call Âkâsha. What it really is will be expounded in Volume II.

Éliphas Lévi further writes: The great Magic Agent is the fourth emanation of the life principle [we say—it is the first in the inner, and the second in the outer (our) Universe], of which the Sun is the third form ... for the day-star [the Sun] is only the reflection and material shadow of the Central Sun of truth, which illuminates the intellectual [invisible] world of Spirit, and which itself is but a gleam borrowed from the Absolute.

So far he is right enough. But when the great authority of the Western Kabalists adds that, nevertheless, “it is not the immortal Spirit, as the Indian Hierophants have imagined”—we answer, that he slanders the said Hierophants, as they have said nothing of the kind; for even the Purânic

exoteric writings flatly contradict the assertion. No Hindû has ever mistaken Prakriti—the Astral Light being only above the lowest plane of Prakriti, the Material Kosmos—for the “immortal Spirit.” Prakriti is ever called Mâyâ, Illusion, and is doomed to disappear with the rest, the Gods included, at the hour of the Pralaya. As it is shown that Âkâsha is not even the Ether, least of all then, we imagine, can it be the Astral Light. Those unable to penetrate beyond the dead letter of the Purânas, have occasionally confused Âkâsha with Prakriti, with Ether, and even with the visible Sky! It is true also that those who have invariably translated the term Âkâsha by “Ether”—Wilson, for instance—finding it called “the material cause of sound” possessing, moreover, this *one single property*, have ignorantly imagined it to be “material,” in the physical sense. True, again, that if the characteristics are accepted literally, then, since nothing material or physical, and therefore conditioned and temporary, can be immortal—according to metaphysics and philosophy—it would follow that Âkâsha is neither infinite nor immortal. But all this is erroneous, since both the words Pradhâna, Primeval Matter, and Sound, as a property, have been misunderstood; the former term (Pradhâna) being certainly synonymous with Mûlaprakriti and Âkâsha, and the latter (Sound) with the Verbum, the Word or the Logos. This is easy to demonstrate; for it is shown in the following sentence from Vishnu Purâna. [401](#) “There was neither day nor night, nor sky, nor earth, nor darkness, nor light, nor any other thing, save only One, unapprehensible by intellect, or that which is Brahman, and Pums, [Spirit] and Pradhâna [Primordial Matter].”

Now, what is Pradhâna, if it is not Mûlaprakriti, the Root of All, in another aspect? For though Pradhâna is said, further on, to merge into the Deity, as everything else does, in order to leave the One absolute during the Pralaya, yet is it held as infinite and immortal. The literal translation is given as: “One Prâdhânika Brahma Spirit: That was”; and the Commentator interprets the compound term as a substantive, not as a derivative word used attributively, i.e., like something “conjoined with Pradhâna.” The student has to note, moreover, that the Purânic is a dualistic system, not evolutionary, and that, in this respect, far more will be found, from an Esoteric standpoint, in the Sâmkhya, and even in the Mânava-Dharma-Shâstra, however much the latter differs from the former. Hence Pradhâna, even in the Purânas, is an aspect of Parabrahman, not an

evolution, and must be the same as the Vedântic Mûlaprakriti. “Prakriti, in its *primary* state, is Âkâsha,” says a Vedântin scholar. [402](#) It is almost abstract Nature.

Âkâsha, then, is Pradhâna in another form, and as such cannot be Ether, the ever-invisible agent, courted even by Physical Science. Nor is it Astral Light. It is, as said, the noumenon of the seven-fold differentiated Prakriti [403](#)—the ever immaculate “Mother” of the *fatherless* “Son,” who becomes “Father” on the lower manifested plane. For Mahat is the first product of Pradhâna, or Âkâsha; and Mahat—Universal Intelligence, “whose *characteristic property* is Buddhi”—is no other than the Logos, for he is called Îshvara, Brahmâ, Bhâva, etc. [404](#) He is, in short, the “Creator,” or the Divine Mind in creative operation, “the Cause of all things.” He is the “First-Born,” of whom the Purânas tell us that “Earth and Mahat are the inner and outer boundaries of the Universe,” or, in our language, the negative and the positive poles of dual Nature (abstract and concrete), for the Purâna adds: In this manner—as were the *seven* forms [principles] of Prakriti reckoned from Mahat to Earth—so at the (time of elemental) dissolution (pratyâhâra), these seven successively reënter into each other. The Egg of Brahmâ (Sarva-mandala) is dissolved, with its seven zones (dvîpa), seven oceans, seven regions, etc. [405](#)

These are the reasons why the Occultists refuse to give the name of Astral Light to Âkâsha, or to call it Ether. “In my Father's house are many mansions,” may be contrasted with the Occult saying, “In our Mother's house are seven mansions,” or planes, the lowest of which is above and around us—the Astral Light.

The Elements, whether simple or compound, could not have remained the same since the commencement of the evolution of our Chain. Everything in the Universe progresses steadily in the Great Cycle, while incessantly going up and down in the smaller Cycles. Nature is never stationary during Manvantara, as it is ever *becoming*, [406](#) not simply *being*; and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements; and therefore *those* Elements were then fitted for them, as they are now for the life of present humanity. It will only be in the next, or Fifth, Round that the fifth Element, Ether—the gross body of Âkâsha, if it can be called even that—will, by becoming

a familiar fact of Nature to all men, as Air is familiar to us now, cease to be, as at present, hypothetical and an “agent” for so many things. And only during that Round will those higher senses, the growth and development of which Âkâsha subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter—Permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next Element added to our resources, in the next Round, Permeability will become so manifest a characteristic of matter, that the densest forms of this Round will seem to man's perceptions as obstructive to him as a thick fog, and no more.

Let us now return to the Life-Cycle. Without entering at length upon the description given of the Higher Lives, we must direct our attention, at present, simply to the earthly Beings and the Earth itself. The latter, we are told, is built up for the *First* Round by the “Devourers,” which disintegrate and differentiate the germs of other Lives in the Elements; pretty much, it must be supposed, as in the present stage of the world, the ærobes do, when, undermining and loosening the chemical structure in an organism, they transform animal matter, and generate substances that vary in their constitutions. Thus Occultism disposes of the so-called Azoic Age of Science, for it shows that there never was a time when the Earth was without life upon it. Wherever there is an atom of matter, a particle, or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious.

Whatsoever quits the Laya State, becomes active Life; it is drawn into the vortex of Motion [the Alchemical Solvent of Life]; Spirit and Matter are the two States of the One, which is neither Spirit nor Matter, both being the Absolute Life, latent.... Spirit is the first differentiation of [and in] Space; and Matter the first differentiation of Spirit. That, which is neither Spirit nor Matter, That is IT—the Causeless Cause of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the One Life, or the Intra-Cosmic Breath. [407](#)

Once more we say— *like must produce like* . Absolute Life cannot produce an inorganic atom, whether single or complex, and there is life

even in Laya, just as a man in a profound cataleptic state—to all appearance a corpse—is still a living being.

When the “Devourers”—in whom the men of Science are invited to see, with some show of reason, atoms of the Fire-Mist, if they will, as the Occultist will offer no objection to this—when the “Devourers,” we say, have differentiated the “Fire Atoms,” by a peculiar process of segmentation, the latter become Life-Germs, which aggregate according to the laws of cohesion and affinity. Then the Life-Germs produce Lives of another kind, which work on the structure of our Globes.

Thus, in the First Round, the Globe, having been built by the primitive Fire-Lives—i.e., formed into a sphere—had no solidity, no qualifications, save a cold brightness, no form, no colour; it is only towards the end of the First Round that it developed one Element, which, from its inorganic, so to say, or simple Essence, has become now, in our Round, the fire we know throughout the System. The Earth was in her first Rûpa, the essence of which is the Âkâshic Principle named —, that which is now known as, and very erroneously termed, Astral Light, which Éliphas Lévi calls the “Imagination of Nature,” probably to avoid giving it its correct name, as others do.

Speaking of it, in his Preface to the *Histoire de la Magie*, Éliphas Lévi says: It is through this Force that all the nervous centres secretly communicate with each other; from it—that sympathy and antipathy are born; from it—that we have our dreams; and that the phenomena of second sight and extra-natural visions take place.... Astral Light [acting under the impulsion of powerful wills] ... destroys, coagulates, separates, breaks, gathers in all things.... God created it on that day when he said: “Fiat Lux!” ... It is directed by the Egregores, i.e., the chiefs of the souls, who are the spirits of energy and action. [408](#)

Éliphas Lévi ought to have added that the Astral Light, or Primordial Substance, if matter at all, is that which, called Light, Lux esoterically explained, is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane, and the reflected radiance, of the Divine Light, emanating from the collective Body of those who are called the “Lights” and the “Flames.” But no other Kabbalist has

ever had the talent of heaping up one contradiction on the other, of making one paradox chase another in the same sentence, and in such flowing language, as Éliphas Lévi. He leads his reader through the most lovely valleys, to strand him after all on a desert and barren rock.

Says the Commentary: It is through and from the radiations of the seven Bodies of the seven Orders of Dhyânis, that the seven Discrete Quantities [Elements], whose Motion and harmonious Union produce the manifested Universe of Matter, are born.

The Second Round brings into manifestation the second Element—Air; an element, the purity of which would ensure continuous life to him who would use it. In Europe there have been two Occultists only who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern Initiates. The ozone of the modern Chemists is poison compared with the real Universal Solvent, which could never be thought of unless it existed in Nature.

From the Second Round, Earth—hitherto a foetus in the matrix of Space—began its real existence: it had developed individual sentient Life, its second Principle. The second corresponds to the sixth [Principle]; the second is Life continuous, the other, temporary.

The Third Round developed the third Principle—Water; while the Fourth transformed the gaseous fluids and plastic form of our Globe into the hard, crusted, grossly material sphere we are living on. Bhûmi has reached her fourth Principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form—her body shell—inversely in this to man, only toward the end of the Manvantara, after the Seventh Round. Eugenius Philalethes was right when he assured his readers, “on his word of honour,” that no one had yet seen the “Earth,” i.e., Matter in its essential form. Our Globe is, so far, in its Kâmarûpic state—the Astral Body of Desires of Ahamkâra, dark Egotism, the progeny of Mahat, on the lower plane.

It is not molecularly constituted matter, least of all the human Body, Sthûla Sharîra, that is the grossest of all our “Principles,” but verily the *middle* Principle, the real Animal Centre, whereas our Body is but its shell, the irresponsible factor and medium through which the beast in us acts all

its life. Every intellectual Theosophist will understand my real meaning. Thus the idea that the human tabernacle is built by countless Lives, just in the same way as was the rocky crust of our Earth, has nothing repulsive in it for the true Mystic. Nor can Science oppose the Occult teaching, for it is not because the microscope will ever fail to detect the ultimate living atom or life, that it can reject the doctrine.

(c) Science teaches us that the living as well as the dead organisms of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, ærobes, anærobes, and what not. But Science has never yet gone so far as to assert with the Occult doctrine, that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, with the exception of the larger species, no microscope can detect. So far as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and Physiology are the two great magicians of the future, which are destined to open the eyes of mankind to great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. The physical and chemical constituents of all being found to be identical, Chemical Science may well say that there is no difference between the matter which composes the ox, and that which forms man. But the Occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible* Lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters it from the sun. Each particle—whether you call it organic or inorganic— *is a Life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to such forms, inasmuch as it builds by aggregation universes, and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* , and expels the souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries, the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness,

good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious Life, represented collectively by countless myriads of Lives, that follows in its own sporadic way the hitherto incomprehensible law of Atavism; that copies family resemblances, as well as those it finds impressed in the Aura of the generators of every future human being; a mystery, in short, that will receive fuller attention elsewhere. For the present, one instance may be cited in illustration. Modern Science is beginning to find out that ptomaine, the alkaloid poison generated by decaying corpses and matter—a Life also, extracted with the help of volatile ether, yields a smell as strong as that of the freshest orange-blossoms; but that free from oxygen, such alkaloids yield either a most sickening, disgusting smell, or a most agreeable aroma, which recalls that of the most delicately scented flowers; and it is suspected that such blossoms owe their agreeable smell to the poisonous ptomaine. The venomous essence of certain fungi, also, is nearly identical with the venom of the cobra of India, the most deadly of serpents. The French savants Arnaud, Gautier, and Villiers, have found in the saliva of living men the same venomous alkaloid as in that of the toad, the salamander, the cobra, and the trigonocephalus of Portugal. It is proven that venom of the deadliest kind, whether called ptomaine, or leucomaine, or alkaloid, is generated by living men, animals and plants. Gautier also discovered an alkaloid in the fresh carcase and brains of an ox, and a venom which he calls xanthocreatinine, similar to the substance extracted from the poisonous saliva of reptiles. It is the muscular tissues, the most active organs in the animal economy, that are suspected of being the generators or factors of venoms, which have the same importance as carbonic acid and urea in the functions of life, and are the ultimate products of inner combustion. And though it is not yet fully determined whether poisons can be generated by the animal systems of living beings, without the participation and interference of microbes, it is ascertained that the animal does produce venomous substances in its physiological or living state.

Thus, having discovered the effects, Science has to find their *primary* causes; and this it can never do without the help of the old sciences, of Alchemy, Occult Botany and Physics. We are taught that every physiological change, in addition to pathological phenomena, diseases—

may, life itself, or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body, which allow and force life to act in that body—that all this is due to those unseen “Creators” and “Destroyers,” which are called, in such a loose and general way, microbes. It might be supposed that these Fiery Lives and the microbes of Science are identical. This is not true. The Fiery Lives are the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane of matter. The microbes of Science are the first and lowest sub-division on the second plane—that of material Prâna, or Life. The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate functions of the Fiery Lives, as Destroyers and Builders. They are Builders by sacrificing themselves, in the form of vitality, to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are Destroyers also, when that restraint is removed, and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive agents. Thus, during the first half of a man's life, the first *five* periods of seven years each, the Fiery Lives are indirectly engaged in the process of building up man's material body; Life is on the ascending scale, and the force is used in construction and increase. After this period is passed, the age of retrogression commences, and, the work of the Fiery Lives exhausting their strength, the work of destruction and decrease also commences.

An analogy between cosmic events in the descent of Spirit into Matter, for the first half of a Manvantara (planetary as well as human), and its ascent, at the expense of Matter, in the second half, may here be traced. These considerations have to do solely with the plane of matter, but the restraining influence of the Fiery Lives on the lowest sub-division of the second plane, the microbes, is confirmed by the fact mentioned in the theory of Pasteur above referred to, that the cells of the organs, when they do not find sufficient oxygen for themselves, adapt themselves to that condition and form *ferments*, which, by absorbing oxygen from substances which come in contact with them, produce their destruction. Thus the process is commenced by one cell robbing its neighbour of the

source of its vitality, when the supply is insufficient; and the destruction so commenced steadily progresses.

Such experimenters as Pasteur are the best friends and helpers of the Destroyers, and the worst enemies of the Creators—if the latter were not at the same time Destroyers also. However it may be, one thing is certain in this: the knowledge of these primary causes, and of the ultimate essence of every Element, of its Lives, their functions, properties, and conditions of change—constitutes the basis of Magic. Paracelsus was, perhaps, the only Occultist in Europe, during the latter centuries of the Christian era, who was versed in this mystery. Had not a criminal hand put an end to his life years before the time allotted him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has.

(d) But what has the Moon to do in all this, we may be asked. What have “Fish, Sin and Soma [Moon],” in the apocalyptic sentence of the Stanza, to do in company with the Life-microbes? With the latter nothing, except that they avail themselves of the tabernacle of clay prepared by them; with divine perfect Man everything, since “Fish, Sin and Moon” conjointly compose the three symbols of the immortal Being.

This is all that can be given. Nor does the writer pretend to know more of these strange symbols than may be inferred about them from exoteric religions—from the mystery, perhaps, which underlies the Matsya (Fish) Avatâra of Vishnu, the Chaldean Oannes, the Man-Fish, recorded in the imperishable sign of the Zodiac, Pisces, and running throughout the two Testaments in the personages of Joshua “Son of Nun (the Fish)” and Jesus; from the allegorical “Sin,” or Fall of Spirit into Matter; and from the Moon—in so far as it relates to the Lunar Ancestors, the Pitris.

For the present, it may be as well to remind the reader, that while the Moon-Goddesses were connected in every mythology, especially the Grecian, with child-birth, because of the influence of the Moon on women and conception, the Occult and actual connection of our satellite with fecundation is to this day unknown to Physiology, which regards every popular practice in this connection as gross superstition. As it is useless to discuss these in detail, we can only stop for the present to notice the lunar symbology casually, to show that the said superstition belongs to the most

ancient beliefs, and even to Judaism—the basis of Christianity. With the Israelites, the chief function of Jehovah was child-giving, and the Esotericism of the Bible, interpreted kabalistically, shows undeniably that the Holy of Holies in the Temple was simply the symbol of the womb. This is now proven beyond doubt and cavil, by the *numerical* reading of the Bible in general, and of Genesis especially. This idea must certainly have been borrowed by the Jews from the Egyptians and Indians, whose Holy of Holies is symbolized by the King's Chamber in the Great Pyramid and the Yoni symbols of exoteric Hindûism. To make the matter clearer, and to show at the same time the enormous difference in the spirit of interpretation and the original meaning of the same symbols between the ancient Eastern Occultists and the Jewish Kabalists, we refer the reader to the Section on “The Holy of Holies,” in the second Volume.

Phallic worship has developed only with the loss of the keys to the true meaning of the symbols. It was the last and most fatal turning from the highway of truth and divine knowledge into the side path of fiction, raised into dogma through human falsification and hierarchic ambition.

6. From the First-Born, [409](#) the Thread between the Silent Watcher and his Shadow becomes more strong and radiant with every Change. [410](#) The morning sun-light has changed into noon-day glory....

This sentence, “the Thread between the Silent Watcher and his Shadow [Man] becomes more strong with every Change,” is another psychological mystery, that will find its explanation in Volume II. For the present, it will suffice to say that the “Watcher” and his “Shadows”—the latter numbering as many as there are reïncarnations for the Monad—are one. The Watcher, or the Divine Prototype, is at the upper rung of the Ladder of Being; the Shadow, at the lower. Withal, the Monad of every living being, unless his moral turpitude breaks the connection, and he runs loose and astray into the “Lunar Path”—to use the Occult expression—is an individual Dhyân Chohan, distinct from others, with a kind of spiritual Individuality of its own, during one special Manvantara. Its Primary, the Spirit (Âtman), is one, of course, with the One Universal Spirit (Paramâtmâ), but the Vehicle (Vâhan) it is enshrined in, the Buddhi, is part and parcel of that Dhyân-Chohanian Essence; and it is in this that lies the mystery of that *ubiquity*, which was discussed a few pages back. “My Father, that is in Heaven, and

I—are one,” says the Christian Scripture; and in this, at any rate, it is the faithful echo of the Esoteric tenet.

7. “This is thy present Wheel”—said the Flame to the Spark. “Thou art myself, my Image and my Shadow. I have clothed myself in thee, and thou art my Vâhan, [411](#) to the Day ‘Be With Us,’ when thou shalt re-become myself and others, thyself and I” (a). Then the Builders, having donned their first Clothing, descend on radiant Earth, and reign over Men—who Are themselves (b).

(a) The Day when the Spark will re-become the Flame, when Man will merge into his Dhyân Chohan, “myself and others, thyself and I,” as the Stanza has it, means that in Paranirvâna—when Pralaya will have reduced not only material and psychical bodies, but even the spiritual Egos, to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have reëntered the Great Breath. In other words, everything will be “merged in Brahman,” or the Divine Unity.

Is this annihilation, as some think? Or *atheism*, as other critics—the worshippers of a *personal* deity, and believers in an unphilosophical paradise—are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism, in that which is *spirituality* of a most refined character. To see in Nirvâna annihilation, amounts to saying of a man plunged in a sound *dreamless* sleep—one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is then in its original state of Absolute Consciousness—that he, too, is annihilated. The latter simile answers to one side of the question only—the most material; since *reäbsorption* is by no means such a “dreamless sleep,” but, on the contrary, *Absolute* Existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the Soul, through spiritual ideations of the divine Monad. Nor is the Individuality—*nor even the essence of the Personality*, if any be left behind—lost, because reäbsorbed. For, however limitless from a human standpoint, the paranirvânic state, yet it has a limit in Eternity. Once reached, the same Monad will *reëmerge* therefrom, as a still higher being,

on a far higher plane, to recommence its cycle of perfected activity. The human mind, in its present stage of development, cannot transcend, scarcely can it reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity.

(b) The “Watchers” reign over men during the whole period of Satya Yuga and the smaller subsequent Yugas, down to the beginning of the Third Root Race; after which it is the Patriarchs, Heroes, and the Manes, as in the Egyptian Dynasties enumerated by the priests to Solon, the incarnated Dhyânis of a lower order, up to King Menes and the human Kings of other nations. All were carefully recorded. In the views of symbologists this Mythopœic Age is of course regarded as only a fairy tale. But since traditions and even chronicles of such Dynasties of *Divine Kings*, of Gods reigning over men, followed by Dynasties of Heroes or Giants, exist in the annals of every nation, it is difficult to understand how all the peoples under the sun, some of whom are separated by vast oceans and belong to different hemispheres, such as the ancient Peruvians and Mexicans, as well as the Chaldeans, could have worked out the same “fairy tales” in the same order of events. [412](#) However, as the Secret Doctrine teaches *history*—which, although esoteric and traditional, is, none the less, more reliable than profane history—we are entitled to our beliefs as much as anyone else, whether religionist or sceptic. And that Doctrine says that the Dhyâni-Buddhas of the two higher Groups, namely, the Watchers or the Architects, furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their Vehicles of the lower Kingdoms, and who had, therefore, lost every recollection of their divine origin, the great spiritual truths of the transcendental Worlds.

Thus, as expressed in the Stanza, the Watchers “descend on radiant Earth and reign over men, *who are themselves* .” The reigning Kings had finished their cycle on Earth and other Worlds, in the preceding Rounds. In the future Manvantaras they will have risen to higher Systems than our planetary World; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own Life-Cycle becoming the instructors and guides of a Mankind whose

Monads may now be still imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles may be animating, perhaps, the highest specimens of the vegetable world.

Thus proceed the cycles of the septenary evolution, in Seven-fold Nature; the spiritual or divine; the psychic or semi-divine; the intellectual; the passional, the instinctual, or *cognitional* ; the semi-corporeal; and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal, way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is that depending upon and subservient to our five physical senses, which are in truth *seven* , as shown later, on the authority of the oldest Upanishads. Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless Lives, the outbreathings of the One Life; in order that, through the Ever-Becoming, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, may reach, *through individual merits and efforts* , that plane where it re-becomes the One Unconditioned All. But between the Alpha and the Omega there is the weary “Road,” hedged in by thorns, that goes down first, then—

Winds up hill all the way; Yes, to the very end....

Starting upon the long journey immaculate, descending more and more into sinful matter, and having connected himself with every atom in manifested Space—the Pilgrim, having struggled through, and suffered in, every form of Life and Being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image* . In order to progress upwards and homewards, the “God” has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Vishvakarman, he has to sacrifice *himself to himself* , in order to redeem all creatures, to resurrect from the Many into the One Life. Then he ascends into Heaven indeed; where, plunged into the

incomprehensible Absolute Being and Bliss of Paranirvâna, he reigns unconditionally, and whence he will re-descend again, at the next “Coming,” which one portion of humanity expects in its dead-letter sense as the “Second Advent,” and the other as the last “Kalkî Avatâra.”

Summing Up.

The History of Creation and of this World, from its beginning up to the present time, is composed of *seven* chapters. The *seventh* chapter is not yet written.

T. Subba Row. [413](#)

The first of these “seven chapters” has been attempted and is now finished. However incomplete and feeble as an exposition, it is, at any rate, an approximation—using the word in a mathematical sense—to that which is the oldest basis for all subsequent cosmogonies. The attempt to render in a European tongue the grand panorama of the ever periodically recurring Law, impressed upon the plastic minds of the first Races endowed with Consciousness, by those who reflected the same from the Universal Mind, is daring; for no human language, save the Sanskrit—which is that *of the Gods*—can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis, the seventh, which is the Occult Doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the Vedânta—the “last word of human knowledge”—give out but the metaphysical aspect of this world-cosmogony; and their priceless thesaurus, the Upanishads—Upa-ni-shad being a compound word, expressing the conquest of ignorance by the revelation of *secret*, *spiritual* knowledge—now requires the additional possession of a master-key, to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master.

The name Upanishad, is usually translated “esoteric doctrine.” These treatises form part of Shruti, or “revealed” Knowledge, Revelation in

short, and are generally attached to the Brâhmana portion of the Vedas, as their third division.

[Now] the Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other indicated by the metre and the svara (intonation), which are as the life of the Vedas.... Learned pandits and philologists of course deny that svara has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between svara and *light* is one of its most profound secrets. [414](#)

There are over 150 Upanishads enumerated by Orientalists, who credit the oldest with being written *probably* about 600 years b.c.; but of *genuine* texts there does not exist a fifth of the number. The Upanishads are to the Vedas what the Kabbalah is to the Jewish Bible. They treat of and expound the secret and mystic meaning of the Vedic texts. They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul, as also of the metaphysical connection of Mind and Matter. In a few words: They contain the beginning and the end of all human knowledge, but they have ceased to reveal it, since the days of Buddha. If it were otherwise, the Upanishads could not be called *esoteric*, since they are now openly attached to the Sacred Brâhmanical Books, which have, in our present age, become accessible even to the Mlechchhas (out-castes) and the European Orientalists. One thing in them—and this, in all the Upanishads—invariably and constantly points to their ancient origin, and proves (a) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (b) that half of their contents have been eliminated, while some of them have been rewritten and abridged. “The great Teachers of the higher Knowledge and the Brâhmins are continually represented as going to Kshatriya [military-caste] kings to become their pupils.” As Professor Cowell pertinently remarks, the Upanishads “breathe an entirely different spirit [from other Brâhmanical writings], a freedom of thought unknown in any earlier work, except in the Rig Veda hymns themselves.” The second fact is explained by a tradition recorded in one of the MSS. on Buddha's life. It says that the Upanishads were originally attached to their Brâhmanas after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brâhmins, a few centuries after the invasion of India by

the “Twice-born.” They were complete in those days, and were used for the instruction of the Chelâs who were preparing for Initiation.

This lasted so long as the Vedas and the Brâhmanas remained in the sole and exclusive keeping of the temple-Brâhmanas—while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brâhmanical wisdom in the Rahasya, or the Upanishads, and finding that the teachings differed little, if at all, from those of the “Teachers of Life” inhabiting the snowy ranges of the Himâlayas, [415](#) the disciple of the Brâhmanas, feeling indignant because the Sacred Wisdom was thus withheld from all but Brâhmanas, determined, by popularizing it, to save the whole world. Then it was that the Brâhmanas, seeing that their Sacred Knowledge and Occult Wisdom was falling into the hands of the Mlechchhas, abridged the texts of the Upanishads, which originally contained thrice the matter of the Vedas and the Brâhmanas together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions, containing the last word of the Mystery of Being. The key to the Brâhmanical secret code remained henceforth with the Initiates alone, and the Brâhmanas were thus in a position to publicly deny the correctness of Buddha's teaching by appealing to their Upanishads, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himâlayas.

Shrî Shankarâchârya, the greatest Initiate living in the historical ages, wrote many a Bhâshya (Commentary) on the Upanishads. But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his monasteries (mathams). And there are still weightier reasons to believe that the priceless Bhâshyas on the Esoteric Doctrine of the Brâhmanas, by their greatest expounder, will remain for ages still a dead letter to most of the Hindûs, except the Smârtava Brâhmanas. This sect, founded by Shankarâchârya, which is still very powerful in Southern India, is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the Bhâshyas. The reason for this, I am informed, is that they alone have occasionally real Initiates at their head in their mathams, as for instance, in the Shringa-giri, in the Western Ghâts of Mysore. On the other hand, there is no sect, in that

desperately exclusive caste of the Brâhmans, more exclusive than is the Smârtava; and the reticence of its followers, to say what they may know of the Occult sciences and the Esoteric Doctrine, is only equalled by their pride and learning.

Therefore the writer of the present statement must be prepared beforehand to meet with great opposition, and even the denial of such statements as are brought forward in this work. Not that any claim to infallibility, or to perfect correctness in every detail of all which is herein written, has ever been put forward. Facts are there, and they can hardly be denied. But, owing to the intrinsic difficulties of the subjects treated of, and the almost insurmountable limitations of the English tongue, as of all other European languages, to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and the clearest form; yet all that could be done, under every adverse circumstance, has been done, and this is the utmost that can be expected of any writer.

Let us recapitulate and, by the vastness of the subjects expounded, show how difficult, if not impossible, it is to do them full justice.

(1) The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate of all systems, even as veiled in the exotericism of the Purânas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane observer, however learned, would have perceived but the external work of form. But Modern Science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals; that it is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another, of the teachings of higher and exalted Beings, who watched over the childhood of Humanity; that for

long ages, the “Wise Men” of the Fifth Race, of the stock saved and rescued from the last cataclysm and the shifting of continents, passed their lives *in learning, not teaching* . How did they do so? It is answered: by checking, testing, and verifying, in every department of Nature, the traditions of old, by the independent visions of great Adepts; that is to say, men who have developed and perfected their physical, mental, psychic, and spiritual organizations, to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, and by centuries of experience.

(2) The fundamental law in that system, the central point from which all emerges, around and towards which all gravitates, and upon which is hung all its philosophy, is the One Homogeneous Divine Substance-Principle, the One Radical Cause.

... Some few, whose lamps shone brighter, have been led From cause to cause to nature's secret head, And found that one first Principle must be....

It is called “Substance-Principle,” for it becomes “Substance” on the plane of the manifested Universe, an Illusion, while it remains a “Principle” in the beginningless and endless abstract, visible and invisible, Space. It is the omnipresent Reality; impersonal, because it contains all and everything. Its *Impersonality* is the *fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself.

(3) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it “Essence,” however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, “to be,” yet It cannot be identified with a “being” of any kind, that can be conceived by human intellect. It is best described as neither Spirit nor Matter, but both. Parabrahman and Mûlaprakriti are One, in reality, yet Two in the universal conception of the Manifested, even in the conception of the One Logos, the first “Manifestation,” to which, as the able lecturer shows, in the “Notes on the Bhagavadgîtâ,” It appears from the objective standpoint as Mûlaprakriti, and not as Parabrahman; as

its Veil, and not the One Reality hidden behind, which is unconditioned and absolute.

(4) The Universe, with everything in it, is called Mâyâ, because all is temporary therein, from the ephemeral life of a fire-fly to that of the sun. Compared to the eternal immutability of the One, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

(5) Everything in the Universe, throughout all its kingdoms, is *conscious* : i.e., endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that, simply because *we* do not perceive any signs of consciousness which we can recognize, say, in stones, we have no right to say that *no consciousness exists there* . There is no such thing as either “dead” or “blind” matter, as there is no “blind” or “unconscious” Law. These find no place among the conceptions of Occult Philosophy. The latter never stops at surface appearances, and for it the noumenal Essences have more reality than their objective counterparts; wherein it resembles the system of the mediæval Nominalists, for whom it was the universals that were the realities, and the particulars which existed only in name and human fancy.

(6) The Universe is worked and *guided* , from *within outwards* . As above so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law, and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body, can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyân Chohans or Angels—are “Messengers,” in the sense only that they are the agents of Karmic and Cosmic Laws. They

vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits, without any of the earthly alloy “which time is wont to prey upon,” is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming Manvantara. They are *perfected*, when not *incipient*, men; and in their higher, less material, spheres differ morally from terrestrial human beings only in that they are devoid of the feeling of personality, and of the *human* emotional nature—two purely earthly characteristics. The former, or the “perfected,” have become free from these feelings, because (a) they have no longer fleshly bodies—an ever-numbing weight on the Soul; and (b), the pure spiritual element being left untrammelled and more free, they are less influenced by Mâyâ than man can ever be, unless he is an Adept who keeps his two personalities—the spiritual and the physical—entirely separated. The incipient Monads, having never yet had terrestrial bodies, can have no sense of personality or *Ego*-ism. That which is meant by “personality” being a limitation and a relation, or, as defined by Coleridge, “individuality existing in itself but with a nature as a ground,” the term cannot of course be applied to non-human Entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, i.e., they have no individuality in the sense in which a man says, “I am myself and no one else”; in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective Hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which these Hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated is that individuality in the Hierarchy. They are finite in all respects, with the exception of their higher principles—the immortal Sparks reflecting the Universal Divine Flame, individualized and separated only on the spheres of Illusion, by a differentiation as illusive as the rest. They are “Living Ones,” because they are the streams projected on the cosmic screen of Illusion from the Absolute Life; Beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these “Lives.” Having sprung into being under the quickening influence of the uncreated Beam, the reflection of the great Central Sun that radiates on the shores of the River of Life, it is the Inner Principle in

them which belongs to the Waters of Immortality, while its differentiated clothing is as perishable as man's body. Therefore Young was right in saying that Angels are men of a superior kind ...

and no more. They are neither “ministering” nor “protecting” Angels, nor are they “Harbingers of the Most High”; still less the “Messengers of Wrath” of any God such as man's fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Cosmic Law. The reason for this is evident. Having no elements of personality in their essence, they can have no personal qualities, such as are attributed by men, in exoteric religions, to their anthropomorphic God—a jealous and exclusive God, who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man. Man, being a compound of the essences of all these celestial Hierarchies, may succeed in making himself, as such, superior, in one sense, to any Hierarchy or Class, or even combination of them. “Man can neither propitiate nor command the Devas,” it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his Higher Self from the One Absolute Self, man can, even during his terrestrial life, become as “one of us.” Thus it is, by eating of the fruit of knowledge, which dispels ignorance, that man becomes like one of the Elohim, or the Dhyânis; and once on *their* plane, the spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him, and protect him in every particular.

The chief difficulty which prevents men of Science from believing in divine as well as in nature spirits is their Materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the “Spirits” of the Departed, is the general ignorance of all—except some Occultists and Kabalists—about the true essence and nature of Matter. It is on the acceptance or rejection of the theory of the Unity of all in Nature, in its ultimate Essence, that mainly rests the belief or unbelief in the existence around us of other conscious Beings, besides the Spirits of the Dead. It is on the right comprehension of the primeval Evolution of Spirit-Matter, and its real Essence, that the student has to depend for the further elucidation in his

mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.

In sober truth, as just shown, every so-called “Spirit” is either a *disembodied or a future man* . As from the highest Archangel (Dhyân Chohan) down to the last conscious Builder (the inferior Class of Spiritual Entities), all such are *men* , having lived æons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals are all *future men*. The fact alone, that a Spirit is endowed with intelligence, is a proof to the Occultist that such a Being must have been a *man* , and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole Kosmos, which has no bounds, and which people call Space, considered independently of anything contained in it. But the first differentiation of its *reflection* in the Manifested World is purely spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact in Esoteric Philosophy, and a very apparent one too.

The whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution, with its endless adaptations, is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the “survival of the fittest,” though so cruel in their immediate action, all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called “unconscious Nature” is in reality an aggregate of forces, manipulated by semi-intelligent beings (Elementals), guided by High Planetary Spirits (Dhyân Chohans), whose collective aggregate forms the Manifested Verbum of the Unmanifested Logos, and constitutes one and the same time the Mind of the Universe and its immutable Law.

For Nature, taken in its abstract sense, *cannot* be “unconscious,” as it is the emanation from, and thus an aspect on the manifested plane of, the

Absolute Consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own* ? All he can say is, that this consciousness is beyond his comprehension.

Three distinct representations of the Universe, in its three distinct aspects, are impressed upon our thoughts by the Esoteric Philosophy: the *Pre-existing* , evolved from the *Ever-existing* , and the *Phenomenal* —the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life, known as the Manvantara, real Kosmos is like the objects placed behind the white screen upon which shadows are thrown. The actual figures and things remain invisible, while the wires of evolution are pulled by unseen hands. Men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of Mahâmâyâ, or the Great Illusion. This was taught in every philosophy, in every religion, ante- as well as post-diluvian, in India and Chaldea, by the Chinese as by the Grecian Sages. In the former countries these three Universes were allegorized, in exoteric teachings, by the three Trinities, emanating from the central eternal Germ, and forming with it a Supreme Unity: the *initial* , the *manifested* , and the *creative* Triad, or the Three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric Philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one, only, the Ever-Existing. This is the view of every one of the six great schools of Indian philosophy—the six principles of that unit body of Wisdom of which the Gnôsis, the *hidden* Knowledge, is the seventh.

The writer hopes that, however superficially the comments on the Seven Stanzas may have been handled, enough has been given, in this cosmogonic portion of the work, to show the archaic teachings to be on their very face more *scientific* (in the modern sense of the word) than any other ancient Scriptures left to be judged on their exoteric aspect. Since, however, as before confessed, this work *withholds far more than it gives out* , the student is invited to use his own intuitions. Our chief care is to elucidate that which has already been given out, and, to our regret, very incorrectly at times; to supplement the knowledge hinted at—whenever and wherever possible—by additional matter; and to bulwark our doctrines against the too strong attacks of modern Sectarianism, and more especially against those of our latter-day Materialism, very often miscalled Science,

whereas, in reality, the words “Scientists” and “Sciolists” ought alone to bear the responsibility for the many illogical theories offered to the world. In its great ignorance, the public, while blindly accepting everything that emanates from “authorities,” and feeling it to be its duty to regard every dictum coming from a man of Science as a proven fact—the public, we say, is taught to scoff at anything brought forward from “heathen” sources. Therefore, as materialistic Scientists can be fought solely with their own weapons—those of controversy and argument—an Addendum is added to each Volume contrasting the respective views, and showing how even great authorities may often err. We believe that this can be done effectually, by showing the weak points of our opponents, and by proving their too frequent sophisms, which are made to pass for scientific dicta, to be incorrect. We hold to Hermes and his “Wisdom,” in its universal character; they—to Aristotle, as against intuition and the experience of the Ages, fancying that Truth is the exclusive property of the Western world. Hence the disagreement. As Hermes says: “Knowledge differs much from sense; for sense is of things that surmount it, but Knowledge is the end of sense”—i.e., of the illusion of our physical brain and its intellect; thus emphasizing the contrast between the laboriously acquired knowledge of the senses and Mind (Manas), and the intuitive omniscience of the Spiritual Divine Soul (Buddhi).

Whatever may be the destiny of these actual writings in a remote future, we hope to have so far proven the following facts: (1) The Secret Doctrine teaches no Atheism, except in the sense underlying the Sanskrit word Nâstika, a rejection of idols, including every anthropomorphic God. In this sense every Occultist is a Nâstika.

(2) It admits a Logos, or a Collective “Creator” of the Universe; a Demiurge, in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, furnishing the plan, has left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that Demiurge is no *personal* deity—i.e., an imperfect *extra-cosmic God*, but only the aggregate of the Dhyân Chohans and the other Forces.

(3) The Dhyân Chohans are dual in their character; being composed of (a) the irrational *brute Energy* , inherent in Matter, and (b) the intelligent Soul, or cosmic Consciousness, which directs and guides that Energy, and which is the Dhyân Chohan Thought, reflecting the Ideation of the Universal Mind. This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding Intelligence behind the veil, it still shows gaps and flaws, and even very often results in evident failures—therefore, neither the collective Host (Demiurge), nor any of the working Powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas* , by becoming, to the best of his ability, a *co-worker with Nature* , in the cyclic task. The ever unknowable and incognizable Kârana alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through the “still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence* .

“When thou prayest, thou shalt not be as the hypocrites are ... but enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret.” [416](#) Our Father is *within us* “in secret,” our Seventh Principle in the “inner chamber” of our soul-perception. “The Kingdom of God” and of Heaven is *within us*, says Jesus, not *outside* . Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?

(4) Matter is Eternal. It is the Upâdhi, or Physical Basis, for the One Infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or “dead” matter in Nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason. Whatever Science may think, however—and *exact Science* is a fickle dame, as we all know by experience—

Occultism knows and teaches differently, as it has done from time immemorial, from Manu and Hermes down to Paracelsus and his successors.

Thus, Hermes, the Thrice Great, says: Oh, my son, matter *becomes* ; formerly it *was* ; for matter is the vehicle of becoming. Becoming is the mode of activity of the uncreate and foreseeing God. Having been endowed with the germ of becoming, [objective] matter is brought into birth, for the creative force fashions it *according to the ideal forms* . Matter not yet engendered had no form; it becomes, when it is put into operation. [417](#)

To this the late Dr. Anna Kingsford, the able translator and compiler of the Hermetic Fragments, remarks in a footnote: Dr. Ménard observes that in Greek the same word signifies *to be born* and *to become* . The idea here is, that the material of the world is in its essence eternal, but that before creation or “becoming” it is in a passive and motionless condition. Thus it “was” before being put into operation; now it “becomes,” that is, it is mobile and progressive.

And she adds the purely Vedântic doctrine of the Hermetic philosophy that: Creation is thus the period of activity [Manvantara] of God, who, according to Hermetic thought [or *which* , according to the Vedântin], has two modes—Activity or Existence, God evolved (Deus explicitus); and Passivity of Being [Pralaya], God involved (Deus implicitus). Both modes are perfect and complete, as are the waking and sleeping states of man. Fichte, the German philosopher, distinguished Being (Seyn) as One, which we know only through existence (Daseyn) as the Manifold. This view is thoroughly Hermetic. The “Ideal Forms” ... are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the Divine Mind, prior to “creation” or becoming.

Or, as in the philosophy of Paracelsus: Everything is the product of one universal creative effort.... There is nothing *dead* in Nature. *Everything is organic and living* , and therefore the whole world appears to be a living organism. [418](#)

(5) The Universe was evolved out of its ideal plan, upheld through Eternity in the Unconsciousness of that which the Vedântins call

Parabrahman. This is practically identical with the conclusions of the highest Western philosophy, “the innate, eternal, and self-existing Ideas” of Plato, now reflected by Von Hartmann. The “Unknowable” of Herbert Spencer bears but a faint resemblance to that transcendental Reality believed in by Occultists, often appearing merely a personification of a “force behind phenomena”—an infinite and eternal Energy, from which all things proceed, whereas the author of the *Philosophy of the Unconscious* has come (in this respect only) as near to a solution of the great Mystery as mortal man can. Few have been those, whether in ancient or mediæval philosophy, who have dared to approach the subject or even hint at it. Paracelsus mentions it inferentially, and his ideas are admirably synthesized by Dr. F. Hartmann, F.T.S., in his *Paracelsus*, from which we have just quoted.

All the Christian Kabalists understood well the Eastern root idea. The active Power, the “Perpetual Motion of the great Breath,” only awakens Cosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, the centripetal and the centrifugal Forces, which are male and female, positive and negative, physical and spiritual, the two being the one Primordial Force, and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Cosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *noumenal* to the *phenomenal* plane. Everything that *is* , *was* , and *will be* , eternally IS, even the countless Forms, which are finite and perishable only in their objective, but not in their *ideal* form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. Occultism teaches that no form can be given to anything, either by Nature or by man, whose ideal type does not already exist on the subjective plane: more than this; that no form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation. Neither the form of man, nor that of any animal, plant or stone, has ever been “created”; and it is only on this plane of ours that it commenced “becoming,” that is to say, objectivizing into its present materiality, or expanding *from within outwards* , from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the

Spiritual Beings, or Gods, whose duty it was to bring them into objective being and terrestrial life, evolved the protoplasmic forms of the future Egos from *their own* essence. After which, when this human Upâdhi, or basic mould, was ready, the natural terrestrial Forces began to work on these supersensuous moulds, which contained, besides their own, the elements of all the past vegetable and future animal forms of this Globe. Therefore, man's *outward* shell passed through every vegetable and animal body, before it assumed the human shape. But as this will be fully described in Volume II, in the Commentaries, there is no need to say more of it here.

According to the Hermetico-Kabalistic philosophy of Paracelsus, it is Yliaster—the ancestor of the just-born Protyle, introduced by Mr. Crookes into Chemistry—or primordial Protomateria, that evolved out of itself the Cosmos.

When creation [evolution] took place, the Yliaster divided itself; it, so to say, melted and dissolved, developed out of [from within] itself the Ideos or Chaos (Mysterium Magnum, Iliados, Limbus Major, or Primordial Matter). This Primordial Essence is of a monistic nature, and manifests itself not only as vital activity, a spiritual force, an invisible, incomprehensible, and indescribable power, but also as vital matter of which the substance of living beings consists. In this Limbus or Ideos of primordial matter, ... the only matrix of all created things, the substance of all things is contained. It is described by the ancients as the Chaos ... out of which the Macrocosmos, and afterwards, by division and evolution in *Mysteria Specialia*, [419](#) each separate being came into existence. All things and all elementary substances were contained in it in *potentiâ* but not in *actu*. [420](#)

This makes the translator, Dr. F. Hartmann, justly observe that “it seems that Paracelsus anticipated the modern discovery of the ‘potency of matter’ three hundred years ago.”

The Magnus Limbus, then, or Yliaster, of Paracelsus is simply our old friend “Father-Mother,” *within*, before it appeared in Space. It is the Universal Matrix of Kosmos, personified in the dual character of Macrocosm and Microcosm, or the Universe and our Globe, [421](#) by Aditi-

Prakriti, spiritual and physical Nature. For we find it explained in Paracelsus that: The Magnus Limbus is the nursery out of which all creatures have grown, in the same sense as a tree may grow out of a small seed; with the difference, however, that the great Limbus takes its origin from the Word of God, while the Limbus minor (the terrestrial seed or sperm) takes it from the earth. The great Limbus is the seed out of which all beings have come, and the little Limbus is each ultimate being that reproduces its form, and that has itself been produced by the great. The little Limbus possesses all the qualifications of the great one, in the same sense as a son has an organization similar to that of his father... As ... Yliaster dissolved, Ares, the dividing, differentiating, and individualizing power [Fohat, another old friend] ... began to act. All production took place in consequence of separation. There were produced out of the Ideos the elements of Fire, Water, Air and Earth, whose birth, however, did not take place in a material mode, or by simple separation, but spiritually and dynamically [not even by complex combinations—e.g., mechanical mixture as opposed to chemical combination], just as fire may come out of a pebble, or a tree out of a seed, although there is originally no fire in the pebble, nor a tree in the seed. “Spirit is living, and Life is Spirit, and Life and Spirit [Prakriti, Purusha (?)] produce all things, but they are essentially one and not two.” ... The elements, too, have each one its own Yliaster, because all the activity of matter in every form is only an effluvium of the same fountain. But as from the seed grow the roots with their fibres, afterwards the stalk with its branches and leaves, and lastly the flowers and seeds; likewise all beings were born from the elements, and consist of elementary substances out of which other forms may come into existence, bearing the characteristics of their parents. [422](#) The elements as the mothers of all creatures *are of an invisible, spiritual nature, and have souls* . [423](#) They all spring from the Mysterium Magnum.

Compare this with Vishnu Purâna.

From Pradhâna [Primordial Substance] presided over by Kshetrajna [“embodied spirit” (?)] proceeds the unequal development [Evolution] of those qualities.... From the great principle (Mahat) [Universal] Intellect [or Mind] ... is produced the origin of the subtle elements and of the organs of sense. [424](#)...

Thus it may be shown that all the fundamental truths of Nature were universal in antiquity, and that the basic ideas upon Spirit, Matter and the Universe, or upon God, Substance and Man, were identical. Taking the two most ancient religious philosophies on the globe, Hindûism and Hermeticism, from the Scriptures of India and Egypt, the identity of the two is easily recognizable.

This becomes apparent to one who reads the latest translation and rendering of the “Hermetic Fragments” just mentioned, by our late lamented friend, Dr. Anna Kingsford. Disfigured and tortured as these have been in their passage through sectarian Greek and Christian hands, the translator has most ably and intuitionally seized the weak points and tried to remedy them by means of explanations and footnotes. She says: The creation of the visible world by the “working gods” or Titans, as agents of the Supreme God, [425](#) is a thoroughly Hermetic idea, recognizable *in all religious systems* , and in accordance with modern scientific research [?], which shows us everywhere the Divine Power operating through natural Forces.

To quote from the translation:

That Universal Being, that contains all, and which is all, puts into motion the soul and the world, all that nature comprises. In the manifold unity of universal life, the innumerable individualities distinguished by their variations are, nevertheless, united in such a manner that the whole is one, and that everything proceeds from Unity. [426](#)

And again from another translation: God is not a mind, but the cause that the Mind is; *not a spirit* , but the cause that the Spirit is; not light, but the cause that the Light is. [427](#)

The above shows plainly that the “Divine Pymander,” however much distorted in some passages by Christian “smoothing,” was nevertheless written by a philosopher, while most of the so-called “Hermetic Fragments” are the production of sectarian pagans with a tendency towards an anthropomorphic Supreme Being. Yet both are the echo of the Esoteric Philosophy and the Hindû Purânas.

Compare two invocations, one to the Hermetic “Supreme All,” the other to the “Supreme All” of the later Âryans. Says a Hermetic Fragment cited by Suidas: I adjure thee, Heaven, holy work of the great God; I adjure thee, Voice of the Father, uttered in the beginning when the universal world was framed; I adjure thee by the Word, only Son of the Father Who upholds all things; be favourable, be favourable. [428](#)

This is preceded by the following: Thus the Ideal Light was before the Ideal Light, and the luminous Intelligence of Intelligence was always, and its unity was nothing else than the Spirit enveloping the Universe. Out of Whom [Which] is neither God nor Angels, nor any other essentials, for He [It] is the Lord of all things and the Power and the Light; and all depends on Him [It] and is in Him [It].

A passage contradicted by the very same Trismegistus, who is made to say: To speak of God is impossible. For the corporeal cannot express the incorporeal.... That which has not any body nor appearance, nor form, nor matter, cannot be apprehended by sense. I understand, Tatios, I understand, that which it is impossible to define—that is God. [429](#)

The contradiction between the two passages is evident; and this shows (a) that Hermes was a generic nom de plume used by a series of generations of Mystics of every shade, and (b) that great discernment has to be used before accepting a Fragment as esoteric teaching only because it is undeniably ancient. Let us now compare the above with a like invocation in the Hindû Scriptures—undoubtedly as old, if not far older. Here it is. Parâshara, the Âryan “Hermes,” instructs Maitreya, the Indian Asclepios, and calls upon Vishnu in his triple hypostasis: Glory to the unchangeable, holy, eternal, supreme Vishnu, of one universal nature, the mighty over all; to him who is Hiranyagarbha, Hari, and Shankara [Brahmâ, Vishnu, and Shiva], the creator, the preserver, and destroyer of the world; to Vâsudeva, the liberator (of his worshippers); to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete; to Vishnu, the cause of final emancipation. Glory to the supreme Vishnu, the cause of the creation, existence, the end of this world; *who is the root of the world* , and *who consists of the world* . [430](#)

This is a grand invocation, with a deep philosophical meaning underlying it; but, for the profane masses, as suggestive as is the Hermetic prayer of an anthropomorphic Being. We must respect the feeling that dictated both; but we cannot help finding it in full disharmony with its inner meaning, even with that which is found in the same Hermetic treatise where it is said: Trismegistus: Reality is not upon the earth, my son, and it cannot be thereon.... Nothing on earth is real, there are only appearances.... He [man] is not real, my son, as man. The real consists solely in itself and remains what it is.... Man is transient, therefore he is not real, he is but appearance, and appearance is the supreme illusion.

Tatios: Then the celestial bodies themselves are not real, my father, since they also vary?

Trismegistus: That which is subject to birth and to change is not real ... there is in them a certain falsity, seeing that they too are variable....

Tatios: And what then is the primordial Reality, O my Father?

Trismegistus: He Who [That Which] is one and alone, O Tatios; He Who [That Which] is not made of matter, nor in any body. Who [Which] has neither colour nor form, Who [Which] changes not nor is transmitted, but Who [Which] always Is. [431](#)

This is quite consistent with the Vedântic teaching. The leading thought is Occult; and many are the passages in the Hermetic Fragments that belong bodily to the Secret Doctrine.

This Doctrine teaches that the whole Universe is ruled by intelligent and semi-intelligent Forces and Powers, as stated from the very beginning. Christian Theology admits and even *enforces* belief in such, but makes an arbitrary division and refers to them as “Angels” and “Devils.” Science denies the existence of both, and ridicules the very idea. Spiritualists believe in the “Spirits of the Dead,” and outside these deny entirely any other kind or class of invisible beings. The Occultists and Kabalists are thus the only rational expounders of the ancient traditions, which have now culminated in dogmatic faith on the one hand, and dogmatic denial on the other. For both belief and unbelief each embrace but one small corner of the infinite horizons of spiritual and physical manifestations: and thus

both are right from their respective standpoints, yet both are wrong in believing that they can circumscribe the whole within their own special and narrow barriers, for—they can never do so. In this respect, Science, Theology, and even Spiritualism show little more wisdom than the ostrich, when it hides its head in the sand at its feet, feeling sure that there can be thus nothing beyond its own point of observation and the limited area occupied by its foolish head.

As the only works now extant upon the subject under consideration, within reach of the profane of the Western “civilized” races, are the above-mentioned Hermetic Books, or rather Hermetic Fragments, we may contrast them in the present case with the teachings of Esoteric Philosophy. To quote for this purpose from any other would be useless, since the public knows nothing of the Chaldean works, which are translated into Arabic and preserved by some Sufi Initiates. Therefore the “Definitions of Asclepios,” as lately compiled and glossed by Dr. Anna Kingsford, F.T.S., some of which sayings are in remarkable agreement with the Eastern Esoteric Doctrine, have to be resorted to for comparison. Though not a few passages bear a strong impression of some later Christian hand, yet on the whole the characteristics of the Genii and Gods are those of Eastern teachings, although concerning other things there are passages which differ widely in our doctrines.

As to the Genii, the Hermetic philosophers called Theoi (Gods), Genii and Daimones, those Entities whom we call Devas (Gods), Dhyân Chohans, Chitkala (the Kwan-Yin, of the Buddhists), and various other names. The Daimones are—in the Socratic sense, and even in the Oriental and Latin theological sense—the guardian spirits of the human race; “those who dwell in the neighbourhood of the immortals, and thence watch over human affairs,” as Hermes has it. In Esoteric parlance, they are called Chitkala, some of which are those who have furnished man with his fourth and fifth Principles from their own essence, and others the so-called Pitris. This will be explained when we come to the production of the *complete man*. The root of the name is Chit, “that by which the consequences of acts and species of knowledge are selected for the use of the soul,” or conscience, the *inner voice* in man. With the Yogins, Chit is a synonym of Mahat, the first and divine Intellect; but in Esoteric Philosophy Mahat is the root of Chit, its germ; and Chit is a quality of Manas in conjunction

with Buddhi, a quality that attracts to itself by spiritual affinity a Chitkala, when it develops sufficiently in man. This is why it is said that Chit is a voice acquiring mystic life and becoming Kwan-Yin.

Extracts From An Eastern Private Commentary, Hitherto Secret. [432](#)

xvii. The Initial Existence, in the first Twilight of the Mahâmanvantara [after the Mahâpralaya that follows every Age of Brahmâ], is a Conscious Spiritual Quality. In the Manifested Worlds [Solar Systems], it is, in its Objective Subjectivity, like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from Laya [433](#) throughout Infinity as a colourless spiritual fluid. It is on the Seventh Plane, and in its Seventh State, in our Planetary World. [434](#)

xviii. It is Substance to our spiritual sight. It cannot be called so by men in their Waking State; therefore they have named it in their ignorance “God-Spirit.”

xix. It exists everywhere and forms the first Upâdhi [Foundation] on which our World [Solar System] is built. Outside the latter, it is to be found in its pristine purity only between [the Solar Systems or] the Stars of the Universe, the Worlds already formed or forming; those in Laya resting meanwhile in its bosom. As its substance is of a different kind from that known on Earth, the inhabitants of the latter, seeing through it, believe in their illusion and ignorance that it is empty space. There is not one finger's breadth [angula] of void Space in the whole Boundless [Universe]....

xx. Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. Sûrya [the Sun], in its visible reflection, exhibits the first or lowest state of the seventh, the highest state of the Universal Presence, the pure of the pure, the first manifested Breath of the Ever-Unmanifested Sat [Be-ness]. All the central physical or objective Suns are in their substance the lowest state of the first principle of the Breath. Nor are any of these any more than the Reflections of their Primaries, which are concealed from the gaze of all but the Dhyân Chohans, whose corporeal substance belongs to the fifth division of the seventh principle

of the Mother-Substance, and is, therefore, four degrees higher than the solar reflected substance. As there are seven Dhātu [principal substances in the human body], so there are seven Forces in Man and in all Nature.

xxi. The real substance of the Concealed [Sun] is nucleus of Mother-Substance. [435](#) It is the Heart and Matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the Atoms, in their functional duties, and the Focus within which they again meet in their Seventh Essence every eleventh year. He who tells thee he has seen the Sun, laugh at him, [436](#) as if he had said that the Sun moves really onward in his diurnal path....

xxiii. It is on account of his septenary nature, that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the seven Gana [Classes of Being] in his orb, he is distinct from them, [437](#) as he is, indeed; as also that he has Seven Rays, as indeed he has....

xxv. The Seven Beings in the Sun are the Seven Holy Ones, self-born from the inherent power in the Matrix of Mother-Substance. It is they who send the seven principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy, from which they spring into conscious existence in every Sun, is what some people call Vishnu, which is the Breath of the Absoluteness.

We call it the One Manifested life—itsself a reflection of the Absolute....

xxvii. The latter must never be mentioned in words or speech, lest it should take away some of our spiritual energies that aspire towards its state, gravitating ever toward unto It spiritually, as the whole physical universe gravitates towards its manifested centre—cosmically.

xxviii. The former—the Initial Existence—which may be called, while in this state of being, the One Life, is, as explained, a Film for creative or formative purposes. It manifests in seven states, which, with their septenary sub-divisions, are the Forty-nine Fires mentioned in sacred books....

xxix. The first is the ... “Mother” [Prima Materia]. Separating itself into its primary seven states, it proceeds down cyclically; when having consolidated itself in its last principle, as gross matter, [438](#) it revolves around itself and informs, with the seventh emanation of the last, the first and the lowest element [the serpent biting its own tail]. In a Hierarchy, or Order of Being, the seventh emanation of her last principle is: (a) In the Mineral, the Spark that lies latent in it, and is called to its evanescent being by the Positive awakening the Negative [and so forth]....

(b) In the Plant, it is that vital and intelligent Force which informs the seed and develops it into the blade of grass, or the root and sapling. It is the germ which becomes the Upâdhi of the seven principles of the thing it resides in, shooting them out as the latter grows and develops.

(c) In every Animal, it does the same. It is its Life-Principle and vital power; its instinct and qualities; its characteristics and special idiosyncrasies....

(d) To Man, it gives all that it bestows on all the rest of the manifested units in Nature; but develops, furthermore, the reflection of all its “Forty-nine Fires” in him. Each of his seven principles is an heir in full to, and a partaker of, the seven principles of the “Great Mother.” The breath of her first principle is his Spirit [Âtmâ]. Her second principle is Buddhi [Soul]. We call it, erroneously, the seventh. The third furnishes him with the Brain Stuff on the physical plane, and with the Mind that moves it [which is the Human Soul.—H. P. B.]—according to his organic capacities.

(e) It is the guiding Force in the cosmic and terrestrial Elements. It resides in the Fire provoked out of its latent into active being; for the whole of the seven sub-divisions of the ... principle reside in the terrestrial Fire. It whirls in the breeze, blows with the hurricane, and sets the air in motion, which element participates in one of its principles also. Proceeding cyclically, it regulates the motion of the water, attracts and repels the waves, [439](#) according to fixed laws, of which its seventh principle is the informing soul.

(f) Its four higher principles contain the Germ that develops into the Cosmic Gods; its three lower ones breed the Lives of the Elements [Elementals].

(g) In our Solar World, the One Existence is Heaven and Earth, the Root and the Flower, the Action and the Thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore, the ancient Sages have wisely called it the manifested God in Nature....

It may be interesting, in this connection, to remind the reader of what T. Subba Row said of the Forces—mystically defined.

Kanyâ [the sixth sign of the Zodiac, or Virgo] means a virgin, and represents Shakti or Mahâmâyâ. The sign in question is the sixth Râshi or division, and indicates that there are six primary forces in Nature [synthesized by the Seventh]....

These Shaktis stand as follows:

(1) Parâshakti.—Literally the great or supreme force or power. It means and includes *the powers of light and heat* .

(2) Jñânashakti.—Literally the power of intellect, of real wisdom or knowledge. It has two aspects: I. The following are *some* of its manifestations when placed under the influence or control of material conditions. (a) The power of the mind in interpreting our sensations. (b) Its power in recalling past ideas (memory) and raising future expectation. (c) Its power as exhibited in what are called by modern psychologists “the laws of association,” which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. (d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality.

II. The following are *some* of its manifestations when liberated from the bonds of matter: (a) Clairvoyance. (b) Psychometry.

(3) Ichchhâshakti.—Literally *the power of the will* . Its *most ordinary manifestation* is the generation of certain nerve currents, which set in motion such muscles as are required for the accomplishment of the desired object.

(4) Kriyâshakti.—The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent

energy. The ancients held that any idea will manifest itself externally if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.

A Yogi generally performs his wonders by means of Ichchhâshakti and Kriyâshakti.

(5) Kundalinî Shakti.—The power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests in Nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that “continuous adjustment of *internal relations to external relations* ,” which is the essence of life according to Herbert Spencer, and that “continuous adjustment of *external relations to internal relations* ,” which is the basis of transmigration of souls, Punarjanman (Re-birth), in the doctrines of the ancient Hindû philosophers.

A Yogi must thoroughly subjugate this power or force, before he can attain Moksha....

(6) Mantrikâshakti.—Literally the force or power of letters, speech or music. The whole of the ancient Mantra Shâstra has this force or power in all its manifestations for its subject matter.... The influence of its music is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this Shakti.

Modern Science has but partly investigated the first, second and fifth of the forces or powers above named, but is altogether in the dark as regards the remaining powers.... The six forces are in their unity represented by the Astral Light [Daiviprakriti, the seventh, the Light of the Logos]. [440](#)

The above is quoted to show the real Hindû ideas on the subject. It is all esoteric, though not covering the tenth part of *what might be said* . For one thing, the six names of the six Forces mentioned are those of the six Hierarchies of Dhyân Chohans, synthesized by their Primary, the seventh—who personify the Fifth Principle of Cosmic Nature, or of the “Mother” in its mystical sense. The enumeration alone of the Yoga Powers would

require ten volumes. Each of these Forces has a living *Conscious Entity* at its head, of which Entity it is an emanation.

But let us compare with the Commentary above cited the words of Hermes, the Thrice Great: The creation of life by the sun is as continuous as his light; nothing arrests or limits it. Around him, like an army of satellites, are innumerable *choirs of Genii*. These dwell in the neighbourhood of the Immortals, and thence watch over human things. They fulfil the will of the Gods [Karma] by means of *storms*, *tempests*, *transitions of fire and earthquakes*; likewise by famines and wars, for the punishment of impiety. [441](#)...

It is the sun who preserves and nourishes all creatures; and, even as the Ideal World, which environs the sensible world, fills this last with the plenitude and universal variety of forms, so also the sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures.... “Under his orders is the choir of the Genii, or rather the choirs, for there are many and diverse, and their number corresponds to that of the stars. Every star has its Genii, good and evil by nature, or rather by their operation, for operation is the essence of the Genii....All these Genii *preside over mundane affairs*, [442](#) they shake and overthrow the constitution of states and of individuals; they *imprint their likeness on our souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance* At the moment when each of us receives life and being, he is taken in charge by the Genii [Elementals] who preside over births, [443](#) and who are classed beneath the astral powers [superhuman astral Spirits]. Perpetually they change, not always identically, but revolving in circles. [444](#) They permeate by the body two parts of the soul, that it may receive from each the impress of his own energy. But the reasonable part of the soul is not subject to the Genii; it is designed for the reception of [the] God, [445](#) who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the Genii abstain: for neither Genii nor Gods have any power in the presence of a single ray of God. [446](#) But all other men, both soul and body, are directed by Genii, to whom they cleave, and whose operations they affect.... The Genii have then the control of mundane things and our bodies serve them as instruments.” [447](#)

The above, save a few sectarian points, represents that which was a universal belief, common to all nations, till about a century or so back. It is still as orthodox in its broad outlines and features among Pagans and Christians alike, if one excepts a handful of Materialists and men of Science.

For whether one calls the Genii of Hermes and his “Gods,” “Powers of Darkness” and “Angels,” as in the Greek and Latin Churches; or “Spirits of the Dead,” as in Spiritualism; or, again, Bhûts and Devas, Shaitan or Djin, as they are still called in India and Mussulman countries—they are all one and the same thing—Illusion. Let not this, however, be misunderstood in the sense into which the great philosophical doctrine of the Vedântists has been lately perverted by Western schools.

All that which *is* , emanates from the Absolute, which, by reason of this qualification alone, stands as the One and Only Reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an Illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—hallucinations which make the victim either *happy or supremely wretched* , as the case may be—likewise illusions and fancies. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions* , are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this Universe, everything is an Illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane, though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. But it is not against Metaphysicians, but against Physicists and Materialists that Esoteric teaching has to fight; and for these latter Vital Force, Light, Sound, Electricity, even to the objectively drawing force of Magnetism, have no objective being, and are said to exist merely as “modes of motion,” “sensations and *affections* of matter.”

Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the Modern Scientists only because these views are opposed to Theosophy. The first

rule of our Society is to render unto Cæsar what is Cæsar's. Theosophists, therefore, are the first to recognize the intrinsic value of Science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in Nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the Occult aspect of the Esoteric Knowledge.

For truly the Astral Light of the derided Kabalists has strange and weird secrets for him who can see in it; and the mysteries concealed within its incessantly disturbed waves *are there*, the whole body of Materialists and scoffers notwithstanding.

The Astral Light of the Kabalists is by some very incorrectly translated “Ether,” the latter is confused with the hypothetical Ether of Science, and both are referred to by some Theosophists as synonymous with Âkâsha. This is a great mistake.

The author of A Rational Refutation writes, thus unconsciously helping Occultism: A characterization of Âkâsha will serve to show how inadequately it is represented by “ether.” In dimension it is ... infinite; it is not made up of parts; and colour, taste, smell, and tangibility do not appertain to it. So far forth it corresponds exactly to time, space, Îshvara [the “Lord,” but rather creative potency and soul—Anima Mundi] and soul. Its speciality, as compared therewith, consists in its being the *material cause of sound*. Except for its being so, one might take it to be one with vacuity. [448](#)

It is *vacuity*, no doubt, especially for Rationalists. At any rate Âkâsha is sure to produce vacuity in the brain of a Materialist. Nevertheless, though Âkâsha is certainly not the Ether of Science—not even the Ether of the Occultist who defines the latter as one of the principles of Âkâsha only—it is as certainly, together with its primary, the cause of sound, a psychical and spiritual, not a material cause by any means. The relations of Ether to Âkâsha may be defined by applying to both Âkâsha and Ether the words used of the God in the Vedas, “So himself was indeed (his own) son,” one being the progeny of the other and yet itself. This may be a difficult riddle

to the profane, but very easy to understand for any Hindû—even though not a Mystic.

These secrets of the Astral Light, along with many other mysteries, will remain non-existent to the Materialists of our age, in the same way as America was a non-existent myth for Europeans during the early part of the mediæval ages, whereas Scandinavians and Norwegians had actually reached and settled in that very old “New World” several centuries before. But, as a Columbus was born to re-discover, and to force the Old World to believe in antipodal countries, so will there be born Scientists who will discover the marvels now claimed by Occultists to exist in the regions of Ether, with their varied and multiform denizens and conscious Entities. Then, nolens volens, Science will have to accept the old “superstition,” as it has several others. And having been once forced to accept it, its learned professors in all probability—judging from past experience, as in the case of Mesmerism and Magnetism, now re-baptized Hypnotism—will father the thing and reject the name. The choice of the new appellation will, in its turn, depend on the “modes of motion”—the new name for the older “automatic physical processes among the nerve fibrils of the [scientific] brain” of Moleschott—and also, most likely, upon the last meal of the namer, since, according to the founder of the new Hylo-Idealistic Scheme, “cerebration is generically the same as chylification.” [449](#) Thus, were one to believe this preposterous proposition, the new name of the archaic truth would have to take its chance on the inspiration of the namer's liver, and then only would these truths have a chance of becoming scientific!

But, Truth, however distasteful to the generally blind majority, has always had her champions ready to die for her, and it is not the Occultists who will protest against its adoption by Science under whatever new name. But until absolutely forced on the notice and acceptance of Scientists, many an Occult truth will be tabooed, as the phenomena of the Spiritualists and other psychic manifestations were, to be finally appropriated by its ex-traducers without the least acknowledgment or thanks. Nitrogen has added considerably to chemical knowledge, but its discoverer, Paracelsus, is to this day called a “quack.” How profoundly true are the words of H. T. Buckle, in his admirable History of Civilization, when he says: Owing to circumstances still unknown [Karmic provision] there appear from time to time great thinkers, who, devoting

their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation, it can do no present service, but must bide its time [450](#) until the minds of men are ripe for its reception.... Every science, every creed has had its martyrs. According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied. [451](#)

It is barely possible that the minds of the present generations are not quite ripe for the reception of Occult truths. Such perchance will be the retrospect furnished to the advanced thinkers of the Sixth Root-Race of the history of the acceptance of Esoteric Philosophy—fully and unconditionally. Meanwhile the generations of our Fifth Race will continue to be led away by prejudice and preconceptions. Occult Sciences will have the finger of scorn pointed at them from every street-corner, and everyone will seek to ridicule and crush them in the name, and for the greater glory, of Materialism and its so-called Science. The present Volumes, however, show, in an anticipatory answer to several of the forthcoming Scientific objections, the true and mutual positions of the defendant and plaintiff. The Theosophists and Occultists stand arraigned by public opinion, which still holds high the banner of the inductive Sciences. The latter have, then, to be examined; and it must be shown how far their achievements and discoveries in the realm of natural law are opposed, not so much to our claims, as to facts in nature. The hour has now struck to ascertain whether the walls of the modern Jericho are so impregnable, that no blast of the Occult trumpet is ever likely to make them crumble.

The so-called “Forces,” with Light and Electricity heading them, and the constitution of the Solar orb must be carefully examined; as also Gravitation and the Nebular theories. The natures of Ether and of other

Elements must be discussed; thus contrasting Scientific with Occult teachings, while revealing some of the hitherto secret tenets of the latter.

Some fifteen years ago, the writer was the first to repeat, after the Kabalists, the wise Commandments in the Esoteric Catechism.

Close thy mouth, lest thou shouldst speak of *this* [the mystery], and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance. [452](#)

And again, from the Rules of Initiation.

This is a secret which gives death: close thy mouth lest thou shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside.

A few years later, a corner of the Veil of Isis had to be lifted; and now another and a larger rent is made.

But old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers who bring to light any of these old, old truths, is as certain as that it gives *life* and *regeneration* to those who are fit to profit even by the little that is now revealed to them.

Part II. The Evolution Of Symbolism.

Section I. Symbolism and Ideographs.

Is not a symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like?... Through all ... there glimmers something of a Divine Idea. Nay, the highest ensign that men ever met and embraced under, the cross itself, had no meaning, save an accidental extrinsic one.

Carlyle.

The study of the hidden meaning in every religious and profane legend, of whatsoever nation, large or small, and preëminently in the traditions of the East, has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folk-lore of a people, has ever, at any time, been pure fiction, but that every one of such narratives has an actual historical lining to it. In this the writer disagrees with those symbologists, however great their reputation, who find in every myth nothing more than additional proof of the superstitious bent of mind of the Ancients, and who believe that all mythologies sprang from, and are built upon, *solar myths*. Such superficial thinkers have been admirably disposed of by Mr. Gerald Massey, the poet and Egyptologist, in a lecture on "Lunolatry, Ancient and Modern." His pointed criticism is worthy of reproduction in this part of our work, as it echoes so well our own feelings, expressed openly so far back as 1875, when *Isis Unveiled* was written.

For thirty years past Professor Max Müller has been teaching in his books and lectures, in the *Times*, *Saturday Review*, and various magazines, from the platform of the Royal Institution, the pulpit of Westminster Abbey, and his chair at Oxford, that mythology is a disease of language,

and that the ancient symbolism was a result of something like a primitive mental aberration.

“We know,” says Renouf, echoing Max Müller, in his Hibbert lectures, “We know that mythology *is* the disease which springs up at a peculiar stage of human culture.” Such is the shallow explanation of the non-evolutionists, and such explanations are still accepted by the British public, that gets its thinking done for it by proxy. Professor Max Müller, Cox, Gubernatis, and other propounders of the Solar Mythos, have portrayed the primitive myth-maker for us as a sort of Germanised-Hindû metaphysician, projecting his own shadow on a mental mist, and talking ingeniously concerning smoke, or, at least, *cloud* ; the sky overhead becoming like the dome of dreamland, scribbled over with the imagery of aboriginal nightmares! They conceive the early man in their own likeness, and look upon him as perversely prone to self-mystification, or, as Fontenelle has it, “subject to beholding things that are not there”! They have misrepresented primitive or archaic man as having been idiotically misled from the first by an active but untutored imagination into believing all sorts of fallacies, which were directly and constantly contradicted by his own daily experience; a fool of fancy in the midst of those grim realities that were grinding his experiences into him, like the griding icebergs making their imprints upon the rocks submerged beneath the sea. It remains to be said, and will one day be acknowledged, that these accepted teachers have been no nearer to the beginnings of mythology and language than Burns's poet Willie had been near to Pegasus. My reply is, 'Tis but a dream of the metaphysical theorist that mythology was a disease of language, or of anything else except his own brain. The origin and meaning of mythology have been missed altogether by these solarites and weather-mongers! Mythology was a primitive mode of *thinking* the early thought. It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane, nothing irrational in it, when considered in the light of evolution, and when its mode of expression by sign-language is thoroughly understood. The insanity lies in mistaking it for human history or Divine Revelation. [453](#) Mythology is the repository of man's most ancient science, and what concerns us chiefly is this—when truly interpreted once more, it is destined to be the death of those false theologies to which it has unwittingly given birth! [454](#)

In modern phraseology a statement is sometimes said to be mythical in proportion to its being untrue; but the ancient mythology was not a system or mode of falsifying in that sense. Its fables were the means of conveying facts; they were neither forgeries nor fictions.... For example, when the Egyptians portrayed the moon as a *cat*, they were not ignorant enough to suppose that the moon was a cat; nor did their wandering fancies see any likeness in the moon to a cat; nor was a cat-myth any *mere expansion of verbal metaphor*; nor had they any intention of making puzzles or riddles.... They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed, and grew most luminous by night. The moon was the seer by night in heaven, and the cat was its equivalent on the earth; and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb.... And so it followed that the sun which saw down in the under-world at night could also be called the cat, as it was, because *it also saw* in the dark. The name of the cat in Egyptian is mau, which denotes the seer, from mau, to see. One writer on mythology asserts that the Egyptians “imagined a great cat behind the sun, which is the pupil of the cat's eye.” But this imagining is all modern. It is the Müllerite stock in trade. The moon, *as cat, was* the eye of the sun, *because it reflected the solar light*, and because the eye gives back the image in its mirror. In the form of the goddess Pasht, the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness, called his eternal enemy!

This is a very correct exposition of the lunar mythos from its astronomical aspect. Selenography, however, is the least esoteric of the divisions of lunar Symbology. To master thoroughly—if one is permitted to coin a new word—Selenognosis, one must become proficient in more than its astronomical meaning. The Moon is intimately related to the Earth, as shown in the Stanzas, and is more directly concerned with all the mysteries of our Globe than is even Venus-Lucifer, the occult sister and alter ego of the Earth. [455](#)

The untiring researches of Western, especially German, symbologists, during the last and the present centuries, have induced the most unprejudiced students, and of course every Occultist, to see that without the help of symbology—with its seven departments, of which the moderns know nothing—no ancient Scripture can ever be correctly understood.

Symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian olla, no Assyrian tile, no Hebrew scroll, should be read and interpreted *literally* .

This every scholar now knows. The able lectures of Mr. Gerald Massey alone are sufficient to convince any fair-minded Christian that to accept the dead-letter of the Bible is equivalent to falling into a grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander. But the fact to which even the most truth-loving and truth-searching Orientalists—whether Âryanists or Egyptologists—seem to remain blind, is that every symbol on papyrus or olla is a many-faced diamond, each of whose facets not only includes several interpretations, but also relates to several sciences. This is instanced in the just quoted interpretation of the cat symbolizing the moon—an example of sidereo-terrestrial imagery; for the moon has with other nations many other meanings besides.

As a learned Mason and Theosophist, the late Kenneth Mackenzie, has shown in his Royal Masonic Cyclopædia, there is a great difference between *emblem* and *symbol* . The former “comprises a larger series of thoughts than a symbol, which may be said rather to illustrate some single special idea.” Hence, the symbols—lunar, or solar, for example—of several countries, each illustrating such a special idea, or series of ideas, form collectively an esoteric emblem. The latter is “a concrete visible picture or sign representing principles, or a series of principles, *recognizable by those who have received certain instructions* [Initiates].” To put it still plainer, an emblem is usually *a series of graphic pictures* viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the Purânas are written emblems. So are the Mosaic and Christian Testaments, or the Bible, and all other exoteric Scriptures. As the same authority shows: All esoteric societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinia, the Hermetic Brethren of Egypt, the Rosicrucians, and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, and *a very minute difference* may make the emblem or symbol differ widely in its meaning. The magical sigilla, being founded on certain principles of number, partake of this character, and although

monstrous or ridiculous in the eyes of the uneducated, convey a whole body of doctrine to those who have been trained to recognize them.

The above enumerated societies are all comparatively modern, none dating back earlier than the Middle Ages. How much more proper, then, that the students of the oldest archaic school should be careful not to divulge secrets of far more importance to humanity (as being dangerous in ignorant hands) than any of the so-called “Masonic Secrets,” which have now become those of Polichinelle, as the French say! But this restriction can apply only to the psychological or rather psycho-physiological and cosmical significance of symbol and emblem, and even to that only partially. For though an Adept is compelled to refuse to impart the conditions and means that lead to any correlation of Elements—whether psychic or physical—which may produce harmful as well as beneficent results; yet he is ever ready to impart to the earnest student the secret of the ancient thought, in anything that has respect to history concealed under mythological symbolism, and thus to furnish a few more land-marks for a retrospective view of the past, in so far as it furnishes useful information with regard to the origin of man, the evolution of the Races and geognosy. And yet it is the crying complaint to-day, not only among Theosophists, but also among the few profane interested in the subject: Why do not the Adepts reveal that which they know? To this, one might answer: Why should they, since one knows beforehand that no man of Science will accept it, even as a hypothesis, much less as a theory or axiom. Have you so much as accepted or believed in the A B C of the Occult Philosophy contained in the Theosophist, Esoteric Buddhism, and other works and periodicals? Has not even the little which has been given, been ridiculed and derided, and made to face the “animal-” and “ape-theory” of Huxley and Hæckel, on the one hand, and the rib of Adam and the apple on the other? Notwithstanding such an unenviable prospect, however, a mass of facts is given in the present work, and the origin of man, the evolution of the Globe and the Races, human and animal, are as fully treated as the writer is able to treat them.

The proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilizations. The Purânas, the Zend Avesta, and the old classics, are full of such facts; but no one has ever taken the trouble of collecting and collating them together.

The reason for this is that all such events were recorded symbolically; and that the best scholars, the most acute minds, among our Âryanists and Egyptologists, have been too often darkened by one or another preconception, and still oftener, by one-sided views of the secret meaning. Yet even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And just as a moral was ever drawn from a parable, such moral being an actual truth and fact in human life, so a historical, real event was deduced, by those versed in the hieratic sciences, from emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed literally in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early Races, found their pictorial expression in allegory and parable. Why? Because the spoken word has a potency not only unknown to, but even unsuspected and naturally disbelieved in, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken the corresponding Powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or real events of any kind, in so many unmistakable words, lest the Powers connected with the event should be once more attracted. Such events were narrated only during Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his Master, before they were finally accepted. Thus by degrees was the Chinese Alphabet created, as just before it the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the characters of which may be read in any language, and which, as just said, is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol in a pictorial form. This language possesses many thousands of such symbol-letters, or logograms, each conveying the meaning of a whole word; for letters proper, or an alphabet as we understand it, do not exist in the Chinese language, any more than they did in the Egyptian, till a far later period.

Thus a Japanese who does not understand one word of Chinese, meeting with a Chinaman who has never heard the language of the former, will

communicate in writing with him, and they will understand each other perfectly—because their writing is symbolical.

The explanation of the chief symbols and emblems is now attempted, as Book II, which treats of Anthropogenesis, would be most difficult to understand without a preparatory acquaintance with at least the metaphysical symbols.

Nor would it be just to enter upon an esoteric reading of symbolism, without giving due honour to one who has rendered it the greatest service in this century, by discovering the chief key to ancient Hebrew symbology, strongly interwoven with metrology, one of the keys to the once universal Mystery Language. Mr. Ralston Skinner, of Cincinnati, the author of *The Key to the Hebrew-Egyptian Mystery in the Source of Measures*, has our thanks. A Mystic and a Kabbalist by nature, he has laboured for many years in this direction, and his efforts have certainly been crowned with great success. In his own words: The writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost, the vestiges of which, however, abundantly exist.... The author discovered that this geometrical ratio [the integral ratio of the diameter to the circumference of a circle] was the very ancient, and probably the divine origin of ... linear measures.... It appears almost proven that the same system of geometry, numbers, ratio, and measures was known and made use of on the continent of North America, even prior to the knowledge of the same by the descending Semites....

The peculiarity of this language was that it could be contained in another, concealed and not to be perceived, save through the help of special instruction; letters and syllabic signs possessing at the same time the powers or meanings of numbers, of geometrical shapes, pictures, or ideographs and symbols, the designed scope of which would be determinatively helped out by parables in the shape of narratives or parts of narratives; while also it could be set forth separately, independently, and variously, by pictures, in stone work, or in earth constructions.

To clear up an ambiguity as to the term language: Primarily the word means the expression of ideas by human speech; but, secondarily, it may mean the expression of ideas by any other instrumentality. This old

language is so composed in the Hebrew text, that by the use of the written characters, which uttered shall be the language first defined, a distinctly separated series of ideas may be intentionally communicated, other than those ideas expressed by the reading of the sound-signs. This secondary language sets forth, under a veil, series of ideas, copies in imagination of things sensible, which may be pictured, and of things which may be classed as real without being sensible: as, for instance, the number 9 may be taken as a reality, though it has no sensible existence, so also a revolution of the moon, as separated from the moon itself by which that revolution has been made, may be taken as giving rise to, or causing a real idea, though such a revolution has no substance. This idea-language may consist of symbols restricted to arbitrary terms and signs, having a very limited range of conceptions, and quite valueless, or it may be a reading of nature in some of her manifestations of a value almost immeasurable, as regards human civilization. A picture of something natural may give rise to ideas of coördinating subjects, radiating out in various and even opposing directions, like the spokes of a wheel, and producing natural realities in departments very foreign to the apparent tendency of the reading of the first or starting picture. Notion may give rise to connected notion, but if it does, then, however apparently incongruous, all resulting ideas must spring from the original picture and be harmonically connected, or related the one with the other. Thus with a pictured idea radical enough, the imagination of the cosmos itself, even in its details of construction, might result. Such a use of ordinary language is now obsolete, but it has become a question with the writer whether at one time, far back in the past, it, or such, was not the language of the world and of universal use, possessed, however, as it became more and more moulded into its arcane forms, by a select class or caste. By this I mean that the popular tongue or vernacular commenced even in its origin to be made use of as the vehicle of this peculiar mode of conveying ideas. Of this the evidences are very strong; and, indeed, it would seem that in the history of the human race there happened, from causes which at present, at any rate, we cannot trace, a lapse or loss from an original perfect language and a perfect system of science—shall we say perfect because they were of divine origin and importation? [456](#)

“Divine origin” does not here mean a revelation from an anthropomorphic God on a mount amidst thunder and lightning; but, as we understand it, a language and a system of science imparted to early mankind by a more advanced mankind, so much higher as to be *divine* in the sight of that infant humanity: by a “mankind,” in short, from other spheres; an idea which contains nothing supernatural in it, but the acceptance or rejection of which depends upon the degree of conceit and arrogance in the mind of him to whom it is stated. For, if the professors of modern knowledge would only confess that, though they know nothing of the future of the disembodied man—or rather will accept nothing—yet this future may be pregnant with surprises and unexpected revelations to them, once their Egos are rid of their gross bodies—then materialistic unbelief would have fewer chances than it has. Who of them knows, or can tell, what may happen when once the Life-Cycle of this Globe is run down, and our mother Earth herself falls into her last sleep? Who is bold enough to say that the *divine* Egos of our mankind—at least the elect out of the multitudes passing on to other spheres—will not become in their turn the “divine” instructors of a new mankind generated by them on a new Globe, called to life and activity by the disembodied “principles” of our Earth? All this may have been the experience of the Past, and these strange records lie embedded in the “Mystery Language” of the pre-historic ages, the language now called Symbolism.

Section II. The Mystery Language and Its Keys.

Recent discoveries made by great mathematicians and Kabalists thus prove, beyond a shadow of doubt, that every theology, from the earliest down to the latest, has sprung, not only from a common source of abstract beliefs, but from one universal Esoteric, or Mystery, Language. These scholars hold the key to the universal language of old, and have turned it successfully, though only *once*, in the hermetically closed door leading to the Hall of Mysteries. The great archaic system known from prehistoric ages as the sacred Wisdom-Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has seven “dialects,” so to speak, each referring, and being specially appropriate, to one of the seven mysteries of Nature. Each

had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects.

The proof of this lies, to this day, in the extreme difficulty which the Orientalists in general, and the Indianists and Egyptologists in particular, experience in interpreting the allegorical writings of the Âryans and the hieratic records of old Egypt. This is because they will never remember that all the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are understandable to men of every nation, or like the English word and, which becomes et for the Frenchman, und for the German, and so on, yet which may be expressed for all civilized nations in the simple sign &—so all the words of that Mystery Language signified the same thing to each man, of whatever nationality. There have been several men of note who have tried to reestablish such a universal and *philosophical* tongue, Delgarme, Wilkins, Leibnitz; but Demaimieux, in his Pasigraphie, is the only one who has proven its possibility. The scheme of Valentinius, called the “Greek Kabalah,” based on the combination of Greek letters, might serve as a model.

The many-sided facets of the Mystery Language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals. It is these, again, which are at the origin of most of the dogmas of the Christian Church; for instance, the seven Sacraments, the Trinity, the Resurrection, the seven Capital Sins and the seven Virtues. The Seven Keys to the Mystery Tongue, however, having always been in the keeping of the highest among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers—ex-Initiates of the Temples—into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

It is maintained that India—not confined to its present limits, but including its ancient boundaries—is the only country in the world which still has among her sons Adepts, who have the knowledge of all the seven sub-systems and the key to the entire system. From the fall of Memphis,

Egypt began to lose these keys one by one, and Chaldæa had preserved only three in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing the human, and especially the physiological functions. They never had the higher keys.

M. Gaston Maspero, the great French Egyptologist and the successor of Mariette Bey, writes: Every time I hear people talking of the religion of Egypt, I am tempted to ask *which* of the Egyptian religions they are talking about? Is it of the Egyptian religion of the fourth dynasty, or of the Egyptian religion of the Ptolemaic period? Is it of the religion of the rabble, or of that of the learned? Of the religion such as was taught in the schools of Heliopolis, or of that which was in the minds and conceptions of the Theban sacerdotal class? For, between the first Memphite tomb, which bears the cartouche of a king of the third dynasty, and the last stones engraved at Esneh under Cæsar Philippus, the Arabian, there is an interval of at least five thousand years. Leaving aside the invasion of the Shepherds, the Ethiopian and Assyrian dominions, the Persian conquest, Greek colonization, and the thousand revolutions of its political life, Egypt had passed during those five thousand years through many vicissitudes of life, moral and intellectual. Chapter XVII of the Book of the Dead, which seems to contain the exposition of the system of the world, as it was understood at Heliopolis during the time of the first dynasties, is known to us by a few copies of the eleventh and twelfth dynasties. Every one of the verses composing it was already interpreted in three or four different ways; so different, indeed, that according to this or another school, the Demiurge became either the solar fire—Ra-shoo, or the primordial water. Fifteen centuries later, the number of readings had increased considerably. Time, in its course, had modified their ideas about the universe and the forces that ruled it. In the short eighteen centuries that Christianity has existed, it has worked up, developed and transformed most of its dogmas; how many times, then, might not the Egyptian priesthood have altered their dogmas during those fifty centuries that separate Theodosius from the King Builders of the Pyramids. [457](#)

Here we believe the eminent Egyptologist is going too far. The exoteric dogmas may often have been altered, the esoteric never. He does not take into account the sacred immutability of the primitive truths, revealed only

during the mysteries of Initiation. The Egyptian priests *had forgotten much, they altered nothing* . The loss of a great part of the primitive teaching was due to the sudden deaths of the great Hierophants, who passed away before they had time to reveal *all* to their successors, mostly in the absence of worthy heirs to the knowledge. Yet they have preserved in their rituals and dogmas the principal teachings of the Secret Doctrine.

Thus, in the Chapter of the Book of the Dead, mentioned by Maspero, we find (1) Osiris saying he is Toom—the creative force in Nature, giving form to all beings, spirits and men, self-generated and self-existent—issued from Noon, the celestial river, called Father-Mother of the Gods, the primordial deity, which is Chaos or the Deep, impregnated by the unseen Spirit. (2) He has found Shoo, the solar force, on the Stairway in the City of the Eight (the two squares of Good and Evil), and he has annihilated the Children of Rebellion, the evil principles in Noon (Chaos). (3) He is the Fire and Water, Noon the Primordial Parent, and he created the Gods out of his Limbs—fourteen Gods (twice seven), seven dark and seven light Gods—the seven Spirits of the Presence of the Christians, and the seven dark Evil Spirits.

(4) He is the Law of Existence and Being, the Bennoo, or Phoenix, the Bird of Resurrection in Eternity, in whom Night follows Day, and Day Night—an allusion to the periodical cycles of cosmic resurrection and human reïncarnation. For what else can this mean? “The Wayfarer who crosses millions of years is the name of one, and the Great Green [Primordial Water or Chaos] the name of the other,” one begetting millions of years in succession, the other engulfing them, to restore them back. (5) He speaks of the Seven Luminous Ones who follow their Lord, Osiris, who confers justice, in Amenti.

All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other Initiates, was confused and distorted enough in later days; but that which the Church got from both, is still more misinterpreted.

Yet the system of the former, in this special department of symbology—the key, namely, to the mysteries of astronomy as connected with those of generation and conception—is now proven identical with those ideas in

ancient religions which have developed the phallic element of theology. The Jewish system of sacred measures, applied to religious symbols, is the same, so far as geometrical and numerical combinations go, as those of Greece, Chaldæa and Egypt, for it was adopted by the Israelites during the centuries of their slavery and captivity among the two latter nations. [458](#) What was this system? It is the intimate conviction of the author of *The Source of Measures* that: “the Mosaic Books were intended, by a mode of art-speech, to set forth a geometrical and numerical system of exact science, which should serve as an origin of measures.” Piazzzi Smyth believes similarly. This system and these measures are found by some scholars to be identical with those used in the construction of the Great Pyramid: but this is only partially so. “The foundation of these measures was the Parker ratio,” says Ralston Skinner, in *The Source of Measures*.

The author of this very extraordinary work has discovered it, he says, in the use of the integral ratio of the diameter to the circumference of a circle, discovered by John A. Parker, of New York. This ratio is 6561 for diameter, and 20612 for circumference. Furthermore, that this geometrical ratio was the very ancient and probably the divine origin of what have now become, through exoteric handling and practical application, the British linear measures, “the underlying unit of which, viz., the *inch* , was likewise the base of one of the royal Egyptian *cubits* , and of the Roman *foot* .”

He also discovered that there was a modified form of the ratio, viz., 113 to 355; and that while this last ratio pointed through its origin to the exact integral pi, or to 6561 to 20612, it also served as a base for astronomical calculations. The author discovered that a system of *exact science* , geometrical, numerical, and astronomical, founded on these ratios, and to be seen in use in the construction of the Great Egyptian Pyramid, was in part the burden of this *language* , as contained in, and concealed under, the verbiage of the Hebrew text of the Bible. The *inch* and the two-foot rule of 24 inches, interpreted for use through the elements of the circle and the ratios mentioned, were found to be at the basis or foundation of this natural, and Egyptian, and Hebrew system of science; while, moreover, it seems evident enough that the system itself was looked upon as of divine origin, and of divine revelation.

But let us see what is said by the opponents of Prof. Piazzzi Smyth's measurements of the Pyramid.

Mr. Petrie seems to deny them, and to have made short work altogether of Piazzzi Smyth's calculations in their Biblical connection. So does Mr. Proctor, the champion "Coincidentalist" for many years past in every question of ancient arts and sciences. Speaking of "the multitude of relations independent of the Pyramid, which have turned up while the Pyramidalists have been endeavouring to connect the Pyramid with the solar system," he says: These coincidences [which "would still remain if the Pyramid had no existence,"] are altogether more curious than any coincidence between the Pyramid and astronomical numbers: the former are as close and remarkable as they are real; the latter, which are only *imaginary* (?), have only been established by the process which schoolboys call "fudging," and now new measures have left the work to be done all over again. [459](#)

On this Mr. C. Staniland Wake justly observes:

They must, however, have been more than *mere coincidences* , if the builders of the Pyramid had the astronomical knowledge displayed in its perfect orientation and in its other admitted astronomical features. [460](#)

They had it assuredly; and it is on this "knowledge" that the programme of the Mysteries and of the series of Initiations was based: hence, the construction of the Pyramid, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of that great series of cosmic changes to which astronomers have given the name of the Tropical or Sidereal Year. Just as, at the close of the cycle of the Sidereal Year (25,868 years), the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the Inner Man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formulæ derived from this Sidereal Cycle, symbolized by the form and

measurements of the Tabernacle, which he is supposed to have constructed in the Wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon's Temple—a building which never had a real existence, any more than had King Solomon himself, who is as much a solar myth as is the still later Hiram Abif of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical Temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses.

That our author has undeniably discovered *one* and even *two* of the *keys* , is fully demonstrated in the work just quoted. One has only to read it, to feel a growing conviction that the hidden meaning of the allegories and parables of both Testaments is now unveiled. But that he owes this discovery far more to his own genius than to Parker and Piazzzi Smyth, is also as certain, if not more so. For, as just shown, it is not so certain whether the measures of the Great Pyramid adopted by the Biblical Pyramidalists are beyond suspicion. A proof of this is to be found in the work called *The Pyramids and Temples of Gizeh*, by Mr. F. Petrie, and also in other works written quite recently to oppose the said calculations, which their authors call “biassed.” We gather that nearly every one of Piazzzi Smyth's measurements differs from the later and more carefully made measurements of Mr. Petrie, who concludes the Introduction to his work with this sentence: As to the results of the whole investigation, perhaps many theorists will agree with an American who was a warm believer in Pyramid theories when he came to Gizeh. I had the pleasure of his company there for a couple of days, and at our last meal together he said to me in a saddened way: “Well, sir! I feel as if I had been to a funeral. By all means let the old theories have a decent burial, though we should take care that in our haste none of the wounded ones are buried alive.”

As regards the late J. A. Parker's calculation in general, and his third proposition especially, we have consulted some eminent mathematicians, and this is the substance of what they say: Parker's reasoning rests on sentimental, rather than on mathematical, considerations, and is logically inconclusive.

Proposition III, namely, that:

The circle is the natural basis or beginning of all area, and the square being made so in mathematical science, is artificial and arbitrary.

—is an illustration of an arbitrary proposition, and cannot safely be relied upon in mathematical reasoning. The same observation applies, even more strongly, to Proposition VII, which states that: Because the circle is the primary shape in nature, and hence the basis of area; and because the circle is measured by, and is equal to the square only in ratio of half its circumference by the radius, therefore, circumference and radius, and not the square of diameter, are the only natural and legitimate elements of area, by which all regular shapes are made equal to the square, and equal to the circle.

Proposition IX is a remarkable example of faulty reasoning, though it is the one on which Mr. Parker's Quadrature mainly rests. It states that: The circle and the equilateral triangle are opposite to one another in all the elements of their construction, and hence the fractional diameter of one circle, which is equal to the diameter of one square, is in the opposite duplicate ratio to the diameter of an equilateral triangle whose area is one, etc., etc.

Granting, for the sake of argument, that a triangle can be said to have a radius, in the sense in which we speak of the radius of a circle—for what Parker calls the radius of the triangle, is the radius of a circle inscribed in a triangle, and therefore not the radius of the triangle at all—and granting for the moment the other fanciful and mathematical propositions united in his premisses, why must we conclude that, if the equilateral triangle and circle are opposite in all the elements of their construction, the diameter of any defined circle is in the opposite duplicate ratio of the diameter of any given equivalent triangle? What necessary connection is there between the premisses and the conclusion? The reasoning is of a kind not known in geometry, and would not be accepted by strict mathematicians.

Whether the archaic Esoteric system originated the British inch or not, is of little consequence, however, to the strict and true metaphysician. Nor does Mr. Ralston Skinner's esoteric reading of the Bible become incorrect, merely because the measurements of the Pyramid may not be found to agree with those of Solomon's Temple, the Ark of Noah, etc., or because

Mr. Parker's Quadrature of the Circle is rejected by mathematicians. For Mr. Skinner's reading depends primarily on the Kabalistic methods and the Rabbinical value of the Hebrew letters. But it is extremely important to ascertain whether the measures used in the evolution of the symbolic religion of the Âryans, in the construction of their temples, in the figures given in the Purânas, and especially in their chronology, their astronomical symbols, the duration of the cycles, and other computations, were, or were not, the same as those used in the Biblical measurements and glyphs. For this will prove that the Jews, unless they took their sacred cubit and measurements from the Egyptians—Moses being an Initiate of their Priests—must have got those notions from India. At any rate they passed them on to the early Christians. Hence, it is the Occultists and Kabalists who are the true heirs to the Knowledge, or the Secret Wisdom, which is still found in the Bible; for they alone now understand its real meaning, whereas profane Jews and Christians cling to the husks and dead letter thereof. That it was this system of measures which led to the invention of the God-names Elohim and Jehovah, and to their adaptation to Phallicism, and that Jehovah is a not very flattering copy of Osiris, is now demonstrated by the author of the Source of Measures. But the latter and Mr. Piazzzi Smyth both seem to labour under the impression that (a) the priority of the system belongs to the Israelites, the Hebrew language being the divine language, and that (b) this universal language belongs to direct revelation!

The latter hypothesis is correct only in the sense shown in the last paragraph of the preceding Section; but we have yet to agree as to the nature and character of the divine "Revealer." The former hypothesis as to priority will for the profane, of course depend on (a) the internal and external evidence of the revelation, and (b) on each scholar's individual preconceptions. This, however, cannot prevent either the Theistic Kabalist, or the Pantheistic Occultist, from believing each in his way; neither of the two convincing the other. The data furnished by history are too meagre and unsatisfactory for either of them to prove to the sceptic which of them is right.

On the other hand, the proofs afforded by tradition are too constantly rejected for us to hope to settle the question in our present age. Meanwhile, Materialistic Science will be laughing at both Kabalists and

Occultists indifferently. But the vexed question of priority once laid aside, Science, in its departments of Philology and Comparative Religion, will find itself finally taken to task, and be compelled to admit the common claim.

One by one the claims become admitted, as one Scientist after another is compelled to recognize the facts given out from the Secret Doctrine; though he rarely, if ever, recognizes that he has been anticipated in his statements. Thus, in the palmy days of Mr. Piazzzi Smyth's authority on the Pyramid of Gizeh, his theory was, that the porphyry sarcophagus of the King's Chamber was “ *the unit of measure* for the two most enlightened nations of the earth, England and America,” and was no better than a “corn-bin.” This was vehemently denied by us in *Isis Unveiled*, which had just been published at that time. Then the New York press arose in arms (the Sun and the World newspapers chiefly) against our presuming to correct or find fault with such a star of learning. In that work, we had said, that Herodotus, when treating of that Pyramid: ... might have added that, externally it symbolized the creative principle of Nature, and illustrated also the *principles of geometry , mathematics , astrology , and astronomy* . Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the baptismal font, upon emerging from which the neophyte was “born again” and became an adept. [461](#)

Our statement was laughed at in those days. We were accused of having got our ideas from the “craze” of Shaw, an English writer who had maintained that the sarcophagus had been used for the celebration of the Mysteries of Osiris, although we had never heard of that writer. And now, six or seven years later (1882), this is what Mr. Staniland Wake writes: The so-called King's Chamber, of which an enthusiastic pyramidist says, “The polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come,” if not “the chamber of perfections” of Cheops' tomb, was probably the place to which the initiand was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the Sacred Mysteries. [462](#)

Had Mr. Staniland Wake been a Theosophist, he might have added that the narrow upward passage leading to the King's Chamber had a “narrow gate” indeed; the same “strait gate” which “leadeth unto life,” or the new spiritual re-birth alluded to by Jesus in Matthew; [463](#) and that it was of this gate in the Initiation Temple, that the writer, who recorded the words alleged to have been spoken by an Initiate, was thinking.

Thus the greatest scholars of Science, instead of pooh-poohing that supposed “farrago of absurd fiction and superstitions,” as the Brâhmanical literature is generally termed, will endeavour to learn the symbolical universal language, with its numerical and geometrical keys. But here, again, they will hardly be successful, if they share the belief that the Jewish Kabalistic system contains the key to the *whole* mystery; for it *does not*. Nor does any other Scripture at present possess it in its entirety, since even the Vedas are not complete. Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries; Eastern Occultism alone being able to boast that it is in possession of the full secret, with its *seven* keys. Comparisons will be instituted, and as much as possible will be explained in this work; the rest is left to the student's personal intuition. In saying that Eastern Occultism has the secret, it is not as if a “complete” or even an approximate knowledge was claimed by the writer, which would be absurd. What I know, I give out; that which I cannot explain, the student must find out for himself.

But though we may suppose that the entire cycle of the universal Mystery Language will not be mastered for centuries to come, yet even the little which has hitherto been discovered in the Bible by some scholars, is quite sufficient to demonstrate the claim—mathematically. As Judaism availed itself of two keys out of the seven, and as these two keys have now been re-discovered, it becomes no longer a matter of individual speculation and hypothesis, least of all of “coincidence,” but one of a correct reading of the Biblical texts, just as anyone acquainted with arithmetic reads and verifies an addition sum. In fact, all we have said in *Isis Unveiled* is now found corroborated in the Egyptian Mystery, or *The Source of Measures*, by such readings of the Bible with the numerical and geometrical keys.

A few years longer, and this system will kill the dead-letter reading of the Bible, as it will that of all the other exoteric faiths, by showing the dogmas in their real, naked meaning. And then this undeniable meaning, however incomplete, will unveil the mystery of Being, and will, moreover, entirely change the modern scientific systems of Anthropology, Ethnology and especially that of Chronology. The element of Phallicism, found in every God-name and narrative in the Old, and to some degree in the New, Testament, may also in time considerably change modern materialistic views on Biology and Physiology.

Divested of their modern repulsive crudeness, such views of Nature and man will, on the authority of the celestial bodies and their mysteries, unveil the evolutions of the human mind and show how natural was such a course of thought. The so-called phallic symbols have become offensive only because of the element of materiality and animality in them. In the beginning, such symbols were but natural, as they originated with the archaic races, which, issuing to their personal knowledge from an androgyne ancestry, were the first phenomenal manifestations in their own sight of the separation of the sexes and the ensuing mystery of creating in their turn. If later races, especially the “chosen people,” have degraded them, this does not affect the origin of the symbols. This little Semitic tribe—one of the smallest branchlets from the commingling of the fourth and fifth sub-races, the Mongolo-Turanian and the so-called Indo-European, after the sinking of the great Continent—could only accept its symbology in the spirit which was given to it by the nations from which it was derived. And, perchance, in the Mosaic beginnings, the symbology was not so crude as it became later under the handling of Ezra, who remodelled the whole Pentateuch. To take an instance, the glyph of Pharaoh's daughter (the woman), the Nile (the Great Deep and Water), and the baby-boy found floating therein in the ark of rushes, was not primarily composed for, or by, Moses. It was anticipated in the fragments found on the Babylonian tiles, in the story of King Sargon, who lived far earlier than Moses.

In his *Assyrian Antiquities*, [464](#) Mr. George Smith says: “In the palace of Sennacherib at Kouyunjik, I found another fragment of the curious history of Sargon ... published in my translation in the *Transactions of the Society of Biblical Archeology*.” [465](#) The capital of Sargon the Babylonian

Moses, “was the great city of Agadi, called by the Semites Akkad—mentioned in Genesis [466](#) as the capital of Nimrod.... Akkad lay near the City of Sippara on the Euphrates and North of Babylon.” [467](#) Another strange “coincidence” is found in the fact that the name of the neighbouring City of Sippara is the same as the name of the wife of Moses—Zipporah. [468](#) Of course the story is a clever addition by Ezra, *who could not have been ignorant of the original* . This curious story is found on fragments of tablets from Kouyunjik, and reads as follows: 1. Sargina, the powerful king, the king of Akkad am I.

2. My mother was a princess, my father I did not know; a brother of my father ruled over the country.

3. In the city of Azupiranu, which by the side of the river Euphrates is situated, 4. My mother, the princess, conceived me; in difficulty she brought me forth; 5. She placed me in an ark of rushes, with bitumen my exit she sealed up; 6. She launched me in the river, which did not drown me.

7. The river carried me, to Akki, the water-carrier, it brought me.

8. Akki, the water-carrier, in tenderness of bowels, lifted me. [469](#)

And now let us compare the Bible narrative in Exodus: And when she [Moses' mother] could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink. [470](#)

Mr. G. Smith then continues:

The story is supposed to have happened about 1600 b.c., rather earlier than the supposed age of Moses; and, as we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the events related in ExodusII, for every action, when once performed, has a tendency to be repeated.

But now that Professor Sayce has had the courage to push back the dates of the Chaldean and Assyrian Kings by two thousand years more, Sargon must have preceded Moses by 2,000 years at the least. The confession is suggestive, but the figures lack a cypher or two.

Now, what is the logical inference? Most assuredly, that which gives us the right to say that the story told of Moses by Ezra had been learned by him while at Babylon, and that he applied the allegory told of Sargon to the Jewish lawgiver. In short, that Exodus was never written by Moses, but was re-fabricated from old materials by Ezra.

And if so, then why should not other symbols and glyphs far more crude in their phallic element have been added by this adept in the later Chaldean and Sabæan phallic worship? We are taught that the primeval faith of the Israelites was quite different from that which was developed centuries later by the Talmudists, and before them by David and Hezekiah.

All this, notwithstanding the exoteric element, as now found in the two Testaments, is quite sufficient to class the Bible among esoteric works, and to connect its secret system with Indian, Chaldean, and Egyptian symbolism. The whole cycle of Biblical glyphs and numbers, as suggested by astronomical observations—Astronomy and Theology being closely connected—is found in Indian exoteric, as well as esoteric, systems. These figures and their symbols, the signs of the Zodiac, the planets, their aspects and nodes—the last term having now passed even into our modern Botany—are known in Astronomy as Sextiles, Quartiles and so on, and have been used for ages and æons by the archaic nations, and in one sense have the same meaning as the Hebrew numerals. The earliest forms of elementary geometry must have certainly been suggested by the observation of the heavenly bodies and their groupings. Hence, the most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a square, a pentagon, and a hexagon, and other plane figures with various sides and angles. This shows the knowledge and use of geometrical symbology to be as old as the world.

Starting from this, it becomes easy to understand how Nature herself, even without the help of their divine instructors, could have taught primeval mankind the first principles of a numerical and geometrical symbol-language. [471](#) Hence we find numbers and figures used as an expression and a record of thought in every archaic symbolical Scripture. They are ever the same, with certain variations only, arising from the first figures. Thus the evolution and correlation of the mysteries of Kosmos, of its growth and development—spiritual and physical, abstract and concrete

—were first recorded in geometrical changes of shape. Every Cosmogony began with a circle, a point, a triangle and a square, up to number 9, when it was synthesized by the first line and a circle—the Pythagorean mystic Decad, the sum of all, involving and expressing the mysteries of the entire Kosmos; mysteries recorded a hundred times more fully in the Hindû system than elsewhere, for him who can understand its mystic language. The numbers 3 and 4, in their combination 7, and also 5, 6, 9, and 10, are the very corner-stones of Occult Cosmogonies. This Decad and its thousand combinations are found in every portion of the globe. One recognizes it in the caves and rock-cut temples of Hindûstan and Central Asia; in the Pyramids and Lithoi of Egypt and America; in the Catacombs of Ozimandyas; in the mounds of the snow-capped Caucasian fastnesses; in the ruins of Palenque; in Easter Island; everywhere whither the foot of ancient man has ever journeyed. The 3 and the 4, the triangle and the square, or the universal male and female glyphs, showing the first aspect of the evolving deity, are stamped for ever in the Southern Cross in the Heavens, as in the Egyptian Crux Ansata. As well expressed by the author of *The Source of Measures*: The Cube unfolded is in display a cross of the Tau, or Egyptian form, or of the Christian cross-form.... A circle attached to the first, gives the Ansated Cross ... numbers 3 and 4, counted on the cross, showing a form of the [Hebrew] golden candlestick [in the Holy of Holies], and of the $3 + 4 = 7$, and $6 + 1 = 7$, days in the *circle of the week*, as 7 lights of the sun. So also as the week of 7 lights gave origin to the *month* and *year*, so it is the *time-marker of birth* The cross-form being shown, then, by the connected use of the form 113:355, the symbol is completed by the *attachment of a man to the cross*. [472](#) This kind of measure was made to coordinate with the idea of the *origin* of human life, and hence the phallic form.

The Stanzas show the cross and these numbers playing a prominent part in archaic Cosmogony. Meanwhile we may profit by the evidence collected by the same author, in the section which he rightly calls the “Primordial Vestiges of these Symbols,” to show the identity of symbols and their esoteric meaning all over the globe.

Under the general view taken of the nature of the number-forms ... it becomes a matter of research of the utmost interest as to when and where their existence and their use first became known. Has it been a matter of

revelation in what we know as the historic age—a cycle exceedingly modern when the age of the human race is contemplated? It seems, in fact, as to the date of its possession by man, to have been farther removed, in the past, from the old Egyptians than are the old Egyptians from us.

The Easter Isles in “ *mid Pacific* ” present the feature of the remaining peaks of the mountains of *a submerged continent* , for the reason that these peaks are thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people, who must have, of necessity, occupied a widely extended area. On the backs of these images is to be found the “ *ansated cross* ” and the same modified to the outlines of the human form. A full description, with plate showing the land with the thickly planted statues, also with copies of the images, is to be found in the January number, 1870, of the London Builder...

In the Naturalist, published at Salem, Massachusetts, in one of the early numbers (about 36), is to be found a description of some very ancient and curious carving on the crest walls of the mountains of South America, older by far, it is averred, than the races now living. The strangeness of these tracings is in that they exhibit the outlines of a man stretched out on a cross, [473](#) by a series of drawings, by which from the form of a *man* that of a *cross* springs, but so done that the cross may be taken as the man, or the man as the cross....

It is known that tradition among the Aztecs has handed down a very perfect account of the *deluge* Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up, at least, as the 42nd parallel north; whence journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north become the elegant stone pyramidal, and other structures, whose remains are now found. The correspondences between the Aztec remains and those of the Egyptians are well known.... Atwater, from examination of hundreds of them, is convinced that they had a knowledge of astronomy. As to one of the most perfect of the pyramidal structures among the Aztecs, Humboldt gives a description to the following effect: “The form of this pyramid [of Papantla] which has *seven* stories, is more tapering than any other monument of this kind yet discovered, but its height is not remarkable, being but 57 feet, its base but 25 feet on each side. However,

it is remarkable on one account: it is built entirely of hewn stones, of an extraordinary size, and very beautifully shaped. *Three* staircases lead to the top, the steps of which were decorated with hieroglyphical sculptures and small *niches* , arranged with great symmetry. The number of these niches seem to allude to the 318 simple and compound signs of the days of their civil calendar.”

318 is the Gnostic value of Christ, and the famous number of the trained or circumcized servants of Abram. When it is considered that 318 is an *abstract value* , and *universal* , as expressive of a diameter value to a circumference of *unity* , its use in the composition of a civil calendar becomes manifest.

Identical glyphs, numbers and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldæa, and Central Asia—Crucified Men, and symbols of the evolution of races from Gods—and yet behold Science repudiating the idea of a human race other than one made in *our* image; Theology clinging to its 6,000 years of Creation; Anthropology teaching our descent from the ape; and the Clergy tracing it from Adam 4,004 years b.c.!!

Shall one, for fear of incurring the penalty of being called a superstitious fool, and even a liar, abstain from furnishing proofs—as good as any existent—only because that day, when all the Seven Keys shall be delivered unto Science, or rather the men of learning and research in the department of symbology, has not yet dawned? In the face of the crushing discoveries of Geology and Anthropology with regard to the antiquity of man, shall we—in order to avoid the usual penalty that awaits every one who strays outside the beaten paths of either Theology or Materialism—hold to the 6,000 years and “special creation” or accept in submissive admiration our genealogy and descent from the ape? Not so, as long as it is known that the Secret Records hold the said Seven Keys to the mystery of the genesis of man. Faulty, materialistic, and biassed as the scientific theories may be, they are a thousand times nearer the truth than the vagaries of Theology. The latter are in their death agony for every one but the most uncompromising bigot and fanatic. Or rather, some of its defenders must have lost their reason. For what can one think when, in the face of the dead-letter absurdities of the Bible, these are still publicly

supported, and as fiercely as ever, and one finds the Theologians maintaining that though “the Scriptures carefully refrain [?] from making any direct contribution to scientific knowledge, they have *never* stumbled upon any statement *which will not abide the light of Advancing Science*”!!! [474](#)

Hence we have no choice but either to blindly accept the deductions of Science, or to cut ourselves adrift from it, and withstand it fearlessly to its face, stating what the Secret Doctrine teaches us, and being fully prepared to bear the consequences.

But let us see whether Science, in its materialistic speculations, and even Theology, in its death-rattle and supreme struggle to reconcile the 6,000 years since Adam with Sir Charles Lyell's Geological Evidences of the Antiquity of Man, do not themselves unconsciously give us a helping hand. Ethnology, on the confession of some of its most learned votaries, finds it already impossible to account for the varieties in the human race, unless the hypothesis of the *creation of several Adams* be accepted. They speak of “a white Adam and a black Adam, a red Adam and a yellow Adam.” [475](#) Were they Hindûs enumerating the rebirths of Vâmadeva, from the Linga Purâna, they could say little more. For, enumerating the repeated births of Shiva, they show him in one Kalpa of a *white* complexion, in another of a *black* colour, in still another of a *red* colour, after which the Kumâra becomes “four youths of a *yellow* colour.” This strange “coincidence,” as Mr. Proctor would say, speaks only in favour of scientific intuition, as Shiva-Kumâra simply represents, allegorically, the human Races during the genesis of man. But it has led to another intuitional phenomenon—in the theological ranks this time. The unknown author of Primeval Man, in a desperate effort to screen the Divine Revelation from the merciless and eloquent discoveries of Geology and Anthropology, remarking that “it would be unfortunate if the defenders of the Bible should be driven into the position of either surrendering the inspiration of Scripture, or denying the conclusions of Geologists”—finds a compromise. Nay, he devotes a thick volume to proving this fact: “Adam was not the *first man* [476](#) created upon this earth.” The exhumed relics of pre-Adamic man, “instead of shaking our confidence in Scripture, supply additional proof of its veracity.” [477](#) How so? In the simplest way imaginable; for the author argues that, henceforth “we [the clergy] are

enabled to leave scientific men to pursue their studies without attempting to coërce them by the fear of heresy.” This must be a relief indeed to Messrs. Huxley, Tyndall, and Sir Charles Lyell!

The Bible narrative *does not commence with creation* , as is commonly supposed, but with the formation of Adam and Eve, *millions of years after* our planet had been created. Its previous history, so far as Scripture is concerned, is yet unwritten.... There may have been not one, but twenty different races upon the earth before the time of Adam, just as there may be twenty different races of men on other worlds. [478](#)

Who, then, or what were those races, since the author still maintains that Adam is *the first man of our race* ? It was the Satanic Race and Races! “Satan [was] never in heaven, Angels and men [being] one species.” It was the pre-Adamic race of “Angels that sinned.” Satan was the “first prince of this world,” we read. Having died in consequence of his rebellion, he remained on earth as a *disembodied Spirit* , and tempted Adam and Eve.

The earlier ages of the Satanic race, and more especially *during the lifetime of Satan* [!!!], may have been a period of patriarchal civilization and comparative repose—a time of Tubal-Cains and Jubals, when both sciences and arts attempted to strike their roots into the accursed ground.... What a subject for an epic!... There are inevitable incidents which must have occurred. We see before us ... the gay primeval lover wooing his blushing bride at dewy eve under the Danish oaks, that then grew where now no oaks will grow ... the grey primeval patriarch ... the primeval offspring innocently gambolling by his side.... A thousand such pictures rise before us! [479](#)

The retrospective glance at this Satanic “blushing bride,” in the days of Satan's innocence, does not lose in poetry as it gains in originality. Quite the reverse. The modern Christian bride—who does not often blush now-a-days before her gay modern lovers—might even derive a moral lesson from this daughter of Satan, created in the exuberant fancy of her first human biographer. These pictures—and to appreciate them at their true value they must be examined in the volume that describes them—are all suggested with a view to reconcile the infallibility of revealed Scripture with Sir Charles Lyell's Antiquity of Man, and other damaging scientific

works. But this does not prevent truth and fact appearing at the foundation of these vagaries, which the author has not dared to sign with his own, or even a borrowed, name. For, his pre-Adamic Races—not Satanic but simply Atlantean, and the Hermaphrodites before the latter—are mentioned in the Bible, if read esoterically, as they are in the Secret Doctrine. The Seven Keys open the mysteries, past and future, of the seven great Root-Races, and of the seven Kalpas. Though the genesis of man, and even the geology, of Esotericism will surely be rejected by Science, just as much as the Satanic and pre-Adamic Races, yet if the Scientists, having no other way out of their difficulties, are compelled to choose between the two, we feel certain that—Scripture notwithstanding—once the Mystery Language is approximately mastered, it is the archaic teaching that will be accepted.

Section III. Primordial Substance and Divine Thought.

As it would seem irrational to affirm that we already know all existing causes, permission must be given to assume, if need be, *an entirely new agent* .

Assuming, what is not strictly accurate as yet, that the undulatory hypothesis accounts for all the facts, we are called on to decide whether the existence of an undulating ether is thereby proved. *We cannot positively affirm that no other supposition will explain the facts.* Newton's corpuscular hypothesis is admitted to have broken down on interference; and there is, at the present day, no rival. Still, it is extremely desirable in all such hypotheses to find some collateral confirmation, some evidence aliunde, *of the supposed Ether* Some hypotheses consist of assumptions as to the minute structure and operations of bodies. From the nature of the case, these assumptions can never be proved by direct means. Their only merit is *their suitability to express the phenomena* . They are *representative fictions* .

Logic, by Alexander Bain, L.L.D., Part II, p. 133.

Ether—this hypothetical Proteus, one of the “representative fictions” of Modern Science, which, nevertheless, was so long accepted—is one of the lower “principles” of what we call Primordial Substance (Âkâsha, in Sanskrit), one of the dreams of old, which has now again become the dream of Modern Science. It is the greatest, as it is the boldest, of the surviving speculations of ancient philosophers. For the Occultists, however, both Ether and the Primordial Substance are realities. To put it plainly, Ether is the Astral Light, and the Primordial Substance is Âkâsha, the Upâdhi of Divine Thought.

In modern language, the latter would be better named Cosmic Ideation, Spirit; the former, Cosmic Substance, Matter. These, the Alpha and the Omega of Being, are but the two *facets* of the one Absolute Existence. The

latter was never addressed, or even mentioned, by any name in antiquity, except in allegory. In the oldest Âryan race, the Hindû, the worship of the intellectual classes at no time ever consisted in an adoration of marvellous form and art, however fervent, as with the Greeks; an adoration, which led later on to anthropomorphism. But while the Greek philosopher adored form, and the Hindû sage alone “perceived the true relation of earthly beauty and eternal truth”—the uneducated of every nation understood neither, at any time.

They do not understand it even now. The evolution of the God-idea proceeds apace with man's own intellectual evolution. So true is it that the noblest ideal to which the religious spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries*, before they could grasp the correct idea of the Ancients in relation to this most metaphysical subject. Otherwise—outside such Initiation—for every thinker there will be a “thus far shalt thou go and no farther” mapped out by his intellectual capacity, as clearly and as unmistakably as there is one for the progress of any nation or race in its cycle by the law of Karma. Outside of Initiation, the ideals of contemporary religious thought must always have their wings clipped, and remain unable to soar higher; for idealistic, as well as realistic, thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of each are but the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern Western metaphysics have fallen far short of the truth. Much of current Agnostic speculation on the existence of the “First Cause” is little better than veiled Materialism—the terminology alone being different. Even so great a thinker as Mr. Herbert Spencer speaks of the “Unknowable” occasionally in terms that demonstrate the lethal influence of materialistic thought, which, like the deadly Sirocco, has withered and blighted all current ontological speculation.

For instance, when he terms the “First Cause” the “Unknowable,” a “power *manifesting* through phenomena,” and “an infinite eternal *energy*,” it is clear that he has grasped solely the *physical* aspect of the Mystery

of Being—the Energies of Cosmic Substance only. The coeternal aspect of the One Reality, Cosmic Ideation, is absolutely omitted from consideration, and as to its Noumenon, it seems non-existent in the mind of the great thinker. Without doubt, this one-sided mode of dealing with the problem is due largely to the pernicious Western practice of subordinating Consciousness to Matter, or regarding it as a “bye-product” of molecular motion.

From the early ages of the Fourth Race, when Spirit alone was worshipped and the Mystery was made manifest, down to the last palmy days of Grecian art, at the dawn of Christianity, the Hellenes alone had dared publicly to raise an altar to the “Unknown God.” Whatever St. Paul may have had in his profound mind, when declaring to the Athenians that this “Unknown,” which they ignorantly worshipped, was the true God announced by himself—that Deity *was not* “Jehovah,” nor was he “the maker of the world and all things.” For it is not the “God of Israel” but the “Unknown” of the ancient and modern Pantheist that “dwelleth not in temples *made with hands* .” [480](#)

Divine Thought cannot be defined, nor can its meaning be explained, except by the numberless manifestations of Cosmic Substance, in which the former is *sensed* spiritually by those who can do so. To say this, after having defined it as the Unknown Deity, abstract, impersonal, sexless, which must be placed at the root of every Cosmogony and its subsequent evolution, is equivalent to saying nothing at all. It is like attempting a transcendental equation of conditions, having in hand for deducing the true value of its terms only a number of *unknown* quantities. Its place is found in the old primitive symbolic charts, in which, as already shown, it is represented by a boundless darkness, on the ground of which appears the first central point in white—thus symbolizing coëval and coëternal Spirit-Matter making its appearance in the phenomenal world, before its first differentiation. When “the One becomes Two,” it may then be referred to as Spirit *and* Matter. To “Spirit” is referable every manifestation of Consciousness, reflective or direct, and of “unconscious purposiveness”—to adopt a modern expression used in Western *philosophy* , so-called—as evidenced in the Vital Principle, and Nature's submission to the majestic sequence of immutable Law. “Matter” must be regarded as objectivity in its purest abstraction, the self-existing basis, whose septenary manvantaric

differentiations constitute the objective reality underlying the phenomena of each phase of conscious existence. During the period of Universal Pralaya, Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity.

Manvantaric impulse commences with the reawakening of Cosmic Ideation, the Universal Mind, concurrently with, and parallel to, the primary emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated pralayaic state. Then, Absolute Wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy, Fohat. Thrilling through the bosom of inert Substance, Fohat impels it to activity, and guides its primary differentiations on all the seven planes of Cosmic Consciousness. There are thus Seven Protyles—as they are now called, whereas Âryan antiquity named them the Seven Prakritis, or Natures—serving, severally, as the *relatively* homogeneous bases, which in the course of the increasing heterogeneity, in the evolution of the Universe, differentiate into the marvellous complexity presented by phenomena on the planes of perception. The term “relatively” is used designedly, because the very existence of such a process, resulting in the primary segregations of undifferentiated Cosmic Substance into its septenary bases of evolution, compels us to regard the Protyle of each plane as only a *mediate* phase assumed by Substance in its passage from abstract, into full objectivity. The term Protyle is due to Mr. Crookes, the eminent Chemist, who has given that name to *pre-matter*, if one may so call primordial and purely homogeneous substance, suspected, if not actually yet found, by Science in the ultimate composition of the atom. But the incipient segregation of primordial matter into atoms and molecules takes its rise subsequent to the evolution of our Seven Protyles. It is the last of these that Mr. Crookes is in search of, having recently detected the possibility of its existence on our plane.

Cosmic Ideation is said to be non-existent during pralayaic periods, for the simple reason that there is no one, and nothing, to perceive its effects. There can be no manifestation of consciousness, semi-consciousness, or even “unconscious purposiveness,” except through a vehicle of Matter;

that is to say, on this our plane, wherein human consciousness, *in its normal state*, cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation, or fabric, that Spirit wells up in a stream of individual or sub-conscious subjectivity. And as Matter existing apart from perception is a mere abstraction, both of these aspects of the Absolute—Cosmic Substance and Cosmic Ideation—are mutually interdependent. In strict accuracy, to avoid confusion and misconception, the term “Matter” ought to be applied to the aggregate of objects of possible perception, and the term “Substance” to Noumena; for inasmuch as the phenomena of *our* plane are the creations of the perceiving Ego—the modifications of its own subjectivity—all the “states of matter representing the aggregate of perceived objects” can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the coöperation of Subject and Object results in the sense-object, or phenomenon.

But this does not necessarily lead to the conclusion that it is the same on all other planes; that the coöperation of the two, on the planes of their septenary differentiation, results in a septenary aggregate of phenomena which are likewise non-existent per se, though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the stand-point of a Physicist, though unreal illusions of sense from that of the Metaphysician. It would be an error to say, or even conceive, such a thing. From the stand-point of the highest metaphysics, the whole Universe, Gods included, is an Illusion (Mâyâ). But the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to dogmatize about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in *its* mode of consciousness. Cosmic Ideation focussed in a Principle, or Upâdhi (Basis), results as the consciousness of the individual Ego. Its manifestation varies with the degree of the Upâdhi. For instance, through that known as Manas, it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of Buddhi—resting on the experience of Manas as its Basis—as a stream of Spiritual Intuition.

The pure Object apart from consciousness is unknown to us, while living on the plane of our three-dimensional world, for we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, so long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego from the thralldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of “things in themselves,” or Substance.

That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the All, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvânic State—negation, again, only *from our plane*—not until then, is scaled that peak of Omniscience, the Knowledge of Things-in-themselves, and the solution of the yet more awful riddle approached, before which even the highest Dhyân Chohan must bow in silence and ignorance—the Unspeakable Mystery of that which is called by the Vedântins, Parabrahman.

Therefore, such being the case, all those who have sought to give a name to the Incognizable Principle have simply degraded it. Even to speak of Cosmic Ideation—save in its *phenomenal* aspect—is like trying to bottle up primordial Chaos, or to put a printed label on Eternity.

What, then, is the “Primordial Substance,” that mysterious object of which Alchemy was ever talking, and which was the subject of philosophical speculation in every age? What can it be finally, even in its *phenomenal* pre-differentiation? Even *that* is the All of manifested Nature and—*nothing* to our senses. It is mentioned under various names in every cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding Proteus in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which, in our illusion and ignorance, we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. In short, it is the Upâdhi, or Vehicle, of every possible phenomenon, whether physical, mental, or psychic. In the opening sentences of Genesis, and in the Chaldean Cosmogony; in the Purânas of India, and in the Book of the

Dead of Egypt; everywhere it opens the cycle of manifestation. It is termed Chaos, and the Face of the Waters, incubated by the Spirit, proceeding from the Unknown, whatever that Spirit's name may be.

The authors of the Sacred Scriptures in India go deeper into the origin of the evolution of things than does Thales or Job, for they say: From Intelligence [called Mahat, in the Purânas], associated with Ignorance [Îshvara, as a *personal* deity], *attended by its projective power*, in which the quality of dulness [tamas, insensibility] predominates, proceeds Ether—from ether, air; from air, heat; from heat, water; and from water, earth with everything on it.

“From This, from this same Self, was the Ether produced,” says the Veda. [481](#)

It thus becomes evident that it is not *this* Ether—sprung at the fourth remove from an *emanation* of “Intelligence, associated with Ignorance”—which is the high Principle, the *deific* Entity worshipped by the Greeks and Latins under the name of “Pater, Omnipotens Æther,” and “Magnus Æther,” in its collective aggregate. The septenary gradation, and the innumerable sub-divisions and differences, made by the Ancients between the powers of Ether collectively—from its outward fringe of effects, with which our Science is so familiar, up to the “Imponderable Substance,” once admitted as the “Ether of Space,” but now about to be rejected—have been ever a vexing riddle for every branch of knowledge. The Mythologists and Symbologists of our day, confused by this incomprehensible glorification on the one hand, and degradation on the other, of the same deified Entity and in the same religious systems, are often driven to the most ludicrous mistakes. The Church, firm as a rock in each and all of her early errors of interpretation, has made of Ether the abode of her Satanic legions. The whole Hierarchy of the “Fallen” Angels is there; Cosmocratores, the “World Bearers,” according to Bossuet; Mundi Tenentes, the “World Holders,” as Tertullian calls them; Mundi Domini, “World Dominations,” or rather Dominators; the Curbati, or “Curved,” etc.; thus making of the stars and celestial orbs in their courses—Devils!

For it is thus that the Church has interpreted the verse: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.” [482](#) Further, St. Paul mentions the spiritual malices (“wickedness,” in English texts), in the Air—*spiritualia nequitiaë cœlestibus*—the Latin texts giving various names to these “malices,” the innocent “Elementals.” But the Church is right this time, though wrong in calling them all Devils. The Astral Light, or lower Ether, *is* full of conscious, semi-conscious and unconscious entities; only the church has less *power* over them than over invisible microbes or mosquitoes.

The difference made between the seven states of Ether—itsself one of the Seven Cosmic Principles, whereas the Æther of the ancients is Universal Fire—may be seen in the injunctions by Zoroaster and Psellus, respectively. The former said: “Consult it only when it is without form or figure”—*absque formâ et figurâ*—which means, without flames or burning coals. “When it has a form, *heed it not*”; teaches Psellus, “but when it is formless, obey it, for it is then *sacred fire*, and all it will reveal thee shall be true.” [483](#) This proves that Ether, itself an aspect of Âkâsha, has in its turn several aspects or “principles.”

All the ancient nations deified Æther in its imponderable aspect and potency. Virgil calls Jupiter, Pater Omnipotens Æther, and the “Great Æther.” [484](#) The Hindûs have also placed it among their deities, under the name of Âkâsha, the synthesis of Ether. And the author of the Homœomerian System of philosophy, Anaxagoras of Clazomenæ, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless Æther, where they were generated, whence they evolved, and whither they returned—an Occult teaching.

It thus becomes clear that it is from Æther, in its highest synthetic aspect, once anthropomorphized, that sprang the first idea of a personal Creative Deity. With the philosophical Hindûs the Elements are *tâmasa*, i.e., “unenlightened by *intellect*, which they obscure.”

We have now to exhaust the question of the mystical meaning of Primordial Chaos and of the Root-Principle, and show how they were

connected in the ancient philosophies with Âkâsha, incorrectly translated Ether, and also with Mâyâ, Illusion, of which Îshvara is the male aspect. We shall speak further on of the Intelligent Principle, or rather of the invisible immaterial properties, in the visible and material elements, that “sprang from the Primordial Chaos.”

For “what is the primordial Chaos but Æther?”—it is asked, in Isis Unveiled. Not the *modern* Ether; not such as is recognized now, but such as *was* known to the ancient philosophers long before the time of Moses—Æther, with all its mysterious and occult properties, containing in itself the germs of universal creation. The Upper Æther, or Âkâsha, is the Celestial Virgin and Mother of every existing form and being, from whose bosom, as soon as “incubated” by the Divine Spirit, are called into existence Matter and Life, Force and Action. Æther is the Aditi of the Hindûs, and it is Âkâsha. Electricity, magnetism, heat, light, and chemical action are so little understood even now, that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Æther; or whence its mysterious origin? Who, we mean, that denies the Spirit that works in it, and evolves out of it all visible forms?

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge among the Ancients of those sciences, which have, in our days, allied themselves in support of the doctrine of evolution; and that further research may demonstrate that these Ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now.

With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; whereas our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular*, if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic ... account clashes with the definite exegesis of “Exact Science.”

If we turn to the Ordinances of Manu, we find the prototype of all these ideas. Mostly lost, to the Western world, in their original form, disfigured by later interpolations and additions, they have, nevertheless, preserved quite enough of their ancient spirit to show its character.

“Removing the darkness, the Self-existent Lord [Vishnu, Nârâyana, etc.] became manifest; and, wishing to produce beings from his Essence, created, in the beginning, water alone. In that he cast seed. That became a Golden Egg.”

Whence this Self-existent Lord? It is called This, and is spoken of as “Darkness, imperceptible, without definite qualities, undiscoverable, unknowable, as if wholly in sleep.” Having dwelt in that Egg for a whole Divine Year, he “who is called in the world Brahmâ,” splits that Egg in two, and from the upper portion he forms the heaven, from the lower the earth, and from the middle the sky and “the perpetual place of waters.”
[486](#)

Directly following these verses, however, there is something more important for us, as it entirely corroborates our Esoteric teachings. From verse 14 to 36, evolution is given in the order described in the Esoteric Philosophy. This cannot be easily gainsaid. Even Medhâtithi, the son of Virasvâmin, and the author of the Commentary, the Manubhâsya, whose date, according to the western Orientalists, is 1,000 a.d., helps us with his remarks to the elucidation of the truth. He shows himself either unwilling to give out more, because he knew what had to be kept from the profane, or else he was really puzzled. Still, what he does give out makes the septenary principle in man and Nature plain enough.

Let us begin with Chapter I of the Ordinances, or “Laws,” after the Self-existent Lord, the Unmanifesting Logos of the Unknown “Darkness,” becomes manifested in the Golden Egg. It is from this Egg, from 11. “That which is the undiscrete [undifferentiated] Cause, eternal, which *is* and *is not*, from It issued that Male who is called in the world Brahmâ.”

Here, as in all genuine philosophical systems, we find even the “Egg,” or the Circle, or Zero, Boundless Infinity, referred to as “It,” [487](#) and Brahmâ, the first Unit only, referred to as the “Male” God, i.e., the fructifying Principle. It is [circle split by vertical line], or 10 (ten), the

Decad. On the plane of the Septenary, or *our* World, only, it is called Brahmâ. On that of the Unified Decad, in the realm of Reality, this male Brahmâ is an Illusion.

14. “From Self (Âtmanah) he created Mind, *which is and is not* ; and from Mind, Ego-ism [Self-Consciousness] (a), the ruler (b), the Lord.”

(a) The Mind is Manas. Medhâtithi, the commentator, justly observes here that it is the reverse of this, and shows already interpolation and rearranging; for it is Manas that springs from Ahamkâra or (Universal) Self-Consciousness, as Manas in the microcosm springs from Mahat, or Mahâ-Buddhi (Buddhi, in man). For Manas is dual. As shown and translated by Colebrooke, “Mind, *servicing both for sense and action* , is an organ by affinity, being cognate with the rest”; [488](#) “the rest” here meaning that Manas, our Fifth Principle (the *fifth* , because the body was named the *first* , which is the reverse of the true philosophical order), is in affinity both with Âtmâ-Buddhi and with the lower Four Principles. Hence, our teaching: namely, that Manas follows Âtmâ-Buddhi to Devachan, and that the Lower Manas, that is to say, the dregs or residue of Manas, remains with Kâma Rûpa, in Limbus, or Kâma Loka, the abode of the “Shells.”

(b) Medhâtithi translates this as “the one conscious of the I,” or Ego, not “the ruler,” as do the Orientalists. Thus also they translate the following shloka: 16. “He also, having made the subtile parts of those six [the great Self and the five organs of sense], of unmeasured brightness, to enter into the elements of self (âtmamâtrâsu), created all beings.”

When, according to Medhâtithi, it ought to read mâtrâbhih instead of âtmamâtrâsu, and thus would read: “He having pervaded the subtile parts of those six, of unmeasured brightness, by elements of self, created all beings.”

The latter reading must be the correct one, since He, the Self, is what we call Âtmâ, and thus constitutes the seventh principle, the synthesis of the “six.” Such is also the opinion of the editor of the Mânava Dharma Shâstra, who seems to have intuitionally entered far deeper into the spirit of the philosophy than has the translator, the late Dr. Burnell; for he hesitates little between the text of Kullûka Bhatta and the commentary of

Medhâtithi. Rejecting the tanmâtra, or subtile elements, and the âtmamâtra of Kullûka Bhatta, he says, applying the principles to the Cosmic Self: “The six appear rather to be the manas plus the five principles of ether, air, fire, water, earth; ‘having united five portions of those six with the spiritual element [the *seventh*] he (thus) created all existing things;’ ... âtmamâtra is therefore the spiritual atom as opposed to the elementary, not reflexive ‘elements of himself’.”

Thus he corrects the translation of verse 17: “As the subtile elements of bodily forms of this One depend on these six, so the wise call his form Sharîra.”

And he adds that “elements” mean here portions, or parts (or principles), which reading is borne out by verse 19, which says: “This non-eternal (Universe) arises then from the Eternal, by means of the subtile elements of forms of *those seven* very glorious Principles (Purusha).”

Commenting upon which emendation of Medhâtithi, the editor remarks: “the five elements *plus* mind [Manas] and self-consciousness [Ahamkâra] [489](#) are probably meant; ‘subtile elements,’ as before [meaning] ‘fine portions of form’ [or principles].” Verse 20 shows this, when saying of these five elements, or “fine portions of form” (Rûpa *plus* Manas and Self-Consciousness) that they constitute the “Seven Purusha,” or Principles, called in the Purânas the “Seven Prakritis.”

Moreover, these “five elements,” or “five portions,” are spoken of in verse 27 as “those which are called the atomic destructible portions,” and which are, therefore, “distinct from the atoms of the Nyâya.”

This creative Brahmâ, issuing from the Mundane or Golden Egg, unites in himself both the male and female principles. He is, in short, the same as all the creative Protologoi. Of Brahmâ, however, it could not be said, as of Dionysos, “πρωτόγονον διφυῆ τρίγονον βακχεῖον Ἄνακτα Ἄγριον ἀρρητὸν κρύφιον δικέρωτα δίμορφον”—a lunar Jehovah, Bacchus truly, with David dancing nude before his *symbol* in the ark—because no licentious Dionysia were ever established in his name and honour. All such public worship was exoteric, and the great universal symbols were distorted universally, as those of Krishna are now by the Vallabâchâryas of Bombay, the followers of the “infant” God. But are these popular Gods the *true* Deity? Are *they*

the apex and synthesis of the sevenfold creation, man included? Impossible! Each and all are one of the rungs of that septenary ladder of Divine Consciousness, Pagan as Christian. Ain Suph is said to manifest through the Seven Letters of the Name of Jehovah who, having usurped the place of the Unknown Limitless, was given by his devotees his Seven Angels of the Presence—his Seven Principles. But, indeed, they are mentioned in almost every school. In the pure Sâmkhya philosophy Mahat, Ahamkâra and the five Tanmâtras are called the Seven Prakritis, or Natures, and are counted from Mahâ-Buddhi, or Mahat, down to Earth. [490](#)

Nevertheless, however disfigured by Ezra for Rabbinical purposes is the original Elohist version, however repulsive at times is even the *esoteric* meaning in the Hebrew scrolls, far more so indeed than its outward veil or cloaking may be—once the Jehovistic portions are eliminated, the Mosaic Books are found full of purely Occult and priceless knowledge, especially in the first six chapters.

Read by the aid of the Kabbalah, one finds a matchless temple of Occult truths, a well of deeply concealed beauty, hidden under a structure, the *visible* architecture of which, notwithstanding its apparent symmetry, is unable to stand the criticism of cold reason, or to reveal the age of its hidden truth, for it belongs to all the ages. There is more Wisdom concealed under the exoteric *fables* of the Purânas and Bible than in all the exoteric *facts* and science in the literature of the world, and more Occult true Science, than there is of exact knowledge in all the academies. Or, in plainer and stronger language, there is as much esoteric wisdom in some portions of the exoteric Purânas and Pentateuch, as there is of nonsense and of designedly childish fancy, when read only in the dead-letter and murderous interpretations of the great dogmatic religions, and especially of their sects.

Let anyone read the first verses of Genesis and reflect upon them. There, “God” commands *another* “God,” *who does his bidding* —even in the *cautious* English Protestant authorized translation of King James I.

In the “beginning”—the Hebrew language having no word to express the idea of eternity [491](#)—“God” fashions the Heaven and the Earth; and the

latter is “without form and void,” while the former is in fact not Heaven, but the “Deep,” Chaos, with darkness upon its face. [492](#)

“And the Spirit of God moved upon the face of the Waters,” or the Great Deep of the Infinite Space. And this Spirit is Nârâyana, or Vishnu.

“And God said, Let there be a firmament....” And “God,” the second, obeyed and “*made* the firmament.” “And God said let there be light.” And “there was light.” Now the latter does not mean light at all, but, as in the Kabbalah, the androgyne Adam Kadmon, or Sephira (Spiritual Light), for they are one; or, according to the Chaldean Book of Numbers, the *secondary* Angels, the first being the Elohim, who are the aggregate of that “fashioning” *God*. For to whom are those words of command addressed? And who is it who commands? That which commands is the Eternal Law, and he who obeys, the Elohim, the known quantity acting in and with x , or the coefficient of the unknown quantity, the Forces of the One Force. All this is Occultism, and is found in the archaic Stanzas. It is perfectly immaterial whether we call these “Forces” the Dhyân Chohans, or the Auphanim as Ezekiel does.

“The one Universal Light, which to man is Darkness, is ever existent,” says the Chaldean Book of Numbers. From it proceeds periodically the Energy, which is reflected in the Deep, or Chaos, the store-house of future Worlds, and, once awakened, stirs up and fructifies the latent Forces, which are the ever present eternal potentialities in it. Then awake anew the Brahmâs and Buddhas—the co-eternal Forces—and a new Universe springs into being.

In the Sepher Yetzirah, the Kabbalistic Book of Creation, the author has evidently repeated the words of Manu. In it, the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit. [493](#) “One is the Spirit of the living God, blessed be Its name, which liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit.” [494](#) And this is the Kabbalistic abstract Trinity, so unceremoniously anthropomorphized by the Christian Fathers. From this triple One emanated the whole Kosmos. First from One emanated number Two, or Air (the Father), the creative Element; and then number Three, Water (the Mother), proceeded from Air; Ether or Fire

completes the Mystic Four, the Arbo-al. [495](#) When the Concealed of the Concealed wanted to reveal Himself, he first made a Point [the Primordial Point, or the first Sephira, Air, or Holy Ghost,] shaped into a sacred Form, [the Ten Sephiroth, or the Heavenly Man,] and covered it with a rich and splendid Garment, *that is the World* . [496](#)

“He maketh the Wind His messengers, flaming Fire His servants”; [497](#) says the Yetzirah, showing the cosmical character of the later euhemerized Elements, and that Spirit permeates every atom in Kosmos.

Paul calls the invisible Cosmic Beings the “Elements.” But now the Elements are degraded into, and limited to, atoms of which nothing is known so far, and which are only “children of necessity,” as is Ether also. As we said in *Isis Unveiled*: The poor primordial Elements have long been exiled, and our ambitious Physicists run races, to determine who shall add one more to the fledgling brood of the sixty and odd elementary substances.

Meanwhile there rages a war in modern Chemistry about terms. We are denied the right to call these substances “chemical elements,” for these are not “primordial principles of self-existing essences, out of which the universe was fashioned,” according to Plato. Such ideas associated with the word “element” were good enough for the old Greek Philosophy, but Modern Science rejects them; for, as Mr. William Crookes says: “they are unfortunate terms,” and experimental Science will have “nothing to do with any kind of essences except those which it can see, smell, or taste. It leaves others to the metaphysicians....” We must feel grateful even for so much!

This “Primordial Substance” is called by some Chaos. Plato and the Pythagoreans named it the Soul of the World, after it had been impregnated by the Spirit of that which broods over the Primeval Waters, or Chaos. It is by being reflected in it, say the Kabalists, that the brooding Principle “created” the phantasmagoria of a visible, manifested Universe. Chaos before, Ether after this “reflection,” it is still the Deity that pervades Space and all things. It is the invisible, imponderable Spirit of things, and the invisible, but only too tangible, fluid that radiates from the fingers of the healthy magnetizer, for it is Vital Electricity—Life itself.

Called in derision, by the Marquis de Mirville, the “Nebulous Almighty,” it is to this day termed by the Theurgists and Occultists the “Living Fire”; and there is not a Hindû who practises at dawn a certain kind of meditation but knows its effects. It is the “Spirit of Light” and Magnes. As truly expressed by an opponent, Magus and Magnes are two branches growing from the same trunk and shooting forth the same resultants. And in this appellation of “Living Fire” we may also discover the meaning of the puzzling sentence in the Zend Avesta: there is “a Fire that gives knowledge of the future, science and amiable speech”; that is to say, which develops an extraordinary eloquence in the sibyl, the sensitive, and even some orators. Writing upon this subject, in *Isis Unveiled*, we said: The Chaos of the ancients, the Zoroastrian Sacred Fire, or the Atash-Behram of the Parsîs; the Hermes-fire, the Elmes-fire of the ancient Germans; the Lightning of Cybele; the Burning Torch of Apollo; the Flame on the altar of Pan; the Inextinguishable Fire in the temple on the Acropolis, and in that of Vesta; the Fire-flame of Pluto's helm; the brilliant Sparks on the caps of the Dioscuri, on the Gorgon's head, the helm of Pallas, and the staff of Mercury; the Egyptian Ptah-Ra; the Grecian Zeus Cataibates (the Descending) of Pausanias; the Pentecostal Fire-tongues; the Burning Bush of Moses; the Pillar of Fire of Exodus, and the Burning Lamp of Abram; the Eternal Fire of the “bottomless pit”; the Delphic oracular vapours; the Sidereal Light of the Rosicrucians; the Âkâsha of the Hindû Adepts; the Astral Light of Éliphas Lévi; the Nerve-Aura and the Fluid of the Magnetists; the Od of Reichenbach; the Psychod and Ectenic Force of Thury; the “Psychic Force” of Sergeant Cox, and the atmospheric magnetism of some Naturalists; galvanism; and finally, electricity—all these are but various names for many different manifestations or effects of the same mysterious, all-pervading Cause, the Greek Archæus.

We now add—it is all this and much more.

This “Fire” is spoken of in all the Hindû Sacred Books, as also in the Kabalistic works. The Zohar explains it as the “White Hidden Fire, in the Risha Havurah,” the White Head, whose Will causes the fiery fluid to flow in 370 currents in every direction of the Universe. It is identical with the “Serpent that runs with 370 leaps” of the Siphrah Dtzenioutha, the Serpent, which, when the “Perfect Man,” the Metatron, *is raised*, that is to say,

when the *Divine* Man indwells in the *animal* man, becomes *three* Spirits, or Âtmâ-Buddhi-Manas, in our Theosophical phraseology.

Spirit, then, or Cosmic Ideation, and Cosmic Substance—one of whose “principles” is Ether—are *one* , and include the Elements, in the sense St. Paul attaches to them. These Elements are the veiled Synthesis standing for Dhyân Chohans, Devas, Sephiroth, Amshaspendis, Archangels, etc. The Ether of Science—the Ilus of Berosus, or the Protyle of Chemistry—constitutes, so to speak, the *rude* material, relatively, out of which the above-named Builders, following the plan traced out for them eternally in the Divine Thought, fashion the Systems in the Kosmos. They are “myths,” we are told. No more so than Ether and the Atoms, we answer. The two latter are absolute necessities of Physical Science, and the Builders are as absolute a necessity of Metaphysics. We are twitted with the objection: You never saw them. And we ask the Materialists: Have you ever seen Ether, or your Atoms, or, again, your Force? Moreover, one of the greatest Western Evolutionists of our modern day, co-“discoverer” with Darwin, Mr. A. R. Wallace, when discussing the inadequacy of Natural Selection alone accounting for the physical form of Man, admits the guiding action of “higher intelligences” as a “ *necessary* part of the great laws which govern the material Universe.” [498](#)

These “higher intelligences” are the Dhyân Chohans of the Occultists.

Indeed, there are few myths in any religious system worthy of the name, but have a historical as well as a scientific foundation. “Myths,” justly observes Pococke, “are now proved to be *fables* , just in proportion as *we misunderstand* them; *truths* , in proportion as *they were once understood* .”

The most distinct and the one prevailing idea, found in all ancient teaching, with reference to Cosmic Evolution and the first “creation” of our Globe with all its products, organic and *inorganic* —strange word for an Occultist to use!—is that the whole Kosmos has sprung from the Divine Thought. This Thought impregnates Matter, which is co-eternal with the One Reality; and all that lives and breathes evolves from the Emanations of the One Immutable, Parabrahman-Mûlaprakriti, the Eternal One-Root. The former of these, in its aspect of the Central Point turned inward, so to say, into regions quite inaccessible to human intellect, is Absolute

Abstraction; whereas, in its aspect as Mûlaprakriti, the Eternal Root of all, it gives one at least some hazy comprehension of the Mystery of Being.

Therefore, it was taught in the *inner* temples that this visible Universe of Spirit and Matter is but the concrete Image of the ideal Abstraction; it was built on the Model of the first Divine Idea. Thus our Universe existed from eternity in a latent state. The Soul animating this purely spiritual Universe is the Central Sun, the highest Deity Itself. It was not the One who built the concrete form of the idea, but the First-Begotten; and, as it was constructed on the geometrical figure of the dodecahedron, [499](#) the First-Begotten “was pleased to employ 12,000 years in its creation.” The latter number is expressed in the Tyrrhenian Cosmogony, [500](#) which shows man created in the sixth millennium. This agrees with the Egyptian theory of 6,000 “years,” [501](#) and with the Hebrew computation. But it is the exoteric form of it. The secret computation explains that the “12,000 and the 6,000 years” are Years of Brahmâ, one Day of Brahmâ being equal to 4,320,000,000 years. Sanchuniathon, in his Cosmogony, [502](#) declares that when the Wind (Spirit) became enamoured of its own principles (Chaos), an intimate union took place, which connection was called Pothos (ποθος), and from this sprang the seed of all. And the Chaos knew not its own production, for it was *senseless* ; but from its embrace with the Wind was generated Môt, or the Ilus (Mud). [503](#) From this proceeded the spores of creation and the generation of the Universe. [504](#)

Zeus-Zên (Æther), and Chthonia (Chaotic Earth) and Metis (Water), his wives; Osiris—also representing Æther, the first emanation of the Supreme Deity, Amun, the primeval source of Light—and Isis-Latona, the Goddess Earth and Water again; Mithras, [505](#) the rock-born God, the symbol of the male Mundane Fire, or the personified Primordial Light, and Mithra, the Fire-Goddess, at once his mother and his wife—the pure element of Fire, the active or male principle, regarded as light and heat, in conjunction with Earth and Water, or matter, the female, or passive, element of cosmical generation—Mithras who is the son of Bordj, the Persian mundane mountain, [506](#) from which he flashed out as a radiant ray of light; Brahmâ, the Fire-God, and his prolific consort; and the Hindû Agni, the refulgent Deity from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honour certain Brâhmans to this day maintain a perpetual fire; Shiva, personated by Meru, the

mundane mountain of the Hindûs, the terrific Fire-God, who is said in the legend to have descended from heaven, like the Jewish Jehovah, “in a pillar of fire”; and a dozen other archaic double-sexed Deities—all loudly proclaim their hidden meaning. And what could be the dual meaning of these myths but the psycho-chemical principle of primordial creation; the First Evolution, in its triple manifestation of Spirit, Force and Matter; the divine *correlation*, at its starting point, allegorized as the marriage of Fire and Water, the products of electrifying Spirit—the union of the male active principle with the female passive element—which become the parents of their tellurian child, Cosmic Matter, the Prima Materia, whose Soul is Æther, and whose Shadow is the Astral Light! [507](#)

But the fragments of the cosmogonical systems that have reached us are now rejected as absurd fables. Nevertheless, Occult Science—which has survived even the Great Flood that submerged the Antediluvian Giants and with them their very memory, save the record preserved in the Secret Doctrine, the Bible and other Scriptures—still holds the Key to all the world problems.

Let us, then, apply this Key to the rare fragments of long-forgotten Cosmogonies, and by means of their scattered portions endeavour to reestablish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. No one can seriously study ancient philosophies without perceiving that the striking similitude of conception in all of them, in their exoteric form very frequently, and in their hidden spirit invariably, is the result of no mere coincidence, but of a concurrent design; and that, during the youth of mankind, there was but one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those early ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that that thought, born under whatever latitude, in the cold North or the burning South, in the East or West, was inspired by the same revelations, and that man was nurtured under the protecting shadow of the same Tree of Knowledge.

Section IV. Chaos: Theos: Kosmos.

These three are the containment of Space; or, as a learned Kabbalist has defined it: “Space, the all-containing uncontained, is the primary embodiment of simple Unity ... boundless extension.” [508](#) But, he asks again: “boundless extension of what?”—and makes the correct reply: “The Unknown Container of All, the *Unknown First Cause* .” This is a most correct definition and answer; most esoteric and true, from every aspect of Occult Teaching.

Space, which, in their ignorance and with their iconoclastic tendency to destroy every philosophic idea of old, the modern wiseacres have proclaimed “an abstract idea” and a “void,” is, in reality, the Container and the Body of the Universe in its Seven Principles. It is a Body of limitless extent, whose Principles, in Occult phraseology—each being in its turn a septenary—manifest in our phenomenal World only the grossest fabric of their *sub-divisions* . “No one has ever seen the Elements in their fulness,” the Doctrine teaches. We have to search for our Wisdom in the original expressions and synonyms of the primeval peoples. Even the Jews, the latest of these, show the same idea, in their Kabbalistic teachings, when they speak of the seven-headed Serpent of Space, called the “Great Sea.”

In the beginning, the Alhim created the Heavens and the Earth; the Six [Sephiroth].... They created Six, and on these all things are based. And these [Six] depend upon the *seven forms* of the Cranium up to the Dignity of all Dignities. [509](#)

Now Wind, Air and Spirit have ever been synonymous in every nation. Pneuma (Spirit) and Anemos (Wind), with the Greeks, Spiritus and Ventus, with the Latins, were convertible terms, even if dissociated from the original idea of the Breath of Life. In the “Forces” of Science we see but the *material effect* of the *spiritual effect* of one or other of the four primordial Elements, transmitted to us by the Fourth Race just as we shall transmit Æther, or rather its gross sub-division, in its fulness to the Sixth Root-Race.

Chaos was called *senseless* by the Ancients, because—Chaos and Space being synonymous—it represented and contained in itself all the Elements in their rudimentary, undifferentiated State. They made Æther, the fifth Element, the synthesis of the other four; for the Æther of the Greek philosophers was not its Dregs, although indeed they knew more than Science does now of these Dregs (Ether), which are rightly enough supposed to act as an agent for many Forces that manifest on Earth. Their Æther was the Âkâsha of the Hindûs; the Ether accepted in Physics is but one of its sub-divisions, on our plane, the Astral Light of the Kabalists with all its *evil* as well as its good effects.

Seeing that the Essence of Æther, or the Unseen Space, was considered divine, as being the supposed Veil of Deity, it was regarded as the Medium between this life and the next. The Ancients considered that when the directing active Intelligences—the Gods—retired from any portion of Æther in *our* Space, or the four realms which they superintend, then that particular region was left in the possession of *evil*, so called by reason of the absence from it of *good*.

The existence of Spirit in the common Mediator, the Ether, is denied by Materialism; while Theology makes of it a Personal God. But the Kabalist holds that both are wrong, saying that in Ether, the elements represent only Matter, the blind Cosmic Forces of Nature; while Spirit represents the Intelligence which directs them. The Âryan, Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those of Sanchuniathon and Berosus, are all based upon one irrefutable formula, viz., that Æther and Chaos, or, in the Platonic language, Mind and Matter, were the two primeval and eternal principles of the Universe, utterly independent of anything else. The former was the all-vivifying intellectual principle, while Chaos was a shapeless liquid principle, without “form or sense”; from the union of which two sprang into existence the Universe, or rather the Universal World, the first Androgynous Deity—Chaotic Matter becoming its Body, and Ether its Soul. According to the phraseology of a Fragment of Hermeias: “Chaos, from this union with Spirit, obtaining *sense*, shone with pleasure, and thus was produced Protogonos the (First-Born) Light.” [510](#) This is the universal Trinity, based on the metaphysical conceptions of the Ancients, who, reasoning by analogy, made of man,

who is a compound of Intellect and Matter, the Microcosm of the Macrocosm, or Great Universe. [511](#)

“Nature abhors Vacuum” said the Peripatetics, who though Materialists in their way, comprehended perhaps why Democritus, with his instructor Leucippus, taught that the first principles of all things contained in the Universe were Atoms and a Vacuum. The latter means simply *latent* Force or Deity, which, before its first manifestation—when it became Will, communicating the first impulse to these Atoms—was the great Nothingness, Ain Suph, or No-Thing; and, therefore, to every sense, a Void, or Chaos.

This Chaos, however, became the “Soul of the World,” according to Plato and the Pythagoreans. According to Hindû teaching, Deity, in the shape of Æther or Âkâsha, pervades all things. It was called, therefore, by the Theurgists the “Living Fire,” the “Spirit of Light,” and sometimes “Magnes.” According to Plato, the highest Deity itself built the Universe in the geometrical form of the dodecahedron, and its “First-Begotten” was born of Chaos and Primordial Light—the Central Sun. This First-Born, however, was only the aggregate of the Host of the Builders, the first Constructive Forces, who are called in ancient Cosmogonies, the Ancients, born of the Deep or Chaos, and the First Point. He is the Tetragrammaton, so-called, at the head of the Seven lower Sephiroth. This was also the belief of the Chaldeans. Philo, the Jew, speaking very flippantly of the first instructors of his ancestors, writes as follows: These Chaldeans were of opinion that the Kosmos, *among the things that exist* [?], is a single Point, either being itself God [Theos] or that in it is God, comprehending the Soul of all things. [512](#)

Chaos, Theos, Kosmos are but the three symbols of their synthesis—*Space*. One can never hope to solve the mystery of this Tetraktys, by holding to the dead-letter even of the old philosophies as now extant. But even in these, Chaos, Theos, Kosmos and Space are identified in all Eternity, as the One Unknown Space, the last word on which will never, perhaps, be known, before our Seventh Round. Nevertheless, the allegories and metaphysical symbols about the primeval and *perfect* Cube, are remarkable, even in the exoteric Purânas.

There, also, Brahmâ is Theos, evolving out of Chaos, or the Great Deep, the Waters, over which Spirit or Space—the Spirit moving over the face of the future boundless Kosmos—is silently hovering, in the first hour of reawakening. It is also Vishnu, sleeping on Ananta-Shesha, the great Serpent of Eternity, of which Western Theology, ignorant of the Kabbalah, the only key that opens the secrets of the Bible, has made—the Devil. It is the first Triangle or the Pythagorean Triad, the “God of the *three* Aspects,” before it is transformed, through the perfect quadrature of the Infinite Circle, into the “four-faced” Brahmâ. “Of him who is and yet is not, from Non-Being, the Eternal Cause, is born the Being, Purusha,” says Manu, the legislator.

In the Egyptian mythology, Kneph, the Eternal *Unrevealed* God, is represented by a snake-emblem of Eternity encircling a water urn, with its head hovering over the waters, which it incubates with its breath. In this case, the Serpent is the Agathodaimôn, the Good Spirit; in its opposite aspect, it is the Kakodaimôn, the Evil Spirit. In the Scandinavian Eddas, the honey-dew, the fruit of the Gods, and of the creative busy Yggdrasil bees, falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the creation of the Universe out of Water. This dew is the Astral Light in one of its combinations, and possesses creative as well as destructive properties. In the Chaldean legend of Berosus, Oannes or Dagon, the man-fish, instructing the people, shows the infant World created out of Water, and all beings originating from this Prima Materia. Moses teaches that only Earth and Water can bring into existence a Living Soul: and we read in the Scriptures that herbs could not grow until the Eternal caused it to *rain* upon Earth. In the Mexican Popol Vuh, man is created out of *mud* or clay (terre glaise), taken from under the Water. Brahmâ creates the great Muni, or first man, seated on his Lotus, only after having called spirits into being, who thus enjoyed over mortals a priority of existence; and he creates him out of Water, Air and Earth. Alchemists claim that the primordial or pre-adamic Earth, when reduced to its first substance, is in its *second* stage of transformation like clear Water, the first being the Alkahest proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it contains not only all the elements of his physical being, but even the

“breath of life” in a latent state, ready to be awakened. This it derives from the “incubation” of the “Spirit of God” upon the face of the Waters—Chaos. In fact, this substance is Chaos itself. From this it was that Paracelsus claimed to be able to make his Homunculi; and this is why Thales, the great natural philosopher, maintained that Water was the principle of all things in nature. [513](#)... Job says that dead *things* are formed from under the Waters, and the inhabitants thereof. [514](#) In the original text, instead of “dead *things*,” it is written dead Rephaim, Giants or mighty Primitive Men, from whom Evolution may one day trace our present race. [515](#)

“In the primordial state of the creation,” says Polier's *Mythologie des Indous*, “the rudimental Universe, submerged in Water, reposed in the bosom of Vishnu. Sprung from this Chaos and Darkness, Brahmâ, the Architect of the World, poised on a lotus-leaf, floated [moved] upon the waters, unable to discern anything but water and darkness.” Perceiving such a dismal state of things, Brahmâ soliloquizes in consternation: “Who am I? Whence came I?” Then he hears a voice: [516](#) “Direct your thoughts to Bhagavat.” Brahmâ, rising from his natatory position, seats himself upon the lotus, in an attitude of contemplation, and reflects upon the Eternal, who, pleased with this evidence of piety, disperses the primeval darkness and opens his understanding. “After this Brahmâ issues from the Universal Egg [Infinite Chaos] as Light, for his understanding is now opened, and he sets himself to work. He moves on the eternal Waters, with the Spirit of God within himself; and in his capacity of Mover of the Waters he is Vishnu, or Nârâyana.”

This is, of course, exoteric; yet, in its main idea, it is as identical as possible with the Egyptian Cosmogony, which, in its opening sentences, shows Athtor, [517](#) or Mother Night, representing Illimitable Darkness, as the Primeval Element which covered the Infinite Abyss, animated by Water and the Universal Spirit of the Eternal, dwelling alone in Chaos. Similarly in the Jewish Scriptures, the history of the creation opens with the Spirit of God and his creative Emanation—another Deity. [518](#)

The Zohar teaches that it is the Primordial Elements—the trinity of Fire, Air and Water—the Four Cardinal Points, and all the Forces of Nature, which form collectively the Voice of the Will, Memrab, or the Word, the

Logos of the Absolute Silent All. “The indivisible Point, limitless and unknowable,” spreads itself over space, and thus forms a Veil, the Mûlaprakriti of Parabrahman, which conceals this Absolute Point.

In the Cosmogonies of all the nations it is the Architects, synthesized by the Demiurge, in the Bible the Elohim, or Alhim, who fashion Kosmos out of Chaos, and who are the collective Theos, male-female, Spirit and Matter. “By a series (yom) of foundations (hasoth), the Alhim caused earth and heaven to be.” [519](#) In Genesis, it is first Alhim, then Jahva-Alhim, and finally Jehovah—after the separation of the sexes in the fourth chapter. It is noticeable that nowhere, except in the later, or rather the *last*, Cosmogonies of our Fifth Race does the ineffable and unutterable Name [520](#)—the symbol of the Unknown Deity, which was used only in the Mysteries—occur in connection with the “Creation” of the Universe. It is the Movers, the Runners, the Theoi (from θέειν to run), who do the work of formation, the Messengers of the Manvantaric Law, who have now become in Christianity simply the “Messengers” (Malachim). This seems to be also the case in Hindûism or early Brâhmanism. For in the Rig Veda, it is not Brahmâ who creates, but the Prajâpatis, the “Lords of Being,” who are also the Rishis; the term Rishi, according to Professor Mahadeo Kunte, being connected with the word to move, to lead on, applied to them in their terrestrial character, when, as Patriarchs, they lead their Hosts on the Seven Rivers.

Moreover, the very word “God,” in the singular, embracing all the Gods, or Theoi, came to the “superior” civilized nations from a strange source, one as entirely and preëminently phallic as the sincere outspokenness of the Indian Lingham. The attempt to derive God from the Anglo-Saxon synonym Good is an abandoned idea, for in no other language, from the Persian Khoda down to the Latin Deus, has an instance been found of the name for God being derived from the attribute of Goodness. To the Latin races it comes from the Âryan Dyaus (the Day); to the Slavonian, from the Greek Bacchus (Bagh-bog); and to the Saxon races directly from the Hebrew Yod, or Jod. The latter is ‘ the number-letter 10, male and female, and Yod is the phallic hook. Hence the Saxon Godh, the Germanic Gott, and the English God. This symbolic term may be said to represent the Creator of Physical Humanity, on the *terrestrial* plane; but surely it had

nothing to do with the Formation, or “Creation,” of either Spirit, Gods, or Kosmos?

Chaos-Theos-Kosmos, the Triple Deity, is *all in all*. Therefore, it is said to be male and female, good and evil, positive and negative; the whole series of contrasted qualities. When latent, in Pralaya, it is incognizable and becomes the Unknowable Deity. It can be known only in its active functions; hence as Matter-Force and *living* Spirit, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown Unity.

In its turn this Triple Unit is the producer of the Four Primary Elements, [521](#) which are known, in our visible terrestrial Nature, as the seven (so far the five) Elements, each divisible into forty-nine—seven times seven—sub-elements, with about seventy of which Chemistry is acquainted. Every Cosmical Element, such as Fire, Air, Water, Earth, partaking of the qualities and defects of its Primaries, is in its nature Good and Evil, Force or Spirit, and Matter, etc.; and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction. They are ever forming Matter, under the never-ceasing impulse of the One Element, the Incognizable, represented in the world of phenomena by Æther. They are “the immortal Gods who give birth and life to all.”

In The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol, in treating of the structure of the Universe, it is said: R. Yehudah began, it is written: “Elohim said: Let there be a firmament in the midst of the waters.” Come, see! At the time that the Holy ... created the World, He created 7 heavens Above. He created 7 earths Below, 7 seas, 7 days, 7 rivers, 7 weeks, 7 years, 7 times, and 7,000 years that the World has been. The Holy *is in the seventh* of all. [522](#)

This, besides showing a strange identity with the Cosmogony of the Purânas, [523](#) corroborates all our teachings with regard to number seven, as briefly given in Esoteric Buddhism.

The Hindûs have an endless series of allegories to express this idea. In the Primordial Chaos, before it became developed into the Sapta Samudra, or Seven Oceans—emblematical of the Seven Gunas, or conditioned Qualities, composed of Trigunas (Sattva, Rajas and Tamas)—lie latent

both Amrita, or Immortality, and Visha, or Poison, Death, Evil. This is to be found in the allegorical Churning of the Ocean by the Gods. Amrita is beyond any Guna, for it is *unconditioned*, per se; but when once fallen into phenomenal creation, it became mixed with Evil, Chaos, with latent Theos in it, before Kosmos was evolved. Hence we find Vishnu, the personification of Eternal Law, periodically calling forth Kosmos into activity, or, in allegorical phraseology, churning out of the Primitive Ocean, or Boundless Chaos, the Amrita of Eternity, reserved only for the Gods and Devas; and in the task he has to employ Nâgas and Asuras, or Demons in exoteric Hindûism. The whole allegory is highly philosophical, and indeed we find it repeated in every ancient system of philosophy. Thus we find it in Plato, who having fully embraced the ideas which Pythagoras had brought from India, compiled and published them in a form more intelligible than the original mysterious numerals of the Samian Sage. Thus the Kosmos is the “Son” with Plato, having for his Father and Mother Divine Thought and Matter. [524](#)

“The Egyptians,” says Dunlap, “distinguish between an older and younger Horus; the former the *brother* of Osiris, the latter the *son* of Osiris and Isis.” [525](#) The first is the Idea of the World remaining in the Demiurgic Mind, “born in Darkness before the Creation of the World.” The second Horus is this Idea going forth from the Logos, becoming clothed with Matter, and assuming an actual existence. [526](#)

The Chaldean Oracles speak of the “Mundane God, eternal, boundless, young and old, of winding form.” [527](#) This “winding form” is a figure to express the vibratory motion of the Astral Light, with which the ancient priests were perfectly well acquainted, though the name “Astral Light” was invented by the Martinists.

Cosmolatry has the finger of scorn pointed at its superstitions by Modern Science. Science, however, before laughing at it, ought, as advised by a French savant, “to entirely remodel its own system of cosmopneumatological education.” *Satis eloquentiæ, sapientiæ parum!* Cosmolatry, like Pantheism, in its ultimate expression, may be made to express itself in the same words in which the Purâna describes Vishnu: He is only the *ideal cause* of the *potencies* to be created in the work of creation; and from him proceed the potencies to be created, after they have

become the real cause. *Save that one ideal cause* , there is no other to which the world can be referred.... *Through the potency of that cause* , every created thing comes by its proper nature. [528](#)

Section V. On the Hidden Deity, Its Symbols and Glyphs.

The Logos, or Creative Deity, the “Word made Flesh,” of every religion, has to be traced to its ultimate source and essence. In India, it is a Proteus of 1,008 divine names and aspects in each of its *personal* transformations, from Brahmâ-Purusha, through the Seven *Divine* Rishis and Ten *Semi-divine* Prajâpatis (also Rishis), down to the *Divine-human* Avatâras. The same puzzling problem of the “One in Many,” and the Multitude in One, is found in other Pantheons; in the Egyptian, the Greek and the Chaldeo-Judaic, the latter having made confusion still more confused by presenting its Gods as euhemerizations, in the shapes of Patriarchs. And these Patriarchs are now accepted by those who reject Romulus as a myth, and are represented as living and *historical* Entities. Verbum satis sapienti!

In the Zohar, Ain Suph is also the One, the Infinite Unity. This was known to the very few learned Fathers of the Church, who were aware that Jehovah was no “highest” God, but a *third-rate* Potency. But while complaining bitterly of the Gnostics, and saying: “our Heretics hold ... that Propatôr is known but to the Only-begotten Son [529](#) [who is Brahmâ], that is to the Mind [Nous],” Irenæus failed to mention that the Jews did the same in their real *secret* books. Valentinus, “the profoundest doctor of the Gnosis,” held that “there was a perfect Aiôn who existed before Bythos [the first Father of unfathomable nature, which is the Second Logos], called Propatôr.” It is this Aiôn who springs as a Ray from Ain Suph, which *does not create* , and Aiôn who creates, or *through* whom, rather, everything is created, or evolves. For, as the Basilidians taught, “there was a Supreme God, Abrasax, by whom was created Mind [Mahat, in Sanskrit; Nous, in Greek]. From Mind proceeded the Word, Logos; from the Word, Providence [Divine Light, rather]; then from it Virtue and Wisdom in Principalities, Powers, Angels, etc.” By these Angels the 365 Æons were created. “Amongst the lowest, indeed, and those who made this world, he

[Basilides] sets last of all the God of the Jews, whom he denies to be God [and very rightly], affirming he is one of the Angels.”

Here, then, we find the same system as in the Purânas, wherein the Incomprehensible drops a Seed, which becomes the Golden Egg, from which Brahmâ is produced. Brahmâ produces Mahat, etc. True Esoteric Philosophy, however, speaks neither of “creation,” nor of “evolution,” in the sense in which the exoteric religions do. All these personified Powers are not evolutions from one another, but so many aspects of the one and sole manifestation of the Absolute All.

The same system as that of the Gnostic Emanations prevails in the Sephirothic aspects of Ain Suph, and, as these aspects are in Space and Time, a certain order is maintained in their successive appearances. Therefore, it becomes impossible not to take notice of the great changes that the Zohar has undergone under the handling of generations of Christian Mystics. For, even in the metaphysics of the Talmud, the Lower Face or Lesser Countenance, or Microprosopus, could never be placed on the same plane of abstract ideals as the Higher, or Greater Countenance, Macroprosopus. The latter is, in the Chaldean Kabbalah, a pure abstraction, the Word or Logos, or Dabar in Hebrew; which Word, though it becomes in fact a plural number, or Words, D(a)B(a)R(i)M, when it reflects itself, or falls into the aspect of a Host of Angels, or Sephiroth—the “Number”—is still collectively One, and on the ideal plane a nought, [circle], “Nothing.” *It is without form or being, “with no likeness with anything else.”* [530](#) And even Philo calls the Creator, the Logos who stands next God, the “Second God,” when he speaks of “the Second God, who is his [the Highest God's] Wisdom.” [531](#) Deity is not God. It is No-thing, and Darkness. It is nameless, and therefore called Ain Suph, the word “Ayin meaning nothing.” [532](#) The “Highest God,” the Unmanifested Logos, is Its Son.

Nor are most of the Gnostic systems which have come down to us, mutilated as they are by the Church Fathers, anything better than the distorted shells of the original speculations. Nor were they, moreover, ever *open* to the public or general reader; for had their hidden meaning or esotericism been revealed, it would have been no more an esoteric teaching, and this could never have been. Marcus, the chief of the Marcosians, who flourished in the middle of the second century, and

taught that Deity had to be viewed under the symbol of *four* syllables, gave out more of the esoteric truths than any other Gnostic. But even he was never well understood. For it is only on the surface or dead-letter of his Revelation that it appears that God is a Quaternary, to wit, “the Ineffable, the Silence, the Father, and Truth,” since in reality it is quite erroneous, and divulges only one more esoteric riddle. This teaching of Marcus was that of the early Kabalists and is ours. For he makes of Deity the Number 30, in four syllables, which, translated esoterically, means a Triad or Triangle, and a Quaternary or a Square, in all seven, which, on the lower plane, made the seven divine or Secret Letters of which the God-name is composed. This requires demonstration. In his Revelation, speaking of divine mysteries expressed by means of letters and numbers, Marcus narrates how the Supreme “Tetrad came down” unto him “from the region which cannot be seen nor named, *in a female form* , because the world would have been unable to bear her appearing in a male figure,” and revealed to him “the generation of the universe, *untold before to either Gods or men.*”

The first sentence already contains a double meaning. Why should the apparition of a female figure be more easily borne, or listened to, by the world than a male figure? On the face of it, this appears nonsensical. But to one who is acquainted with the Mystery Language, it is quite clear and simple. Esoteric Philosophy, or the Secret Wisdom, was symbolized by a female form, while a male figure stood for the Unveiled Mystery. Hence, the world, not being ready to receive it, could not bear it, and the Revelation of Marcus had to be given allegorically. Thus he writes: When first its Father [sc. of the Tetrad] ... the Inconceivable, the Beingless, Sexless [the Kabalistic Ain Suph], desired that Its Ineffable [the First Logos, or Æon] should be born, and Its Invisible should be clothed with form, Its mouth opened and uttered the Word like unto Itself. This Word [Logos] standing near showed It what It was, manifesting itself in the form of the Invisible One. Now the uttering of the [Ineffable] Name [through the Word] came to pass in this manner. It [the Supreme Logos] uttered the first Word of its Name, ... which, was a combination [syllable] of *four* elements [letters]. Then the second combination was added, also of *four* elements. Then the third, composed of *ten* elements; and after this the fourth was uttered, which contained *twelve* elements. The utterance of the

whole Name consisted thus of *thirty* elements and of *four* combinations. Each element has its own letters and peculiar character, and pronunciation, and groupings and similitudes; but none of them perceives the form of that of which it is the element, nor understands the utterance of its neighbour, but, what each sounds forth itself, as sounding forth all [it can], that it thinks good to call the whole.... And these sounds are they which manifest in form the Beingless and Ingenerable Æon, and these are the forms which are called Angels, perpetually beholding the Face of the Father, [533](#) the Logos, the “Second God,” who stands next God the “Inconceivable,” according to Philo. [534](#)

This is as plain as ancient esoteric secrecy could make it. It is as Kabalistic though less veiled than the Zohar, in which the mystic names, or attributes, are also four syllabled, twelve, forty-two, and even seventy-two syllabled words! The Tetrad shows to Marcus the Truth in the shape of a naked woman, and letters every limb of that figure, calling her head A Ω, her neck B Ψ, shoulders and hands Γ X, etc. In this, Sefhira is easily recognized; the head, or Crown, Kether, being numbered 1; the brain, or Chokmah, 2; the Heart, or Intelligence, Binah, 3; and the other seven Sephiroth representing the limbs of the body. The Sephirothic Tree is the Universe, and Adam Kadmon personifies it in the West, as Brahmâ represents it in India.

Throughout, the Ten Sephiroth are represented as divided into the Three higher, or the spiritual Triad, and the lower Septenary. The true esoteric meaning of the sacred number Seven though cleverly veiled, in the Zohar, is betrayed by the double way of writing the term, “in the Beginning,” or Be-rasheeth, and Be-raishath, the latter the “Higher, or Upper Wisdom.” As shown by S. L. MacGregor Mathers [535](#) and Isaac Myer, [536](#) both of these Kabalists being supported by the best ancient authorities, these words have a dual and secret meaning. Braisheeth barah Elohim means, that the *six*, over which stands the *seventh* Sefhira, belong to the lower material class, or, as the author says: “Seven ... are applied to the Lower Creation, and Three to the Spiritual Man, the Heavenly Prototypic or First Adam.”

When the Theosophists and Occultists say that God is no Being, for It is Nothing, No-Thing, they are more reverential and religiously respectful to

the Deity than those who call God He, and thus make of Him a gigantic Male.

He who studies the Kabbalah will soon find the same idea in the ultimate thought of its authors, the earlier and great Hebrew Initiates, who got this Secret Wisdom in Babylonia from the Chaldean Hierophants, just as Moses got his in Egypt. The Zoharic system cannot very well be judged by its translations into Latin and other tongues, when all its ideas were softened and made to fit in with the views and policy of its Christian arrangers; for its original ideas are identical with those of all other religious systems. The various Cosmogonies show that the Universal Soul was considered by every archaic nation as the Mind of the Demiurgic Creator; and that it was called the Mother, Sophia, or the female Wisdom, with the Gnostics; the Sephira, with the Jews; Sarasvatî or Vâch, with the Hindûs; the Holy Ghost also being a female Principle.

Hence, the Kurios, or Logos, born from it, was, with the Greeks, the God, Mind (Nous). “Now Koros [Kurios] ... signifies the pure and unmixed nature of Intellect—Wisdom,” says Plato, in Cratylus; [537](#) and Kurios is Mercury (Mercurius, Mar-kurios), the Divine Wisdom, and “Mercury is Sol [the Sun],” [538](#) from whom Thot-Hermes received this Divine Wisdom. While, then, the Logoi of all countries and religions are correlative, in their sexual aspects, with the female Soul of the World or the Great Deep, the Deity, from which these Two in One have their being, is ever concealed and called the Hidden One, and is connected only indirectly with “Creation,” [539](#) as it can act only through the Dual Force emanating from the Eternal Essence. Even Æsculapius, called the “Saviour of all,” is identical, according to ancient classical writers, with the Egyptian Ptah, the Creative Intellect, or Divine Wisdom, and with Apollo, Baal, Adonis and Hercules: [540](#) and Ptah, in one of its aspects, is the Anima Mundi; the Universal Soul of Plato; the Divine Spirit of the Egyptians; the Holy Ghost of the early Christians and Gnostics; and the Âkâsha of the Hindûs, and even, in its lower aspect, the Astral Light. For Ptah was originally the God of the Dead, he into whose bosom they were received, hence the Limbus of the Greek Christians, or the Astral Light. It was far later that Ptah was classed with the Sun-Gods, his name signifying “he who opens,” as he is shown to be the first to unveil the face of the dead mummy, to call the Soul to *life in his bosom*. Kneph, the Eternal

Unrevealed, is represented by the snake-emblem of eternity encircling a water-urn, with its head hovering over the “Waters,” which it incubates with its breath—another form of the one original idea of “Darkness,” with its Ray moving on the Waters, etc. As the Logos-Soul, this *permutation* is called Ptah; as the Logos-Creator, he becomes Imhotep, his Son, the “God of the handsome face.” In their primitive characters, these two were the first Cosmic Duad, Noot, Space or “Sky,” and Noon, the “Primordial Waters,” the Androgyne Unity, above whom was the Concealed Breath of Kneph. And all of them had the aquatic animals and plants sacred to them, the ibis, the swan, the goose, the crocodile, and the lotus.

Returning to the Kabalistic Deity, this Concealed Unity is then Ain Suph (אין סוף, τὸ πᾶν, τὸ ἄπειρον), Endless, Boundless, Non-Existent (אין), so long as the Absolute is within Oulom, [541](#) the Boundless and Termless Time; as such, Ain Suph cannot be the Creator or even the Modeller of the Universe, nor can It be Aur (Light). Therefore Ain Suph is also Darkness. The *immutably* Infinite, and the *absolutely* Boundless, can neither will, think, nor act. To do this, it has to become Finite, and *it* does so by its Ray penetrating into the Mundane Egg, or Infinite Space, and emanating from it as a Finite God. All this is left to the Ray latent in the One. When the period arrives, the Absolute Will expands naturally the Force within it, according to the Law of which it is the inner and ultimate Essence. The Hebrews did not adopt the Egg as a symbol, but they substituted for it the “Duplex Heavens,” for, translated correctly, the sentence “God made the heavens and the earth” would read: “In and out of his own Essence, as a Womb [the Mundane Egg], God created the Two Heavens.” The Christians, however, have chosen the Dove, the bird and not the egg, as the symbol of their Holy Ghost.

“Whoever acquaints himself with Hud, the Mercabah and the Lahgash [secret speech or incantation], will learn the secret of secrets.” Lahgash is nearly identical in meaning with Vâch, the hidden power of the Mantras.

When the active period has arrived, from within the Eternal Essence of Ain Suph, comes forth Sephira, the Active Power, called the Primordial Point and the Crown, Kether. It is only through her that the “Un-bounded Wisdom” could give a Concrete Form to the Abstract Thought. Two sides of the Upper Triangle, by which the Ineffable Essence and its Manifested

Body, the Universe, are symbolized, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole Triangle. In this emanation the triple Triad is formed. From the invisible Dew falling from the higher Uni-triad, the “Head,”—thus leaving 7 Sephiroth only—Sephira *creates* Primeval Waters, or in other words, Chaos takes shape. It is the first stage towards the solidification of Spirit which, through various modifications, will produce Earth. “It requires Earth and Water to make a Living Soul,” says Moses. It requires the image of an aquatic bird to connect it with Water, the female element of procreation, with the egg and the bird that fecundates it.

When Sephira emerges as an Active Power from within the Latent Deity, she is female; when she assumes the office of a Creator, she becomes a male; hence, she is androgyne. She is the “Father and Mother, Aditi,” of the Hindû Cosmogony and of the Secret Doctrine. If the oldest Hebrew scrolls had been preserved, the modern Jehovah-worshipper would have found that many and uncomely were the symbols of the “Creative God.” The frog in the moon, typical of his generative character, was the most frequent. All the birds and animals now called “unclean” in the Bible have been the symbols of this Deity, in days of old. A mask of uncleanness was placed over them, in order to preserve them from destruction, because they were so sacred. The brazen serpent is not a bit more poetical than the goose or swan, if symbols are to be accepted à la lettre.

In the words of the Zohar: The Indivisible Point, which has no limit and cannot be comprehended because of Its purity and brightness, expanded *from without* , forming a brightness that served the Indivisible Point as a Veil; [yet the latter also] *could not be viewed in* consequence of its immeasurable Light. It too *expanded from without* , and this expansion was its Garment. Thus through a constant *upheaving* [motion] finally the world originated. [542](#)

The Spiritual Substance sent forth by the Infinite Light is the First Sephira or Shekinah. Sephira, *exoterically* , contains all the other nine Sephiroth in her: *esoterically* , she contains but two, Chokmah or Wisdom, “a masculine, *active* potency whose divine name is Jah (יה),” and Binah, or

Intelligence, a feminine passive potency, represented by the divine name Jehovah (יהוה); which two potencies form, with Sephira the third, the Jewish Trinity or the Crown, Kether. These two Sephiroth, called Abba, Father, and Amona, Mother, are the Duad, or the double-sexed Logos, from which issued the other seven Sephiroth. Thus, the first Jewish Triad, Sephira, Chokmah and Binah, is the Hindû Trimûrti. [543](#) However veiled even in the Zohar, and still more in the exoteric Pantheon of India, every particular connected with one is reproduced in the other. The Prajâpatis are the Sephiroth. Ten with Brahmâ, they dwindle to seven when the Trimûrti, or the Kabalistic Triad, are separated from the rest. The seven Builders, or “Creators,” become the seven Prajâpati, or the seven Rishis, in the same order as the Sephiroth become the Creators, then the Patriarchs, etc. In both Secret Systems, the One Universal Essence is incomprehensible and inactive, in its Absoluteness, and can be connected with the Building of the Universe only in an indirect way. In both, the primeval Male-female, or Androgynous, Principle and its ten and seven Emanations—Brahmâ-Virâj and Aditi-Vâch, on the one hand; and the Elohim-Jehovah, or Adam-Adami (Adam Kadmon) and Sephira-Eve, on the other; with their Prajâpatis and Sephiroth—in their totality, represent primarily the Archetypal Man, the Protologos; and it is only in their secondary aspect that they become cosmic powers, and astronomical or sidereal bodies. If Aditi is the Mother of the Gods, Deva-Mâtri, Eve is the Mother of All Living; both are the Shakti, or Generative Power, in their female aspect, of the Heavenly Man, and they are both compound Creators. Says a Guptâ Vidyâ Sûtra: In the beginning, a Ray, issuing from Paramârhika [the one and only True Existence], became manifested in Vyâvahârîka [Conventional Existence], which was used as a Vâhana to descend with into the Universal Mother, and to cause her to expand [swell, brih].

And in the Zohar it is stated: The Infinite Unity, formless and without similitude, after the Form of the Heavenly Man was created, used it. The Unknown Light [544](#) [Darkness] used the Heavenly Form (אדם עילאה—Adam Oilah) as a Chariot (מרכבה—Mercabah), through which to descend, and wished to be called by this Form, which is the sacred name Jehovah.

As the Zohar again says: In the beginning was the Will of the King, prior to any other existence.... It [the Will] sketched the forms of all things that had been concealed but now came into view. And there went forth as a

sealed secret, from the head of Ain Suph, a nebulous spark of matter, without shape or form.... Life is drawn from below, and from above the source renews itself, the sea is always full and spreads its waters everywhere.

Thus the Deity is compared to a shoreless sea, to Water which is “the fountain of life.” [545](#) “The seventh palace, the fountain of life, is the first in the order from above.” [546](#) Hence the Kabalistic tenet on the lips of the very Kabalistic Solomon, who says in Proverbs: “Wisdom hath builded her house; it hath hewn out its *seven* pillars.” [547](#)

Whence, then, all this identity of ideas, if there were no primeval Universal Revelation? The few points so far brought out are like a few straws in a stack, in comparison to that which will be disclosed as the work proceeds. If we turn to the Chinese Cosmogony, the most hazy of all, even there the same idea is found. Tsi-tsai, the Self-Existent, is the Unknown Darkness, the Root of the Wu-liang-sheu, Boundless Age; Amitâbha, and Tien, Heaven, come later on. The “Great Extreme” of Confucius gives the same idea, his “straws” notwithstanding. The latter are a source of great amusement to the missionaries, who laugh at every “heathen” religion, despise and hate that of their brother Christians of other denominations, and yet one and all accept their own Genesis, *literally* .

If we turn to the Chaldean we find in it Anu, the Concealed Deity, the One, whose name, moreover, shows it to be of Sanskrit origin; for Anu in Sanskrit means Atom, Anîyâmsam-anîyasâm, smallest of the small, being a name of Parabrahman, in the Vedântic philosophy, in which Parabrahman is described as smaller than the smallest atom, and greater than the greatest sphere or universe, Anagrânîyas and Mahatoruvat. In the first verses of the Akkadian Genesis, as found in the cuneiform texts on the Babylonian tiles or Lateres Coctiles, and as translated by George Smith, we find Anu, the Passive Deity, or Ain Suph; Bel, the Creator, the Spirit of God, or Sephira, moving on the Face of the Waters, hence Water itself; and Hea, the Universal Soul, or Wisdom of the Three combined.

The first eight verses read as follows: 1. When above, were not raised the heavens: 2. and below on the earth a plant had not grown up; 3. the

abyss had not broken open their boundaries.

4. The Chaos (or Water) Tiamat (the Sea) was the producing-mother of the whole of them. [This is the Cosmical Aditi and Sephira.]

5. Those waters at the beginning were ordained; but 6. a tree had not grown, a flower had not unfolded.

7. When the Gods had not sprung up, any one of them; 8. a plant had not grown, and order did not exist. [548](#)

This was the Chaotic or Ante-genetic Period; the double Swan, and the Dark Swan which becomes white, when Light is created. [549](#)

The symbol chosen for the majestic ideal of the Universal Principle may perhaps seem little calculated to answer its sacred character. A goose, or even a swan, will, no doubt, be thought an unfit symbol to represent the grandeur of the Spirit. Nevertheless, it must have had some deep Occult meaning, since it figures not only in every Cosmogony and World-religion, but was also chosen by the Crusaders, among the mediæval Christians, as the Vehicle of the Holy Ghost, which was supposed to be leading the army to Palestine, to wrench the tomb of the Saviour from the hands of the Saracen. If we are to credit Professor Draper's statement, in his Intellectual Development of Europe, the Crusaders, under Peter the Hermit, were preceded, at the head of the army, by the Holy Ghost, under the shape of a white gander in the company of a goat. Seb, the Egyptian God of Time, carries a goose on his head; Jupiter assumes the form of a swan, and so also does Brahmâ; and the root of all this is that mystery of mysteries—the Mundane Egg. One should learn the reason of a symbol before depreciating it. The dual element of Air and Water is that of the ibis, swan, goose and pelican, of crocodiles and frogs, lotus flowers and water lilies, etc.; and the result is the choice of the most unseemly symbols by the modern as much as by the ancient Mystics. Pan, the great God of Nature, was generally figured in company with aquatic birds, geese especially, and so were other Gods. If later on, with the gradual degeneration of religion, the Gods to whom geese were sacred, became priapic deities, it does not, therefore, follow that water-fowls were made sacred to Pan and other phallic deities, as some scoffers even of antiquity would have it, [550](#) but that the abstract and divine power of Procreative Nature had become grossly anthropomorphized. Nor does the swan of

Leda show “priapic doings and her enjoyment thereof,” as Mr. Hargrave Jennings chastely expresses it; for the myth is but another version of the same philosophical idea of Cosmogony. Swans are frequently found associated with Apollo, as they are the emblems of Water and Fire, and also of the Sun-light, before the separation of the Elements.

Our modern symbologists might profit by some remarks made by a well-known writer, Mrs. Lydia Maria Child, who says: From time immemorial an emblem has been worshipped in Hindûstan as the type of creation, or the origin of life.... Shiva, or the Mahâdeva, being not only the reproducer of human forms, but also the fructifying principle, the generative power that pervades the Universe. The maternal emblem is likewise a religious type. This reverence for the production of life introduced into the worship of Osiris the sexual emblems. Is it strange that they regarded with reverence the great mystery of human birth? Were they impure thus to regard it? Or are *we* impure that we do not so regard it? But *no clean and thoughtful mind* could so regard them.... We have travelled far, and unclean have been the paths, since those old anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and the incomprehensible Cause throughout all the mysteries of nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity. [551](#)

Section VI. The Mundane Egg.

Whence this universal symbol? The Egg was incorporated as a sacred sign in the Cosmogony of every people on the earth, and was revered both on account of its form and of its inner mystery. From the earliest mental conceptions of man, it has been known as that which represented most successfully the origin and secret of Being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something*, needing naught save heat; and which, having gradually evolved into a concrete, living creature, broke its shell, appearing to the outward senses of all as a self-generated and self-created being; all this must have been a standing miracle from the beginning.

The Secret Teaching explains the reason for this reverence by the symbolism of the prehistoric races. In the beginnings, the “First Cause” had no name. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg became the Universe. Hence Brahmâ was called Kâlahansa, the “Swan in [Space and] Time.” Becoming the Swan of Eternity, Brahmâ, at the beginning of each Mahâmanvantara, lays a Golden Egg, which typifies the great Circle, or [circle] itself a symbol for the Universe and its spherical bodies.

A second reason for the Egg having been chosen as the symbolical representation of the Universe, and of our Earth, was its form. It was a Circle and a Sphere; and the ovi-form shape of our Globe must have been known from the beginning of symbology, since it was so universally adopted. The first manifestation of the Kosmos in the form of an Egg was the most widely diffused belief of Antiquity. As Bryant shows, [552](#) it was a symbol adopted among the Greeks, the Syrians, Persians, and Egyptians. In the Egyptian Ritual, Seb, the God of Time and of the Earth, is spoken of

as having laid an Egg, or the Universe, an “Egg conceived at the hour of the Great One of the Dual Force.” [553](#)

Ra is shown like Brahmâ gestating in the Egg of the Universe. The Deceased is “resplendent in the Egg of the Land of Mysteries.” [554](#) For, this is “the Egg to which is given Life among the Gods.” [555](#) “It is the Egg of the great clucking Hen, the Egg of Seb, who issues from it like a hawk.” [556](#)

Among the Greeks the Orphic Egg is described by Aristophanes, and was part of the Dionysiac and other Mysteries, during which the Mundane Egg was consecrated and its significance explained; Porphyry also shows it to be a representation of the world: “Ἐρμηνεύει δὲ τὸ ὠὸν τὸν κόσμον.” Faber and Bryant have tried to show that the Egg typified the Ark of Noah—a wild belief, unless the latter is accepted as purely allegorical and symbolical. It can only have typified the Ark as a synonym of the Moon, the Argha which carries the universal seed of life; but had surely nothing to do with the Ark of the Bible. Anyhow, the belief that the Universe existed in the beginning in the shape of an Egg was general. And as Wilson says: A similar account of the first aggregation of the elements in the form of an Egg is given in all the Purânas, with the usual epithet Haima or Hiranya, “golden,” as it occurs in Manu, I. 9. [557](#)

Hiranya, however, means “resplendent,” “shining,” rather than “golden,” as is proven by the great Indian scholar, the late Svâmi Dayanand Sarasvatî, in his unpublished polemics with Professor Max Müller. As said in the Vishnu Purâna: Intellect [Mahat] ... the [unmanifested] gross elements inclusive, formed an Egg ... and the Lord of the Universe himself abided in it, in the character of Brahmâ. In that Egg, O Brâhmana, were the continents, and seas and mountains, the planets and divisions of the planets, the gods, the demons and mankind. [558](#)

Both in Greece and in India the first visible male Being, who united in himself the nature of either sex, abode in the Egg and issued from it. This “First-born of the World” was Dionysus, with some Greeks; the God who sprang from the Mundane Egg, and from whom the Mortals and Immortals were derived. The God Ra is shown, in the Book of the Dead, beaming in his Egg [the Sun], and the stars off as soon as the God Shoo [the Solar

Energy] awakens and gives him the impulse. [559](#) “He is in the Solar Egg, the Egg to which is given Life among the Gods.” [560](#) The Solar God exclaims: “I am the Creative Soul of the Celestial Abyss. None sees my Nest, none can break my Egg, I am the Lord!” [561](#)

In view of this circular form, the “[vertical bar]” issuing from the “[circle],” or the Egg, or the male from the female in the androgyne, it is strange to find a scholar saying, on the ground that the most ancient Indian MSS. show no trace of it, that the ancient Âryans were ignorant of the decimal notation. The 10, being the sacred number of the Universe, was secret and esoteric, both as regards the unit and cipher, or zero, the circle. Moreover, Professor Max Müller tells that “the two words cipher and zero, which are but one, are sufficient to prove that our figures are borrowed from the Arabs.” [562](#) Cipher is the Arabic cifron, and means “empty,” a translation of the Sanskrit sunyan, or “nought,” says the Professor. [563](#) The Arabs had their figures from Hindûstan, and never claimed the discovery for themselves. As to the Pythagoreans, we need but turn to the ancient manuscripts of Boethius' treatise, De Arithmetica, composed in the sixth century, to find among the Pythagorean numerals the “1” and the “0,” as the first and final figures. [564](#) And Porphyry, who quotes from the Pythagorean Moderatus, [565](#) says that the numerals of Pythagoras were “hieroglyphical symbols, by means whereof he explained ideas concerning the nature of things,” or the origin of the Universe.

Now, if, on the one hand, the most ancient Indian MSS. show as yet no trace of decimal notation in them, and Max Müller states very clearly that until now he has found but nine letters, the initials of the Sanskrit numerals; on the other hand, we have records as ancient, to supply the wanted proof. We speak of the sculptures and the sacred imagery in the most ancient temples of the far East. Pythagoras derived his knowledge from India; and we find Professor Max Müller corroborating this statement, at least so far as to allow that the Neo-Pythagoreans were the first teachers of “ciphering,” among the Greeks and Romans; that they “at Alexandria, or in Syria, became acquainted with the Indian figures, and adapted them to the Pythagorean Abacus.” This cautious admission implies that Pythagoras himself was acquainted with only *nine* figures. Thus we might reasonably answer that, although we possess no certain proof, exoterically, that the decimal notation was known to Pythagoras,

who lived at the very close of the archaic ages, [566](#) yet we have sufficient evidence to show that the full numbers, as given by Boethius, were known to the Pythagoreans, even before Alexandria was built. [567](#) This evidence we find in Aristotle, who says that “some philosophers hold that ideas and numbers are of the same nature, and amount to *ten* in all.” [568](#) This, we believe, will be sufficient to show that the decimal notation was known among them at least as early as four centuries b.c., for Aristotle does not seem to treat the question as an innovation of the Neo-Pythagoreans.

But we know more than this; *we know* that the decimal system must have been used by the mankind of the earliest archaic ages, since the whole astronomical and geometrical portion of the secret sacerdotal language was built upon the number 10, or the combination of the male and female principles, and since the “Pyramid of Cheops,” so-called, is built upon measures of this decimal notation, or rather upon the digits and their combinations with the *nought* . Of this, however, sufficient has been said in *Isis Unveiled*, and it is useless to repeat it.

The symbolism of the Lunar and Solar Deities is so inextricably mixed up, that it is next to impossible to separate from each other such glyphs as the Egg, the Lotus, and the “Sacred” Animals. The Ibis, for instance, was held in the greatest veneration in Egypt. It was sacred to Isis, who is often represented with the head of that bird, and also sacred to Mercury or Thoth, who is said to have assumed its form while escaping from Typhon. There were two kinds of Ibises in Egypt, Herodotus [569](#) tells us; one *quite black* , the other black and white. The former is credited with fighting and exterminating the winged serpents which came every spring from Arabia, and infested the country. The other was sacred to the Moon, because the latter planet is white and brilliant on her external side, dark and black on that side which she never turns to the Earth. Moreover, the Ibis kills land serpents, and makes the most terrible havoc amongst the eggs of the crocodile, and thus saves Egypt from having the Nile over-infested by those horrible saurians. The bird is credited with doing this in the moonlight, and thus being helped by Isis, whose sidereal symbol is the Moon. But the more correct esoteric truth underlying these popular myths is, that Hermes, as shown by Abenephius, [570](#) watched over the Egyptians under the form of that bird, and taught them the Occult arts and sciences. This simply means that the *ibis religiosa* had, and has, “magical”

properties in common with many other birds, the albatross preëminently, and the mythical white swan, the Swan of Eternity or Time, the Kâlahansa.

Were it otherwise, indeed, why should all the ancient peoples, who were no more fools than we are, have had such a superstitious dread of killing certain birds? In Egypt, he who killed an Ibis, or the Golden Hawk, the symbol of the Sun and Osiris, risked death, and could hardly escape it. The veneration of some nations for birds was such that Zoroaster, in his precepts, forbids their slaughter as a heinous crime. In our age, we laugh at every kind of divination. Yet why should so many generations have believed in divination by birds, and even in Oömancy, which is said by Suidas to have been imparted by Orpheus, who taught how, under certain conditions, to perceive in the yolk and white of an egg, that which the bird born from it would have seen around it during its short life. This Occult art, which, 3,000 years ago, demanded the greatest learning and the most abstruse mathematical calculations, has now fallen into the depths of degradation; and to-day it is the old cooks and fortune-tellers who read the future for servant-girls in search of husbands, from the white of an egg in a glass.

Nevertheless, even Christians have to this day their sacred birds; for instance, the Dove, the symbol of the Holy Ghost. Nor have they neglected the sacred animals; and the evangelical zoölatry, with its Bull, Eagle, Lion, and Angel—in reality the Cherub, or Seraph, the fiery-winged Serpent—is as much Pagan as that of the Egyptians or the Chaldeans. These four animals are, in reality, the symbols of the four Elements, and of the four *lower* Principles in man. Nevertheless, they correspond physically and materially to the four constellations that form, so to speak, the suite or cortège of the Solar God, and which, during the winter solstice, occupy the four cardinal points of the zodiacal circle. These four “animals” may be seen in many of the Roman Catholic New Testaments in which the “portraits” of the Evangelists are given. They are the animals of Ezekiel's Mercahah.

As truly stated by Ragon:

The ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully

explained only by the combination and knowledge of *all* the keys.

They can be only *approximately* interpreted, even if one discovers three out of these seven systems, viz., the anthropological, the psychic and the astronomical. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, were preserved in the greatest secrecy, until the latter fell into the dominion of the profane. Thus far, with regard only to the pre-historic Hierophants, with whom that which has now become purely—or impurely—phallic, was a science as profound and as mysterious as Biology and Physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the Creative Gods, or Theogony, and with creative man; that is to say, with the ideal and the practical Mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth—Theogony in relation to Anthropogony—were almost impossible to fathom. We find the proofs of this in the Jewish “Holy Writ.”

It is owing to the serpent being oviparous, that it became a symbol of Wisdom and an emblem of the Logoi, or the Self-Born. In the temple of Philæ, in Upper Egypt, an egg was artificially prepared of clay mixed with various incenses. This was hatched by a peculiar process, and a cerastes or horned viper was produced. The same was done in the Indian temples, in antiquity, in the case of the cobra. The Creative God emerges from the Egg that issues from the mouth of Kneph, as a winged Serpent, for the Serpent is the symbol of the All-Wisdom. With the Hebrews the same Deity is glyphed by the Flying or “Fiery Serpents” of Moses in the Wilderness; and with the Alexandrian Mystic she becomes the Orphio-Christos, the Logos of the Gnostics. The Protestants try to show that the allegory of the Brazen Serpent and of the Fiery Serpents has a direct reference to the mystery of the Christ and the Crucifixion, whereas, in truth, it has a far nearer relation to the *mystery of generation*, when dissociated from the Egg with the Central Germ, or the *Circle with its Central Point*. Protestant Theologians would have us believe their interpretation *only* because the Brazen Serpent was lifted on a pole! Whereas it had rather a reference to the Egyptian Egg

standing upright supported by the sacred Tau; since the Egg and the Serpent are in-separable in the old worship and symbology of Egypt, and since both the Brazen and Fiery Serpents were Seraphs, the burning “Fiery” Messengers, or the Serpent Gods, the Nâgas of India. Without the Egg it was a purely phallic symbol, but when associated therewith, it related to cosmic creation. The Brazen Serpent had no such holy meaning as the Protestants would ascribe to it; nor was it, in fact, glorified above the Fiery Serpents, for the bite of which it was only a natural remedy; the symbological meaning of the word “Brazen” being the feminine principle, and that of “Fiery,” or “Gold,” the masculine principle.

Brass was a metal symbolizing the *nether world* ... that of the womb where life should be given.... The word for serpent in Hebrew was Nachash, but this is also the term for *brass* .

It is said in Numbers that the Jews complained of the Wilderness *where there was no water* , [571](#) after which “the Lord sent fiery serpents” to bite them, and then, to oblige Moses, he gave him as a remedy the Brazen Serpent on a pole for them to look at; after which “any man when he beheld the serpent of brass ... *lived* ” (?). After that the “Lord,” gathering the people together at the well of Beer, gave them water, and grateful Israel sang this song, “Spring up, O well.” When, after studying symbology, the Christian reader comes to understand the innermost meaning of these three symbols, Water, Brazen, and Serpent, and a few more, *in the sense given to them in the Holy Bible* , he will hardly like to connect the sacred name of his Saviour with the Brazen Serpent incident. The Seraphim (שרפים) or Fiery Winged Serpents, are no doubt connected with, and inseparable from, the idea of the “Serpent of Eternity—God,” as explained in Kenealy's Apocalypse; but the word Cherub also meant Serpent, in one sense, though its direct meaning is different, for the Cherubim and the Persian Winged Griffins (Γρύπες), the guardians of the Golden Mountain, are the same, and the compound name of the former shows their character, as it is formed of kr (כר), a circle, and aub or ob (אוב), a serpent, and therefore means a “serpent in a circle.” And this settles the phallic character of the Brazen Serpent, and justifies Hezekiah for breaking it. [572](#) Verbum satis sapienti!

In the Book of the Dead, as just shown, [573](#) reference is often made to the Egg. Ra, the Mighty One, remains in his Egg, during the struggle between the “Children of the Rebellion” and Shoo, the Solar Energy and the Dragon of Darkness. The Deceased is resplendent in his Egg when he crosses to the Land of Mystery. He is the Egg of Seb. The Egg was the symbol of Life in Immortality and Eternity; and also the glyph of the generative matrix; whereas the Tau, which was associated with it, was only the symbol of life and birth in *generation*. The Mundane Egg was placed in Khoom, the Water of Space, or the feminine *abstract* Principle; Khoom becoming, with the “fall” of mankind into generation and phallicism, Ammon the Creative God. When Ptah, the “Fiery God,” carries the Mundane Egg in his hand, then the symbolism becomes quite terrestrial and concrete in its significance. In conjunction with the Hawk, the symbol of Osiris-Sun, the symbol is dual, and relates to both Lives—the mortal and the immortal. The engraving of a papyrus in Kircher's *Œdipus Egyptiacus*, [574](#) shows an egg floating above the mummy. This is the symbol of hope and the promise of a Second Birth for the Osirified Dead; his Soul, after due purification in the Amenti, will gestate in this Egg of Immortality, to be reborn therefrom into a new life on earth. For this Egg, in the Esoteric Doctrine, is Devachan, the Abode of Bliss; the Winged Scarabæus also being another symbol of it. The Winged Globe is but another form of the Egg, and has the same significance as the Scarabæus, the Khopiroo—from the Root khoproo, to become, to be reborn—which relates to the rebirth of man, as well as to his spiritual regeneration.

In the Theogony of Mochus, we find Æther first, and then Air, the two principles from which Ulom, the Intelligible (Νοητὸς) Deity, the visible Universe of Matter, is born, out of the Mundane Egg. [575](#)

In the Orphic Hymns, Eros-Phanes evolves from the Divine Egg, which the Æthereal Winds impregnate, Wind being the “Spirit of God,” or rather the “Spirit of the Unknown Darkness”—the Divine Idea of Plato—which is said to move in Æther. [576](#) In the Hindû Kathopanishad, Purusha, the Divine Spirit, already stands before the Original Matter, “from whose union springs the Great Soul of the World,” Mahâ-Âtmâ, Brahmâ, the Spirit of Life, [577](#) etc.; the latter appellations being all identical with Anima Mundi, or the “Universal Soul,” the Astral Light of the Kabalist and the Occultist, or the “Egg of Darkness.” Besides this there are many

charming allegories on this subject, scattered through the Sacred Books of the Brâhmans. In one place, it is the female creator who is first a germ, then a drop of heavenly dew, a pearl, and then an Egg. In such cases, of which there are too many to enumerate separately, the Egg gives birth to the four Elements within the fifth, Æther, and is covered with seven coverings, which become later on the seven upper and the seven lower worlds. Breaking in two, the shell becomes the Heaven, and the contents the Earth, the white forming the Terrestrial Waters. Then, again, it is Vishnu who emerges from within the Egg, with a Lotus in his hand. Vinatâ, a daughter of Daksha and wife of Kashyapa, “the Self-born, sprung from Time,” one of the seven “Creators” of our World, brought forth an Egg from which was born Garuda, the Vehicle of Vishnu; the latter allegory having a relation to our Earth, as Garuda is the Great Cycle.

The Egg was sacred to Isis; and therefore the priests of Egypt never ate eggs.

Isis is almost always represented holding a Lotus in one hand, and in the other a Circle and a Cross (*crux ansata*).

Diodorus Siculus states that Osiris was born from an Egg, like Brahmâ. From Leda's Egg, Apollo and Latona were born, and also Castor and Pollux, the bright Gemini. And though the Buddhists do not attribute the same origin to their Founder, yet, no more than the ancient Egyptians or the modern Brâhmans, do they eat eggs, lest they should destroy the germ of life latent in them, and thereby commit sin. The Chinese believe that their First Man was born from an Egg, which Tien dropped down from Heaven to Earth into the Waters. [578](#) This egg-symbol is still regarded by some as representing the idea of the origin of life, which is a scientific truth, though the human *ovum* is invisible to the naked eye. Therefore we see respect shown to it from the remotest antiquity, by the Greeks, Phœnicians, Romans, the Japanese, and the Siamese, the North and South American tribes, and even the savages of the remotest islands.

With the Egyptians, the Concealed God was Ammon or Mon, the “Hidden”, the Supreme Spirit. All their Gods were dual—the scientific *Reality* for the sanctuary; its double, the fabulous and mythical Entity, for the masses. For instance, as observed in the Section “Chaos, Theos,

Kosmos,” the Elder Horus was the Idea of the World remaining in the Demiurgic Mind, “born in Darkness before the Creation of the World”; the Second Horus was the same Idea going forth from the Logos, becoming clothed with matter and assuming an actual existence. [579](#) Horus, the “Elder,” or Haroiri, is an ancient aspect of the Solar God, contemporary with Ra and Shoo; Haroiri is often mistaken for Hor (Horsusi), Son of Osiris and Isis. The Egyptians very often represented the rising Sun under the form of Hor, the Elder, rising from a full-blown Lotus, the Universe, when the solar disk is always found on the hawk-head of that God. Haroiri is Khnoom. The same with Khnoom and Ammon, both are represented as ram-headed, and both are often confused, though their functions are different. Khnoom is the “modeller of men,” fashioning men and things out of the Mundane Egg, on a potter's wheel; Ammon-Ra, the Generator, is the secondary aspect of the Concealed Deity. Khnoom was adored at Elephanta and Philæ, [580](#) Ammon at Thebes. But it is Emept, the One, Supreme Planetary Principle, who blows the Egg out of his mouth, and who is, therefore, Brahmâ. The Shadow of the Deity, Kosmic and Universal, of that which broods over and permeates the Egg with its vivifying Spirit, until the Germ contained in it is ripe, was the Mystery God whose name was unpronounceable. It is Ptah, however, “he who opens,” the opener of Life and Death, [581](#) who proceeds from the Egg of the World to begin his dual work. [582](#)

According to the Greeks, the phantom form of the Chemis (Chemi, ancient Egypt) which floats on the Ethereal Waves of the Empyrean Sphere, was called into being by Horus-Apollo, the Sun-God, who caused it to evolve out of the Mundane Egg.

The Brahmânda Purâna contains fully the mystery about Brahmâ's Golden Egg; and this is why, perhaps, it is inaccessible to the Orientalists, who say that this Purâna, like the Skanda, is “no longer procurable in a collective body,” but “is represented by a variety of Khandas and Mâhâtmyas professing to be derived from it.” The Brahmânda Purâna is described as “that which has declared in 12,200 verses, the magnificence of the Egg of Brahmâ, and in which an account of the future Kalpas is contained, as revealed by Brahmâ.” [583](#) Quite so, and much more, perchance.

In the Scandinavian Cosmogony, placed by Professor Max Müller, in point of time, as “far anterior to the Vedas,” in the poem of Wöluspa, the Song of the Prophetess, the Mundane Egg is again discovered in the Phantom-Germ of the Universe, which is represented as lying in the Ginnungagap, the Cup of Illusion, Mâyâ, the Boundless and Void Abyss. In this World's Matrix, formerly a region of night and desolation, Nefelheim, the Mist-Place, the *nebular*, as it is called now, in the Astral Light, dropped a Ray of Cold Light which overflowed this cup and froze in it. Then the Invisible blew a scorching Wind which dissolved the frozen Waters and cleared the Mist. These Waters (Chaos), called the Streams of Eliwagar, distilling in vivifying drops, fell down and created the Earth and the Giant Ymir, who had only the “semblance of man” (the Heavenly Man), and the Cow, Audumla (the “Mother,” Astral Light or Cosmic Soul), from whose udder flowed *four* streams of milk—the four cardinal points; the four heads of the four rivers of Eden, etc.—which “four” are symbolized by the Cube in all its various and mystical meanings.

The Christians—especially the Greek and Latin Churches—have fully adopted the symbol, and see in it a commemoration of life eternal, of salvation and of resurrection. This is found in, and corroborated by, the time-honoured custom of exchanging “Easter Eggs.” From the Anguinum, the “Egg” of the Pagan Druid, whose name alone made Rome tremble with fear, to the red Easter Egg of the Slavonian peasant, a cycle has passed. And yet, whether in civilized Europe, or among the abject savages of Central America, we find the same archaic, primitive thought, if we will only search for it, and do not—in the haughtiness of our fancied mental and physical superiority—disfigure the original idea of the symbol.

Section VII. The Days and Nights of Brahmâ.

This is the name given to the Periods called Manvantara (Manuantara, or between the Manus) and Pralaya, or Dissolution; one referring to the Active Periods of the Universe; the other to its times of relative and complete Rest, whether they occur at the end of a Day or an Age, or Life, of Brahmâ. These Periods, which follow each other in regular succession, are also called Small and Great Kalpas, the Minor and the Mahâ Kalpas; though, properly speaking, the Mahâ Kalpa is never a Day, but a whole

Life or Age of Brahmâ, for it is said in the Brahma Vaivarta: “Chronologers compute a Kalpa by the Life of Brahmâ. Minor Kalpas, as Samvarta and the rest, are numerous.” In sober truth they are infinite; for they have never had a commencement; or, in other words, there never was a *first* Kalpa, nor will there ever be a *last*, in Eternity.

One Parârdha, or half of the existence of Brahmâ, in the ordinary acceptation of this measure of time, has already expired in the present Mahâ Kalpa; the last Kalpa was the Padma, or that of the Golden Lotus; the present one is the Varâha, [584](#) the “Boar” Incarnation, or Avatâra.

One thing is to be especially noted by the scholar who studies the Hindû religion from the Puranâs. He must never take the statements found therein literally, and in one sense only; and those especially, which concern the Manvantaras, or Kalpas, have to be understood in their several references. Thus these Ages relate, in the same language, to both the great and the small periods, to Mahâ Kalpas and to Minor Cycles. The Matsya, or Fish Avatâra, happened before the Varâha or Boar Avatâra; the allegories, therefore, must relate to both the Padma and the present Manvantara, and also to the Minor Cycles which have occurred since the reëappearance of our Chain of Worlds and the Earth. And as the Matsya Avatâra of Vishnu and Vaivasvata's Deluge are correctly connected with an event that happened on our Earth during this Round, it is evident that, while it may relate to pre-cosmic events, pre-cosmic in the sense of *our* Cosmos, or Solar System, it has reference, in our case, to a distant geological period. Not even Esoteric Philosophy can claim to know, except by analogical inference, that which took place before the reëappearance of our Solar System, and previous to the last Mahâ Pralaya. But it teaches distinctly, that after the first geological disturbance of the Earth's axis, which ended in the sweeping down to the bottom of the seas of the whole Second Continent, with its primeval races—of which successive Continents, or “Earths,” Atlantis was the fourth—there came another disturbance owing to the axis again resuming its previous degree of inclination as rapidly as it had changed it: when the Earth was indeed once more *raised* out of the waters—as above, so below, and vice versâ. There were “Gods” on Earth in those days; Gods, and not men, as we know them now, says the tradition. As will be shown in Volume II, the computation of periods, in exoteric Hindûism, refers to both the great cosmic and the

small terrestrial events and cataclysms, and the same may be demonstrated in respect to names. For instance, the name Yudishthira—the first king of the Sacae or Shakas, who opens the Kali Yuga Era, which has to last 432,000 years, “an actual king who lived 3,102 years b.c.”—applies also to the Great Deluge, at the time of the first sinking of Atlantis. He is the “Yudishthira, [585](#) born on the mountain of the hundred peaks, at the extremity of the world, *beyond which nobody can go* ” and “immediately after the flood.” [586](#) We know of no “Flood” 3,102 years b.c., not even that of Noah, for, agreeably with Judæo-Christian chronology, it took place 2,349 years b.c.

This relates to an esoteric division of time and a mystery explained elsewhere, and may therefore be left aside for the present. Suffice it to remark, at this juncture, that all the efforts of imagination of the Wilfords, Bentleys, and other would-be Œdipuses of esoteric Hindû Chronology, have sadly failed. No computation of either the Four Ages, or the Manvantaras, has ever yet been unriddled by our very learned Orientalists, who have therefore cut the Gordian Knot by proclaiming the whole “a figment of the Brâhmanical brain.” So be it, and may the great scholars rest in peace! This “figment” is given at the end of the Commentaries on Stanza II of the Anthropogenesis, in Volume II, with Esoteric additions.

Let us see, however, what were the three kinds of Pralayas, and what is the *popular* belief about them. For once it agrees with Esotericism.

Of the Pralaya, before which fourteen Manvantaras elapse, having over them as many presiding Manus, and at whose close occurs the Incidental, or Brahmâ's Dissolution, it is said in Vishnu Purâna, in condensed paraphrase: At the end of a thousand Periods of Four Ages, which complete a day of Brahmâ, the earth is almost exhausted. The Eternal (Avyaya) Vishnu then assumes the character of Rudra, the Destroyer (Shiva), and reünites all his creatures to himself. He enters the Seven Rays of the Sun and drinks up all the Waters of the Globe; he causes the moisture to evaporate, thus drying up the whole Earth. Oceans and rivers, torrents and small streams, are all exhaled. Thus fed with abundant moisture the Seven Solar Rays become Seven Suns, by dilation, and they finally set the World on fire. Hari, the destroyer of all things, who is the

Flame of Time, Kâlâgni, finally consumes the Earth. Then Rudra, becoming Janârdana, breathes clouds and rain. [587](#)

There are many kinds of Pralaya, but three chief periods are specially mentioned in old Hindû books. The first of these, as Wilson shows, is called Naimittika, [588](#) “Occasional” or “Incidental,” caused by the intervals of Brahmâ's Days; it is the destruction of creatures, of all that lives and has a form, but not of the substance, which remains in statu quo till the new Dawn after that Night. The second is called Prâkritika, and occurs at the end of the Age or Life of Brahmâ, when everything that exists is resolved into the Primal Element, to be remodelled at the end of that longer Night. The third, Âtyantika, does not concern the Worlds, or the Universe, but only the Individualities of some people. It is thus the Individual Pralaya, or Nirvâna, after having reached which, there is no more future existence possible, no rebirth till after the Mahâ Pralaya. The latter Night—lasting as it does 311,040,000,000,000 years, with the possibility also of being almost doubled in the case of the lucky Jîvanmukta who reaches Nirvâna at an early period of a Manvantara—is long enough to be regarded as *eternal*, if not endless. The Bhâgavata Purâna [589](#) speaks of a fourth kind of Pralaya, the Nitya, or Constant Dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom, without cessation. It is growth and decay—life and death.

When the Mahâ Pralaya arrives, the inhabitants of Svar-loka, the Upper Sphere, disturbed by the conflagration, seek refuge “with the Pitris, their Progenitors, the Manus, the Seven Rishis, the various orders of Celestial Spirits and the Gods, in Mahar-loka.” When the latter is reached also, the whole of the above enumerated beings migrate in their turn from Mahar-loka, and repair to Jana-loka, “in their subtile forms, destined to become reëmbodied, in similar capacities as their former, when the world is renewed at the beginning of the succeeding Kalpa.” [590](#)

Clouds, mighty in size, and loud in thunder, fill up all Space [Nabhas-tala]. Showering down torrents of water, these clouds quench the dreadful fires, ... and then they rain uninterruptedly for a hundred [divine] Years, and deluge the whole World [Solar System]. Pouring down, in drops as large as dice, these rains overspread the Earth, and fill the Middle Region

(Bhuvo-loka) and inundate Heaven. The World is now enveloped in darkness; and all things, animate or inanimate, having perished, the clouds continue to pour down their Waters, ... and the Night of Brahmâ reigns supreme over the scene of desolation. [591](#)

This is what we call in the Esoteric Doctrine a Solar Pralaya. When the Waters have reached the region of the Seven Rishis, and the World, our Solar System, is one Ocean, they stop. The Breath of Vishnu becomes a strong Wind, which blows for another hundred Divine Years until all clouds are dispersed. The wind is then reabsorbed: and That— Of which all things are made, the Lord by whom all things exist, He who is inconceivable, without beginning, the beginning of the Universe, reposes, sleeping upon Shesha [the Serpent of Infinity] in the midst of the Deep. The Creator [(?) Âdikrit] Hari, sleeps upon the Ocean [of Space] in the form of Brahmâ—glorified by Sanaka [592](#) and the Saints (Siddhas) of Jana-loka, and contemplated by the holy denizens of Brahma-loka, anxious for final liberation—involved in mystic slumber, the celestial personification of his own illusions.... This is the Dissolution [(?) Pratisanchara] termed Incidental because Hari is its Incidental [Ideal] Cause. [593](#) When the Universal Spirit wakes, the World revives; when he closes his eyes, all things fall upon the bed of mystic slumber. In like manner, as a thousand Great Ages constitute a Day of Brahmâ [in the original it is Padmayoni, the same as Abjayoni, “Lotus-born,” not Brahmâ], so his Night consists of the same period.... Awaking at the end of his Night, the Unborn ... creates the Universe anew. [594](#)

This is “Incidental” Pralaya; what is the Elemental (Prâkritika) Dissolution? Parâshara describes it to Maitreya as follows: When, by dearth and fire all the Worlds and Pâtâlas [Hells] are withered up [595](#)... the progress of Elemental Dissolution is begun. Then, first, the Waters swallow up the property of Earth (which is the rudiment of Smell), and Earth deprived of this property proceeds to destruction ... and becomes one with Water.... When the Universe is, thus, pervaded by the waves of the watery Element, its rudimentary flavour is licked up by the Element of Fire ... and the Waters themselves are destroyed ... and become one with Fire; and the Universe is, therefore, entirely filled with [ethereal] Flame, which ... gradually overspreads the whole World. While Space is [one] Flame, ... the Element of Wind seizes upon the rudimental property, or

form, which is the Cause of Light, and that being withdrawn (pralîna), all becomes of the nature of Air. The rudiment of form being destroyed, and Fire [(?) Vibhâvasu] deprived of its rudiment, Air extinguishes Fire and spreads ... over Space, which is deprived of Light, when Fire merges into Air. Air, then, accompanied by Sound, which is the source of Ether, extends everywhere throughout the ten regions ... until Ether seizes upon Contact [(?) Sparsha, Cohesion—Touch?], its rudimental property, by the loss of which, Air is destroyed, and Ether [(?) Kha] remains unmodified; devoid of Form, Flavour, Touch (Sparsha), and Smell, it exists [un]embodied [mûrttimat] and vast, and pervades the whole of Space. Ether [Âkâsha], whose characteristic property and rudiment is Sound [the “Word”] exists alone, occupying all the vacuity of Space [or rather, occupying the whole containment of Space]. Then the Origin [Noumenon?] of the Elements (Bhûtâdi) devours Sound [the collective Demiurgos]; [and the hosts of Dhyân Chohans] and all the [existing] Elements [596](#) are, at once, merged into their original. This Primary Element is Consciousness, combined with the Property of Darkness [Tâmâsa—Spiritual Darkness rather], and is, itself, swallowed up [disintegrated] by Mahat [the Universal Intellect], whose characteristic property is Intelligence [Buddhi], and Earth and Mahat are the inner and outer boundaries of the Universe. In this manner, as [in the Beginning] were the seven forms of Nature [Prakriti] reckoned from Mahat to Earth, so ... *these seven* successively reënter into each other. [597](#)

The Egg of Brahmâ (Sarva-mandala) is dissolved in the Waters that surround it, with its seven zones (dvîpas), seven oceans, seven regions, and their mountains. The investure of Water is drunk by Fire; the (stratum of) Fire is absorbed by (that of) Air; Air blends itself with Ether [Âkâsha]; the Primary Element [Bhûtâdi, the origin, or rather the *cause*, of the Primary Element] devours the Ether, and is (itself) destroyed by Intellect [Mahat, the Great, the Universal Mind], which, along with all these, is seized upon by Nature [Prakriti] and disappears. This Prakriti is, essentially, the same, whether discrete or indiscrete; only that which is discrete is, finally, lost or absorbed in the indiscrete. Spirit [Pums] also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that Supreme Spirit which is all things. That Spirit [Sarvesha] which is other than (embodied) Spirit, and in which there are no attributes of name, species [nâman and

jâti, or rûpa, hence body rather than species], or the like ... [remains] as the (sole) Existence [Sattâ]. Nature [Prakriti] and Spirit [Purusha] both resolve [finally] into Supreme Spirit. [598](#)

This is the final Pralaya [599](#)—the Death of Kosmos; after which its Spirit rests in Nirvâna, or in *That* for which there is neither Day nor Night. All the other Pralayas are periodical, and follow the Manvantaras in regular succession, as the night follows the day of every human creature, animal, and plant. The Cycle of Creation of the Lives of Kosmos is run down; the energy of the Manifested “Word” having its growth, culmination, and decrease, as have all things temporary, however long their duration. The Creative Force is Eternal as noumenal; as a phenomenal manifestation, in its aspects, it has a beginning and must, therefore, have an end. During that interval, it has its Periods of Activity and its Periods of Rest. And these are the Days and Nights of Brahmâ. But Brahman, the Noumenon, never rests, as *It* never changes, but ever *is*, though It cannot be said to be anywhere.

The Jewish Kabalists felt the necessity of this *immutability* in an eternal, infinite Deity, and therefore applied the same thought to the anthropomorphic God. The idea is poetical, and very appropriate in its application. In the Zohar we read as follows: As Moses was keeping a vigil on Mount Sinai, in company with the Deity, who was concealed from his sight by a cloud, he felt a great fear overcome him, and suddenly asked: “Lord, where art thou ... sleepest thou, O Lord? ...” And the Spirit answered him; “I never sleep: were I to fall asleep for a moment *before my time*, all the creation would crumble into dissolution in one instant.”

“Before my time” is very suggestive. It shows the God of Moses to be only a temporary substitute, like Brahmâ, the male, a substitute and an aspect of *That* which is immutable, and which, therefore, can take no part in the Days, or Nights, nor have any concern whatever with reaction or dissolution.

While the Eastern Occultists have seven modes of interpretation, the Jews have only four; namely, the real-mystical, the allegorical, the moral, and the literal or Pashut. The latter is the key of the exoteric Churches and not worth discussion. Here are several sentences, which, read in the first,

or mystical key, show the identity of the foundations of construction in every Scripture. They are given in Isaac Myer's excellent book on the Kabalistic works, which he seems to have well studied. I quote *verbatim* .

“B'raisheeth barah elohim ath hashama' yem v'ath haa'retz, i.e., ‘In the beginning the God(s) created the heavens and the earth’; (the meaning of which is;) the six (Sephiroth of Construction), [600](#) over which B'raisheeth stands, all belong Below. It created six, (and) on these stand (exist) all Things. And those depend upon the *seven forms of the Cranium* up to the Dignity of all Dignities. And the second 'Earth' does not come into calculation, therefore it has been said: ‘And from it (that Earth) which underwent the curse; came it forth.’ ... ‘It (the Earth) was without form and void; and darkness was over the face of the Abyss, and the Spirit of Elohim ... was breathing (me'racha'pheth, i.e., hovering, brooding over, moving, ...) over the waters.’ Thirteen depend on thirteen (forms) of the most worthy Dignity. Six thousand years hang (are referred to) in the first six words. The seventh (thousand, the millennium) above it (the cursed Earth) is that which is strong by Itself. And it was rendered entirely desolate during twelve hours (one ... day ...). In the thirteenth, It (the Deity) shall restore them ... and everything shall be renewed as before; and all those six shall continue.” [601](#)

The “Sephiroth of Construction” are the six Dhyân Chohans, or Manus, or Prajâpatis, synthesized by the seventh “B'raisheeth,” the First Emanation, or Logos, and who are called, therefore, the Builders of the Lower or Physical Universe, all belonging Below. These Six [6-pointed star with middle dot], whose essence is of the *Seventh* , are the Upâdhi, the Base or Fundamental Stone, on which the Objective Universe is built, the Noumenoi of all things. Hence they are, at the same time, the Forces of Nature; the Seven Angels of the Presence; the Sixth and Seventh Principles in Man; the spirito-psycho-physical Spheres of the Septenary Chain, the Root Races, etc. They all “depend upon the Seven Forms of the Cranium” up to the Highest. The “*Second* ‘Earth’ does not come into calculation,” because it is *no Earth* , but the Chaos, or Abyss of Space, in which rested the Paradigmatic, or Model Universe, in the Ideation of the Over-Soul, brooding over it. The term “Curse” is here very misleading, for it means simply Doom or Destiny, or *that fatality which sent it forth* into the objective state. This is shown by that “Earth,” under the “Curse,” being

described as “without form and void,” in whose abysmal depths the “Breath” of the Elohim, or collective Logoi, produced, or so to say photographed, the first Divine Ideation of the *things to be*. This process is repeated after every Pralaya before the beginnings of a new Manvantara, or Period of sentient individual Being. “Thirteen depend on thirteen Forms,” refers to the thirteen Periods, personified by the thirteen Manus, with Svâyambhuva, the fourteenth—13, instead of 14, being an additional veil—those fourteen Manus who reign within the term of a Mahâ Yuga, a Day of Brahmâ. These thirteen-fourteen of the objective Universe depend on the thirteen-fourteen paradigmatic, ideal Forms. The meaning of the “six thousand Years” which “hang in the first six Words,” has again to be sought in the Indian Wisdom. They refer to the primordial six (seven) “Kings of Edom,” who typify the Worlds, or Spheres, of our Chain, during the First Round, as well as the primordial men of this Round. They are the septenary pre-Adamic First Root-Race, or they who existed before the Third, *Separated* Race. As they were Shadows, and senseless, for they had not yet eaten of the fruit of the Tree of Knowledge, they could not see the Parzuphim, or “Face could not see Face”; that is to say, primeval men were “unconscious.” “Therefore, the primordial (seven) Kings died,” i.e., were destroyed. [602](#) Now, who are these Kings? They are the Kings who are the “Seven Rishis, certain (secondary) divinities, Indra [Shakra], Manu, and the Kings his Sons [who] *are created and perish at one period*” as Vishnu Purâna tells us. [603](#) For the seventh “thousand,” which is not the millennium of exoteric Christianity, but that of Anthropogenesis, represents both the “Seventh Period of Creation,” that of physical man, according to Vishnu Purâna, and the Seventh Principle, both macrocosmic and microcosmic, and also the Pralaya after the Seventh Period, the Night, which has the same duration as the Day, of Brahmâ. “It was rendered entirely desolate during twelve hours.” It is in the Thirteenth (twice six and the synthesis) that everything shall be restored, and the “*six shall continue.*”

Thus, the author of the Qabbalah remarks quite truly that: Long before his [Ibn Gebirol's] time ... many centuries before the Christian era, there was in Central Asia a “Wisdom Religion”, fragments of which subsequently existed among the learned men of the archaic Egyptians, the ancient Chinese, Hindûs, etc.... [And that] the Qabbalah most likely

originally came from Âryan sources, through Central Asia, Persia, India and Mesopotamia, for from Ur and Haran came Abraham and many others, into Palestine. [604](#)

Such was also the firm conviction of C. W. King, the author of *The Gnostics and Their Remains*.

Vâmadeva Modelyar describes the coming Night most poetically. Though it is given in *Isis Unveiled*, it is worthy of repetition.

Strange noises are heard, proceeding from every point... These are the precursors of the Night of Brahmâ; *dusk rises at the horizon*, and the Sun passes away behind the thirteenth degree of Makara [the tenth sign of the Zodiac], and will reach no more the sign of the Mîna [the Zodiacal sign Pisces, or the Fish]. The Gurus of the Pagodas, appointed to watch the Râshichakram [Zodiac], may now break their circle and instruments, for they are henceforth useless.

Gradually light pales, heat diminishes, uninhabited spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the Chokra [servant] neglects to replenish. Sûrya [the Sun] flickers and goes out, matter falls into Dissolution [Pralaya], and Brahmâ merges back into Dyaus, the Unrevealed God, and, his task being accomplished, he falls asleep. Another Day is passed, Night sets in, and continues until the future Dawn.

And now again reënter into the Golden Egg of his Thought the germs of all that exist, as the divine Manu tells us. During His peaceful rest, the animated beings, endowed with the principles of action, cease their functions, and all feeling [Manas] becomes dormant. When they are all absorbed in the Supreme Soul, this Soul of all the beings sleeps in complete repose, till the Day when it resumes its form, and awakes again from its primitive darkness. [605](#)

As the Satya Yuga is always the first in the series of the Four Ages or Yugas, so the Kali ever comes the last. The Kali Yuga now reigns supreme in India, and it seems to coincide with that of the Western Age. Anyhow, it is curious to see how prophetic in almost all things was the writer of Vishnu Purâna, when foretelling to Maitreya some of the dark influences and sins of this Kali Yuga. For after saying that the “barbarians” will be masters of the banks of the Indus, of Chandrabhâgâ and Kâshmîra, he adds: There will be contemporary monarchs, reigning over the earth, kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects [or, according to another reading, *be intent upon the wives of others*]; they will be of limited power ... their lives will be short, their desires insatiable.... People of various countries intermingling with them will follow their example; and, the barbarians being powerful [in India] in the patronage of the princes, whilst pure tribes are neglected, the people will perish [or, as the Commentator has it: “the Mlechchhas will be in the centre, and the Âryas in the end”].

[606](#) Wealth and piety will decrease day by day, until the world will be wholly depraved.... Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification.... External types will be the only distinction of the several orders of life; dishonesty [anyâya] will be the (universal) means of subsistence; weakness the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; a man if rich will be reputed pure; mutual assent will be marriage; fine clothes will be dignity.... He who is the strongest will reign ... the people, unable to bear the heavy burthens [khara-bhâra, load of taxes], will take refuge among the valleys.... Thus, in the Kali Age, will decay constantly proceed, until the human race approaches its annihilation [pralaya]. When ... the close of the Kali age shall be nigh, a portion of that divine Being which exists, of its own spiritual nature [Kalkî Avatâra] ... shall descend upon Earth, ... endowed with the eight superhuman faculties.... He will reëstablish righteousness upon earth; and the minds of those who live at the end of Kali Yuga shall be awakened, and shall be as pellucid as crystal. The men who are, thus, changed ... shall be as *the seeds of human beings* , and shall give birth to a

race who shall follow the laws of the Krita Age (or Age of Purity). As it is said: “When the Sun and Moon and (the Lunar Asterism) Tishya, and the planet Jupiter are in one mansion, the Krita [or Satya] Age shall return....”
[607](#)

Two persons, Devâpi, of the race of Kuru, and Maru [Moru], of the family of Ikshvâku, ... continue alive throughout the Four Ages, residing at ... Kalâpa. [608](#) They will return hither, in the beginning of the Krita Age [609](#)... Maru [Moru] [610](#) the son of Shîghra, through the power of devotion (Yoga) is still living ... and will be the restorer of the Kshattriya race of the Solar Dynasty. [611](#)

Whether right or wrong with regard to the latter prophecy, the “blessings” of Kali Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in the full XIXth, and at the dawn of the XXth century of our great “Era of Enlightenment.”

Section VIII. The Lotus, as a Universal Symbol.

There are no ancient symbols without a deep and philosophical meaning attached to them, their importance and significance increasing with their antiquity. Such is the Lotus. It is the flower sacred to Nature and her Gods, and represents the Abstract and the Concrete Universes, standing as the emblem of the productive powers of both Spiritual and Physical Nature. It was held as sacred from the remotest antiquity by the Âryan Hindûs, the Egyptians, and by the Buddhists after them. It was revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger, as do now the Christians, who have replaced it with the water-lily.

In the Christian religion, in every picture of the Annunciation, Gabriel, the Archangel, appears to the Virgin Mary, holding in his hand a spray of water-lilies. This spray, typifying Fire and Water, or the idea of creation and generation, symbolizes *precisely the same idea* as the Lotus, in the hand of the Bodhisattva who announces to Mahâ-Mâyâ, Gautama's mother, the birth of Buddha, the world's Saviour. Thus also, were Osiris and Horus constantly represented by the Egyptians in association with the Lotus-flower, both being Sun-Gods or Gods of Fire; just as the Holy Ghost is still typified by “tongues of fire,” in the Acts.

It had, and still has, its mystic meaning, which is identical in every nation on earth. We refer the reader to Sir William Jones. [612](#) With the Hindûs, the Lotus is the emblem of the productive power of Nature, through the agency of Fire and Water, or Spirit and Matter. “O Thou Eternal! I see Brahm, the Creator, enthroned in thee above the Lotus!” says a verse in the Bhagavad Gîtâ. And Sir W. Jones shows, as already noted in the Stanzas, that the seeds of the Lotus, even before they germinate, contain perfectly-formed leaves, the miniature shapes of what they will become one day, as perfected plants. The Lotus, in India, is the symbol of prolific Earth and, what is more, of Mount Meru. The four Angels or Genii of the four quarters of Heaven, the Mahârâjahs of the

Stanzas, stand each on a Lotus. The Lotus is the two-fold type of the Divine and Human Hermaphrodite, being so to say, of dual sex.

With the Hindûs, the Spirit of Fire or Heat—which stirs up, fructifies, and develops into concrete form, from its ideal prototype, everything which is born of Water, or Primordial Earth—evolved Brahmâ. The Lotus-flower, represented as growing out of Vishnu's navel, the God who rests in the Waters of Space on the Serpent of Infinity, is the most graphic symbol ever yet made. It is the Universe evolving from the Central Sun, the Point, the ever-concealed Germ. Lakshmî, who is the female aspect of Vishnu, and who is also called Padma, the Lotus, in the Râmâyana, is likewise shown floating on a Lotus-flower, at the “Creation,” and during the “Churning of the Ocean” of Space, as also springing from the “Sea of Milk,” like Venus-Aphrodite from the Foam of the Ocean.

... Then, seated on a lotus, Beauty's bright Goddess, peerless Shrî, arose
Out of the waves ...

sings an English Orientalist and poet, Sir Monier Williams.

The underlying idea, in this symbol, is very beautiful, and, furthermore, shows an identical parentage in all the religious systems. Whether as the Lotus or water-lily, it signifies one and the same philosophical idea; namely, the Emanation of the Objective from the Subjective, Divine Ideation passing from the abstract into the concrete, or visible form. For, as soon as Darkness, or rather that which is “Darkness” for ignorance, has disappeared in its own realm of Eternal Light, leaving behind itself only its Divine Manifested Ideation, the Creative Logoi have their understanding opened, and they see in the Ideal World, hitherto concealed in the Divine Thought, the archetypal forms of all, and proceed to copy and build, or fashion, upon these models, forms evanescent and transcendent.

At this stage of Action, the Demiurge is not yet the Architect. Born in the Twilight of Action, he has yet to first perceive the Plan, to realize the Ideal Forms, which lie buried in the Bosom of Eternal Ideation, just as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant.

In Esoteric Philosophy the Demiurge, or Logos, regarded as the Creator, is simply an abstract term, an idea, like the word “army.” As the latter is the all-embracing term for a body of active forces, or working units—soldiers, so is the Demiurge the qualitative compound of a multitude of Creators or Builders. Burnouf, the great Orientalist, seized the idea perfectly, when he said that Brahmâ does *not* create the Earth, any more than the rest of the Universe.

Having evolved himself from the Soul of the World, once separated from the First Cause, he evaporates with, and emanates, all Nature out of himself. He does not stand above it, but is mixed up with it; Brahmâ and the Universe form one Being, each particle of which is in its essence Brahmâ himself, who proceeded out of himself.

In a chapter of the Book of the Dead, called “Transformation into the Lotus,” the God, figured as a head emerging from this flower, exclaims: I am the pure Lotus, emerging from the Luminous Ones.... I carry the messages of Horus. I am the pure Lotus which comes from the Solar Fields. [613](#)

The lotus-idea may be traced even in the Elohistic first chapter of Genesis, as stated in Isis Unveiled. It is to this idea that we must look for the origin and explanation of the verse in the Jewish Cosmogony which reads: “And God said, Let the earth bring forth ... the fruit-tree yielding fruit after his kind, whose seed is in itself.” [614](#) In all the primitive religions, the Creative God is the “Son of the Father,” that is to say, his Thought made visible; and before the Christian era, from the Trimûrti of the Hindûs down to the three Kabalistic Heads of the scriptures, as explained by the Jews, the Triune Godhead of each nation was fully defined and substantiated, in its allegories.

Such is the cosmic and ideal significance of this great symbol with the Eastern peoples. But when applied to practical and exoteric worship, which had also its esoteric symbology, the Lotus, in time, became the carrier and container of a more terrestrial idea. No dogmatic religion has ever escaped having the sexual element in it; and to this day it soils the moral beauty of the root idea of symbology. The following is quoted from the same Kabalistic MS. which we have already cited on several

occasions: Pointing to like signification was the Lotus growing in the waters of the Nile. Its mode of growth peculiarly fitted it as a symbol of the generative activities. The flower of the Lotus, which is the bearer of the seed for reproduction, as the result of its maturing, is connected by its placenta-like attachment to mother-earth, or the womb of Isis, through the water of the womb, that is, the river Nile, by the long cord-like stalk, the umbilicus. Nothing can be plainer than the symbol, and to make it perfect in its intended signification, a child is sometimes represented as seated in or issuing from the flower. [615](#) Thus Osiris and Isis, the children of Cronus, or time without end, in the development of their nature-forces, in this picture become the parents of man under the name Horus.

We cannot lay too great stress upon the use of this generative function as a basis for a symbolical language, and a scientific art-speech. Thought upon the idea leads at once to reflection upon the subject of creative cause. In its workings Nature is observed to have fashioned a wonderful piece of living mechanism, governed by an added living soul; the life development and history of which soul, as to its whence, its present, and its whither, surpass all efforts of the human intellect. [616](#) The new-born is an ever-recurring miracle, an evidence that within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine. The amazing wonderfulness of the fact attaches a holy sacredness to all connected with the organs of reproduction, as the dwelling and place of evident constructive intervention of deity.

This is a correct rendering of the underlying ideas of old, of the purely pantheistic conceptions, *impersonal* and reverential, of the archaic philosophers of the prehistoric ages. It is not so, however, when applied to sinful humanity, to the gross ideas attached to *personality*. Therefore, no pantheistic philosopher would fail to find the remarks that follow the above, and which represent the anthropomorphism of Judean symbology, other than dangerous for the sacredness of true religion, and fitting only for our materialistic age, which is the direct outcome and result of that anthropomorphic character. For this is the key-note to the entire spirit and essence of the Old Testament, as the MS. states, treating of the symbolism of the art-speech of the Bible: Therefore the locality of the womb is to be taken as the Most Holy Place, the Sanctum Sanctorum, and the veritable Temple of the Living God. [617](#) With man, the possession of the woman

has always been considered as an essential part of himself, to make one out of two, and jealously guarded as sacred. Even the part of the ordinary house or home consecrated to the dwelling of the wife was called the *penetralia*, the secret or sacred, and hence the metaphor of the Holy of Holies, of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description [618](#) by metaphor, this part of the house is described in the Sacred Books as the “between the thighs of the house,” and sometimes the idea is carried out constructively in the great door-opening of Churches placed inward between flanking buttresses.

No such thought, “carried to the extreme,” ever existed among the old primitive Âryans. This is proven by the fact that, in the Vedic period, their women were not placed apart from men in *penetralia*, or *Zenanas*. This seclusion began when the Mahommedans—the next heirs to Hebrew symbolism, after Christian ecclesiasticism—had conquered the land and gradually enforced their ways and customs upon the Hindûs. The pre- and post-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbology of the early Âryans. The idea and application are purely Semitic. This is corroborated by the writer of the said intensely learned and Kabalistic revelation, when he closes the above-quoted passages by adding: If to these organs as symbols of creative cosmic agencies the idea of the origin of measures as well as of time-periods can be attached, then indeed, in the constructions of the Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or the Most Holy Place, should borrow its title from the recognized sacredness of the generative organs, considered as symbols of measures as well as of creative cause. With the ancient wise, there was no name, and no idea, and no symbol of a First Cause.

Most decidedly not. Rather never give a thought to it and leave it for ever nameless, as the early Pantheists did, than degrade the sacredness of that Ideal of Ideals, by dragging down its symbols into such anthropomorphic forms! Here again one perceives the immense chasm between Âryan and Semitic religious thought, the two opposite poles, Sincerity and Concealment. With the Brâhmans, who have never invested the natural procreative functions of mankind with an “original sin” element, it is a *religious duty* to have a son. A Brâhman, in days of old,

having accomplished his mission of human creator, retired to the jungle, and passed the rest of his days in religious meditation. He had accomplished his duty to nature, as mortal man and its co-worker, and henceforth gave all his thoughts to the spiritual and immortal portion of himself, regarding the terrestrial as a mere illusion, an evanescent dream—which, indeed it is. With the Semite, it was different. He invented a temptation of flesh in a garden of Eden, and showed his God—esoterically, the Tempter and the Ruler of Nature— *cursing for ever* an act, which was in the logical programme of that Nature. [619](#) All this exoterically, as in the *cloak* and dead-letter of Genesis and the rest. At the same time, *esoterically* , he regarded the supposed *sin* and *fall* as an act so sacred, as to choose the organ, the perpetrator of the *original sin* , as the fittest and most sacred symbol to represent that God, who is shown as branding its entering into function as disobedience and everlasting *sin!*

Who can ever fathom the paradoxical depths of the Semitic mind! And this paradoxical element, *minus* its innermost significance, has now passed entirely into Christian theology and dogma!

Whether the early Fathers of the Church knew the esoteric meaning of the Hebrew Testament, or whether only a few of them were aware of it, while the others remained ignorant of the secret, is for posterity to decide. One thing, at any rate, is certain. As the Esotericism of the New Testament agrees perfectly with that of the Hebrew Mosaic Books; and since, at the same time, a number of purely Egyptian symbols and Pagan dogmas in general—the Trinity, for example—have been copied by, and incorporated into, the Synoptics and St. John, it becomes evident that the identity of those symbols was known to the writers of the New Testament, whoever they may have been. They must have been also aware of the priority of the Egyptian Esotericism, since they have adopted several symbols which typify purely Egyptian conceptions and beliefs, in their outward and inward meaning, and which are not to be found in the Jewish Canon. One of these is the water-lily in the hands of the Archangel, in the early representations of his appearance to the Virgin Mary; and these symbolical images are preserved to this day in the iconography of the Greek and Roman Churches. Thus Water, Fire and the Cross, as well as the Dove, the Lamb and other Sacred Animals, with all their combinations, esoterically

yield an identical meaning, and must have been accepted as an improvement upon Judaism pure and simple.

For the Lotus and Water are among the oldest symbols, and in their origin are purely Âryan, though they became common property during the branching off of the Fifth Race. To give an example; letters, as well as numbers, were all mystic, whether in combination, or taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize Water in its origin, the Great Deep. It is a mystic letter in all languages, Eastern and Western, and stands as a glyph for the waves, thus [three triangles]. In the Âryan Esotericism, as in the Semitic, this letter has always stood for the Waters. In Sanskrit, for instance, Makara, the tenth sign of the Zodiac, means a Crocodile, or rather an aquatic monster associated always with Water. The letter Ma is equivalent to, and corresponds with, the number 5, which is composed of a Binary, the symbol of the two sexes separated, and of the Ternary, the symbol of the Third Life, the progeny of the Binary. This, again, is often symbolized by a Pentagon, the latter being a sacred sign, a divine Monogram. Maitreya is the secret name of the Fifth Buddha, and the Kalkî Avatâra of the Brâhmans, the last Messiah who will come at the culmination of the Great Cycle. It is also the initial letter of the Greek Metis, or Divine Wisdom; of Mimra, the Word, or Logos; and of Mithras, the Mihr, the Monad Mystery. All these are born in, and from, the Great Deep, and are the Sons of Mâyâ, the “Mother”; in Egypt, Moot; in Greece, Minerva, Divine Wisdom; of Mary, or Miriam, Myrrha, etc., the Mother of the Christian Logos; and of Mâyâ, the Mother of Buddha. Mâdhava and Mâdhavî are the titles of the most important Gods and Goddesses of the Hindû Pantheon. Finally, Mandala is, in Sanskrit, a “Circle,” or an Orb, also the ten divisions of the Rig Veda. The most sacred names in India generally begin with this letter, from Mahat, the first manifested Intellect, and Mandara, the great mountain used by the Gods to churn the Ocean, down to Mandâkinî, the heavenly Gangâ, or Ganges, Manu, etc., etc.

Will this be called a coincidence? A strange one is it then, indeed, when we see even Moses, found in the Water of the Nile, with the symbolical consonant in his name. And Pharaoh's daughter “called his name Moses; and she said, Because I drew him out of the Water.” [620](#) Besides which, the Hebrew sacred name of God, applied to this letter M, is Meborach, the

“Holy” or the “Blessed,” and the name for the Water of the Flood is Mbul. A reminder of the “Three Maries” at the Crucifixion, and their connection with Mare, the Sea, or Water, may close these examples. This is why, in Judaism and Christianity, the Messiah is always connected with Water, Baptism; and also with the Fishes, the sign of the Zodiac called Mînam in Sanskrit, and even with the Matsya (Fish) Avatâra, and the Lotus, the symbol of the womb, or with the water-lily, which has the same signification.

In the relics of ancient Egypt, the greater the antiquity of the votive symbols and emblems of the objects exhumed, the oftener are Lotus-flowers and Water found in connection with the Solar Gods. The God Khnoom, the Moist Power, or Water, as Thales taught, being the principle of all things, sits on a throne enshrined in a Lotus. The God Bes stands on a Lotus, ready to devour his progeny. Thot, the God of Mystery and Wisdom, the sacred Scribe of Amenti, wearing the solar disk as head gear, sits with a bull's head—the sacred bull of Mendes being a form of Thot—and a human body, on a full blown Lotus. Finally, it is the Goddess Hiqit, under her shape of a frog, who rests on the Lotus, thus showing her connection with water. And it is from the unpoetical shape of this frog-symbol, undeniably the glyph of the most ancient of the Egyptian Deities, that the Egyptologists have been vainly trying to unravel the mystery and functions of the Goddess. Its adoption in the Church, by the early Christians, shows that they knew it better than our modern Orientalists. The “frog or toad Goddess” was one of the chief Cosmic Deities connected with Creation, on account of this animal's amphibious nature, and chiefly because of its apparent resurrection, after long ages of solitary life, enshrined in old walls, in rocks, etc. She not only participated in the organization of the World, together with Khnoom, but was also connected with *the dogma of resurrection* . [621](#) There must have been some very profound and sacred meaning attached to this symbol, since, notwithstanding the risk of being charged with a disgusting form of zoölatry, the early Egyptian Christians adopted it in their Churches. A frog or toad, enshrined in a Lotus-flower, or simply without the latter emblem, was the form chosen for the Church-lamps, on which were engraved the words, “Ἐγὼ εἶμι ἀναστάσις”—I am the resurrection. [622](#) These frog-Goddesses are also found on all the mummies.

Section IX. The Moon; Deus Lunus, Phœbe.

This archaic symbol is the most poetical of all symbols, as also the most philosophical. The ancient Greeks brought it into prominence, and the modern poets have worn it threadbare. The Queen of Night, riding in the majesty of her peerless light in Heaven, throwing all, even Hesperus, into darkness, and spreading her silver mantle over the whole Sidereal World, has ever been a favourite theme with all the poets of Christendom, from Milton and Shakespeare down to the latest versifier. But the refulgent lamp of night, with her suite of stars unnumbered, spoke only to the imagination of the profane. Until lately, Religion and Science had nought to do with the beautiful mythos. Yet, the cold chaste Moon, she, who, in the words of Shelley: ... makes all beautiful on which she smiles, That wandering shrine of soft, yet icy flame Which ever is transformed, yet still the same, And warms not, but illumines....

stands in closer relations to Earth than any other sidereal orb. The Sun is the Giver of Life to the whole Planetary System; the Moon is the Giver of Life to our Globe; and the early races understood and knew it, even in their infancy. She is the Queen, and she is the King. She was King Soma before she became transformed into Phœbe and the chaste Diana. She is preëminently the Deity of the Christians, through the Mosaic and Kabalistic Jews, though the civilized world may have remained ignorant of the fact for long ages; in fact, ever since the last initiated Father of the Church died, carrying with him into his grave the secrets of the Pagan Temples. For such Fathers as Origen or Clemens Alexandrinus, the Moon was Jehovah's living symbol; the Giver of Life and the Giver of Death, the Disposer of Being—in *our* World. For, if Artemis was Luna in Heaven, and, with the Greeks, Diana on Earth, who presided over child-birth and life; with the Egyptians, she was Hekat (Hecate) in Hell, the Goddess of Death, who ruled over magic and enchantments. More than this; as the personified Moon, whose phenomena are triadic, Diana-Hecate-Luna is the *three in one*. For she is *Diva triformis, tergemina, triceps*, three heads on one neck, [623](#) like Brahmâ-Vishnu-Shiva. Hence she is the prototype of

our Trinity, which has not always been entirely male. The number seven, so prominent in the Bible, so sacred in the seventh day, or Sabbath, came to the Jews from antiquity, deriving its origin from the four-fold number 7 contained in the 28 days of the lunar month, each septenary portion thereof being typified by one quarter of the Moon.

It is worth the trouble of presenting, in this work, a bird's-eye view of the origin and development of the lunar myth and worship, in historical antiquity, on our side of the globe. Its earlier origin is untraceable by *exact* Science, which rejects all tradition; while for Theology, which, under the guidance of the crafty Popes, has put a brand on every fragment of literature that does not bear the imprimatur of the Church of Rome, its archaic history is a sealed book. Whether the Egyptian or the Âryan Hindû religious philosophy is the more ancient—the Secret Doctrine says it is the latter—does not much matter, in this instance, as the Lunar and Solar “worship” are the most ancient in the world. Both have survived, and prevail to this day throughout the whole world; with some openly, with others—as, for instance, in Christian symbology—secretly. The cat, a lunar symbol, was sacred to Isis, who was the Moon in one sense, just as Osiris was the Sun, and is often seen on the top of the Sistrum in the hand of the Goddess. This animal was held in great veneration in the city of Bubastis, which went into deep mourning on the death of the sacred cats, because Isis, as the Moon, was particularly worshipped in that city of mysteries. The astronomical symbolism connected with it has already been given in Section I, and no one has better described it than Mr. Gerald Massey, in his Lectures and in *The Natural Genesis*. The eye of the cat, it is said, seems to follow the lunar phases in their growth and decline, and its orbs shine like two stars in the darkness of night. Hence the mythological allegory which shows Diana hiding in the Moon, under the shape of a cat, when she was seeking, in company with other Deities, to escape the pursuit of Typhon, as related in the *Metamorphoses* of Ovid. The Moon, in Egypt, was both the “Eye of Horns” and the “Eye of Osiris,” the Sun.

The same with the Cynocephalus. The dog-headed ape was a glyph to symbolize the Sun and Moon, in turn, though the Cynocephalus is really *more a Hermetic than a religious symbol*. For it is the hieroglyph of Mercury, the planet, and of the Mercury of the Alchemical philosophers,

who say that: Mercury has to be ever *near* Isis, as her *minister* , for without Mercury neither Isis nor Osiris can accomplish anything in the Great Work.

The Cynocephalus, whenever represented with the caduceus, the crescent, or the lotus, is a glyph of the “philosophical” Mercury; but when seen with a reed, or a roll of parchment, he stands for Hermes, the secretary and adviser of Isis, as Hanumâna filled the same office with Râma.

Though the regular Sun-Worshippers, the Parsîs, are few, yet not only is the bulk of the Hindû mythology and history based upon, and interblended with, these two worships, but so is even the Christian religion itself. From their origin down to our modern day, it has coloured the theologies of both the Roman Catholic and Protestant Churches. Indeed, the difference between the Aryan Hindû and the Âryan European faiths is very small, if only the fundamental ideas of both are taken into consideration. Hindûs are proud of calling themselves Sûryavanshas and Chandravanshas, of the *Solar* and *Lunar* Dynasties. The Christians pretend to regard this as idolatry, and yet they adhere to a religion entirely based upon Solar and Lunar worship. It is vain and useless for the Protestants to exclaim against the Roman Catholics for their “Mariolatry,” based on the ancient cult of lunar Goddesses, when they themselves worship Jehovah, preëminently a *lunar* God; and when both Churches have accepted in their theologies the *Sun* -Christ and the *Lunar* Trinity.

What is known of Chaldean Moon-Worship, of the Babylonian God, Sin, called by the Greeks Deus Lunus, is very little; and that little is apt to mislead the profane student, who fails to grasp the esoteric significance of the symbols. As popularly known to the ancient profane philosophers and writers—for those who were initiated were pledged to silence—the Chaldeans were the worshippers of the Moon under *her* , and *his* , various names, just as were the Jews, who came after them.

In the unpublished MS. on the Art-Speech, already mentioned, giving a key to the formation of the ancient symbolical language, a logical *raison d'être* is brought forward for this double worship. It is written by a wonderfully well-informed and acute scholar and Mystic, who gives it in

the comprehensive form of a hypothesis. The latter, however, forcibly becomes a proven fact in the history of religious evolution in human thought, to anyone who has ever had a glimpse into the secret of ancient symbology. Thus, he says: One of the first occupations among men, connected with those of actual necessity, would be the perception of time periods, [624](#) marked on the vaulted arch of the heavens, sprung and rising over the level floor of the horizon, or the plain of still water. These would come to be marked as those of day and night, of the phases of the moon, of its stellar or synodic revolutions, and of the period of the solar year with recurrence of the seasons, and with the application to such periods of the natural measure of day or night, or of the day divided into the light and the dark. It would also be discovered that there was a longest and shortest solar day, and two solar days of equal day and night, within the period of the solar year; and the points in the year of these could be marked with the greatest precision in the starry groups of the heavens or the constellations, subject to that retrograde movement thereof, which in time would require a correction by intercalation, as was the case in the description of the Flood, where correction of 150 days was made for a period of 600 years, during which confusion of landmarks had increased... This would naturally come to pass with all races in all time; and such knowledge must be taken to have been inherent in the human race, prior to what we call the historic period as during the same.

On this basis, the author seeks for some natural physical function, possessed in common by the human race, and connected with the periodical manifestations, such that “the connection between the two kinds of phenomena ... became fixed in common or popular usage.” He finds it in: (a) The feminine physiological phenomena every lunar month of 28 days, or 4 weeks of 7 days each, so that 13 occurrences of the period should happen in 364 days, which is the solar week-year of 52 weeks of 7 days each. (b) The quickening of the fœtus is marked by a period of 126 days, or 18 weeks of 7 days each. (c) That period which is called “the period of viability” is one of 210 days, or 30 weeks of 7 days each. (d) The period of parturition is accomplished in 280 days, or a period of 40 weeks of 7 days each, or 10 lunar months of 28 days each, or of 9 calendar months of 31 days each, counting on the royal arch of heavens for the measure of the period of traverse from the darkness of the womb to the

light and glory of conscious existence, that continuing inscrutable mystery and miracle.... Thus the observed periods of time marking the workings of the birth function would naturally become a basis of astronomical calculation.... We may almost affirm ... that this was the mode of reckoning among all nations, either independently, or intermediately and indirectly by tuition. It was the mode with the Hebrews, for even to-day they calculate the calendar by means of the 354 and 355 of the lunar year, and we possess a special evidence that it was the mode with the ancient Egyptians, as to which this is the proof: The basic idea underlying the religious philosophy of the Hebrews was that God contained all things within himself, [625](#) and that man was his image, man including woman.... The place of the man and woman with the Hebrews was among the Egyptians occupied by the bull and the cow, sacred to Osiris and Isis, [626](#) who were represented, respectively, by a man having a bull's head, and a woman having the head of a cow; which symbols were worshipped. Notoriously Osiris was the Sun and the river Nile, the tropical year of 365 days, which number is the value of the word Neilos, and the bull, as he was also the principle of fire and of life-giving force; while Isis was the moon, the bed of the river Nile, or the Mother Earth, for the parturient energies of which water was a necessity, the lunar year of 354-364 days, the time-maker of the periods of gestation, and the cow marked by, or with, the crescent new moon....

But the use of the cow of the Egyptians for the woman of the Hebrews was not intended as of any radical difference of signification, but a concurrence in the teaching, intended, and merely as the substitution of a symbol of common import, which was this, viz., the period of parturition with the cow and the woman was held to be the same, or 280 days, or ten lunar months of 4 weeks each. And in this period consisted the essential value of this animal symbol, whose mark was that of the crescent moon. [627](#)... These parturient and natural periods are found to have been subjects of symbolism all over the world. They were thus used by the Hindûs, and are found to be most plainly set forth by the ancient Americans, in the Richardson and Gest tablets, in the Palenque Cross and elsewhere, and manifestly lay at the base of the formation of the calendar forms of the Mayas of Yucatan, the Hindûs, the Assyrians, and the ancient Babylonians, as well as the Egyptians and old Hebrews. The natural symbols ... would

be either the phallus or the phallus and yoni, ... *male* and *female* . Indeed, the words translated by the generalizing terms male and female, in the 27th verse of the 1st chapter of Genesis are ... *sacr* and *n'cabvah* or, literally, phallus and yoni. [628](#) While the representation of the phallic emblems would barely indicate the genital members of the human body, when their functions and the development of the seed-vesicles emanating from them were considered, there would come into indication a mode of measures of lunar time, and through lunar, of solar time.

This is the physiological or anthropological key to the Moon symbol. The key that opens the mystery of Theogony, or the evolution of the manvantaric Gods, is more complicated, and has nothing phallic in it. There, all is mystical and divine. But the Jews, beyond connecting Jehovah directly with the Moon as a generative God, preferred to ignore the higher Hierarchies, and have made their Patriarchs of some of these zodiacal constellations and planetary Gods, thus euhemerizing the purely theosophical idea and dragging it down to the level of sinful humanity. The MS., from which the above is extracted, explains very clearly to what Hierarchy of Gods Jehovah belonged, and who this Jewish God was; for it shows, in clear language, that which the writer has always insisted upon, namely, that the God with which the Christians have burdened themselves, was no better than the lunar symbol of the reproductive or generative faculty in Nature. They have ever ignored even the Hebrew secret God of the Kabalists, *Ain Suph*, a conception as grand as *Parabrahman* in the earliest Kabalistic and mystical ideas. But it is not the Kabbalah of Rosenroth that can ever give the true original teachings of *Shimeon Ben Yochaï*, which were as metaphysical and philosophical as any could be. And how many are there among the students of the Kabbalah who know anything of them except in their distorted Latin translations? Let us glance at the idea which led the ancient Jews to adopt a substitute for the Ever-Unknowable, and which has misled the Christians into mistaking the substitute for the reality.

If to these organs [phallus and yoni] as symbols of creative cosmic agencies the idea of ... time periods can be attached, then, indeed, in the construction of Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or The Most Holy Place, should borrow

its title from the recognized sacredness of the generative organs, considered as symbols of measures as well as of creative cause.

With the ancient Wise, there was no name, and no idea, and no symbol, of a First Cause. [629](#) With the Hebrews, the indirect conception of such was couched in a term of negation of comprehension, viz., Ain Suph, or the Without Bounds. But the symbol of *its first comprehensible manifestation* was the conception of a circle with its diameter line, to at once carry a geometric, phallic, and astronomic idea; ... for the one takes its birth from the 0, or the circle, without which it could not be, and from the 1, or primal one, spring the 9 digits, and, geometrically, all plane shapes. So in Kabbalah this circle, with its diameter line, is the picture of the 10 Sephiroth, or Emanations, composing the Adam Kadmon, or the Archetypal Man, the creative origin of all things.... This idea of connecting the picture of the circle and its diameter line, that is, the number 10, with the signification of the reproductive organs, and the Most Holy Place ... was carried out constructively in the King's Chamber, or Holy of Holies, of the great Pyramid, in the Tabernacle of Moses, and in the Holy of Holies of the Temple of Solomon.... It is *the picture of a double womb*, for in Hebrew the letter Hé (ה) is at the same time the number 5, and the symbol of the womb, and twice 5 is 10, or the phallic number.

This “double womb” also shows the duality of the idea carried from the highest or spiritual down to the lowest or terrestrial plane; and limited by the Jews to the latter. With them, therefore, the number seven has acquired the most prominent place in their exoteric religion, a cult of external forms and empty rituals; take, for instance, their Sabbath, the seventh day sacred to their Deity, the Moon, symbolical of the generative Jehovah. But, with other nations, the number seven was typical of theogonic evolution, of Cycles, Cosmic Planes, and the Seven Forces and Occult Powers in Kosmos, as a Boundless Whole, whose first upper Triangle was unreachable to the finite intellect of man. While other nations, therefore, busied themselves, in their forcible limitation of Kosmos in Space and Time, only with its septenary manifested plane, the Jews centred this number solely in the Moon, and based all their sacred calculations thereupon. Hence we find the thoughtful author of the MS. just quoted, remarking, in reference to the metrology of the Jews, that: If 20,612 be multiplied by $\frac{4}{3}$, the product will afford a base for the ascertainment of

the mean revolution of the moon; and if this product be again multiplied by $4/3$, this continued product will afford a base for finding the exact period of the mean solar year, ... this form ... becoming, for the finding of astronomical periods of time, of very great service.

This double number—male and female—is symbolized also in some well-known idols; for instance: Ardhanârî-Îshvara, the Isis of the Hindûs, Eridanus, or Ardan, or the Hebrew Jordan, or *source of descent* . She is standing on a lotus-leaf floating on the water. But the signification is, that it is androgyne or hermaphrodite, that is phallus and yoni combined, the number 10, the Hebrew letter Yod (י), the *containment of Jehovah* . She, or rather she-he, gives the minutes of the same circle of 360 degrees.

“Jehovah,” in its best aspect is Binah, the “Upper mediating Mother, the Great Sea or Holy Spirit,” and therefore rather a synonym of Mary, the Mother of Jesus, than of his Father; that “Mother, being the Latin Mare,” the Sea, is here, also, Venus, the Stella del Mare, or “Star of the Sea.”

The ancestors of the mysterious Akkadians—the Chandravanshas or Indovanshas, the Lunar Kings, whom tradition shows reigning at Prayâga (Allahabad), ages before our era—had come from India, and brought with them the worship of their forefathers, of Soma, and his son Budha, which afterwards became that of the Chaldeans. Yet such adoration, apart from popular Astrolatry and Heliolatry, was in no sense *idolatry* . No more, at any rate, than the modern Roman Catholic symbolism which connects the Virgin Mary, the Magna Mater of the Syrians and Greeks, with the Moon.

Of this worship, the most pious Roman Catholics feel quite proud, and loudly confess to it. In a Mémoire to the French Academy, the Marquis De Mirville says: It is only natural that, as an unconscious prophecy, Ammon-Râ should be his mother's husband, since the Magna Mater of the Christians is precisely the spouse of that son she conceives.... We [Christians] can understand now why Neïth throws radiance on the Sun, while remaining the Moon, since the Virgin, who is the Queen of Heaven, *as was Neïth* , clothes the Christ-Sun, as does Neïth, and is clothed by him; “Tu vestis solem et te sol vestit” [as is sung by the Roman Catholics during their service].

We [Christians] understand also how it is that the famous inscription at Saïs should have stated that “none has ever lifted my veil [peplum],” considering that this sentence, literally translated, is the summary of what is sung in the Church on the Day of the Immaculate Conception. [630](#)

Surely nothing could be more sincere than this! It justifies entirely what Mr. Gerald Massey has said in his Lecture on “Luniatry, Ancient and Modern”: The man in the moon [Osiris-Sut, Jehovah-Satan, Christ-Judas, and other Lunar Twins] is often charged with bad conduct.... In the lunar phenomena the moon was one, as *the* moon, which was two-fold in sex, and three-fold in character, as mother, child, and adult male. Thus the child of the moon became the consort of his own mother! It could not be *helped* if there was to be any reproduction. He was compelled to be his own father! These relationships were repudiated by later sociology, and the primitive man in the moon got tabooed. Yet in its latest, most inexplicable phase, this has become the central doctrine of the grossest superstition the world has seen, for these lunar phenomena and their humanly represented relationships, the incestuous included, are the very foundations of the Christian Trinity in Unity. Through ignorance of the symbolism, the simple representation of early time has become the most profound religious mystery in modern Luniatry. The Roman Church, without being in any wise ashamed of the proof, portrays the Virgin Mary arrayed with the sun, and the horned moon at her feet, holding the lunar infant in her arms—as child and consort of the mother moon! The mother, child, and adult male, are fundamental....

In this way it can be proved that our Christology is mummified mythology, and legendary lore, which have been palmed off upon us in the Old Testament and the New, as divine revelation uttered by the very voice of God. [631](#)

A charming allegory is found in the Zohar, one which unveils better than anything else ever did the true character of Jehovah, or YHVH, in the primitive conception of the Hebrew Kabbalists. It is now found in the philosophy of Ibn Gebirol's Kabbalah, translated by Isaac Myer.

In the introduction written by R. 'Hiz'qee-yah, which is very old, and forms part of our Brody edition of the Zohar (1. 5b. sq.) is an account of a

journey taken by R. El'azar, son of R. Shim-on b. Yo'haï, and R. Abbah.... They met a man bearing a heavy burden.... They conversed together ... and the explanations of the Torah, by the man with the burden, were so wonderful, that they asked him for his name; he replied: “Do not ask me who I am; but we will all proceed with the explanation of the Torah [Law].” They asked: “Who caused thee thus to walk and carry such a heavy load?” He answered: “The letter ך (Yod, which = 10, and is the symbolical letter of Kether and the essence and germ of the Holy Name יהוה, YHVH) made war, etc.”.... They said to him: “If thou wilt tell us the name of thy father, we will kiss the dust of thy feet.” He replied: “... As to my father, he had his dwelling in the Great Sea, and was a fish therein [like Vishnu and Dagon or Oannes]; which [first] destroyed the Great Sea ... and he was great and mighty and ‘Ancient of Days,’ until he swallowed all the other fishes in the (Great) Sea.” ... R. El'azar listened to his words and said to him: “Thou art the Son of the Holy Flame, thou art the Son of Rab Ham-'nun-ah Sabah (the old) [the *fish* in Aramaic or Chaldee is nun (noon)], thou art the Son of the Light of the Torah [Dharma], etc.” [632](#)

Then the author explains that the feminine Sefhira, Binah, is termed by the Kabalists the Great Sea: therefore Binah, whose divine names are Jehovah, Yah, and Elohim, is simply the Chaldean Tiamat, the Female Power, the Thalath of Berossus, who presides over the Chaos, and was made out later by Christian Theology to be the Serpent and the Devil. She-He (Yah-hovah) is the supernal Hé, and Eve. This Yah-hovah then, or Jehovah, is identical with our Chaos—Father, Mother, Son—on the material plane, and in the purely physical World; Deus and Demon, at one and the same time; the Sun and Moon, Good and Evil, God and Demon.

Lunar magnetism generates life, preserves and destroys it, psychically as well as physically. And if, astronomically, the Moon is one of the seven planets of the Ancient World, in Theogony she is one of the Regents thereof—with Christians now as much as with Pagans, the former referring to her under the name of one of their Archangels, and the latter under that of one of their Gods.

Therefore the meaning of the “fairy tale,” translated by Chwolsohn from the Arabic translation of an old Chaldean MS., of Qû-tâmy being instructed by the *idol* of the Moon, is easily understood. Seldenus tells us

the secret, as well as Maimonides in his Guide to the Perplexed. [633](#) The worshippers of the Teraphim, or the Jewish Oracles, “carved images, and claimed that the light of the principal stars [planets] permeating these through and through, the Angelic Virtues [or the Regents of the stars and planets] conversed with them, teaching them many most useful things and arts.” And Seldenus explains that the Teraphim were built and composed after the position of certain planets, those which the Greeks called στοιχεῖα, and according to figures that were located in the sky, and called ἀλεξητήριοι, or the Tutelary Gods. Those who traced out the στοιχεῖα were called στοιχειωματικοί, or diviners by the στοιχεῖα. [634](#)

It is such sentences, however, in the Nabathean Agriculture, which have frightened the men of Science, and made them proclaim the work “either an apocryphon, or a fairy tale, unworthy of the notice of an Academician.” At the same time, as shown, zealous Roman Catholics and Protestants metaphorically tore it to pieces; the former because “it described the worship of demons,” the latter because it was “ungodly.” Once more, all are wrong. It is *not* a fairy tale; and, as far as the pious Churchmen are concerned, the same worship may be shown in their Scriptures, however disfigured by translation. Solar and Lunar worship and also the worship of the Stars and Elements can be traced, and figure in Christian Theology. These are defended by Papists, and can be stoutly denied by the Protestants only at their own risk and peril. Two instances may be given.

Ammianus Marcellinus teaches that ancient divinations were always accomplished with the help of the Spirits of the Elements (Spiritus Elementorum, and in Greek πνεύματα τῶν στοιχείων). [635](#)

But it is found now that the Planets, the Elements, and the Zodiac, were figured not only at Heliopolis by the twelve stones called “Mysteries of the Elements” (Elementorum Arcana), but also in Solomon's Temple, and, as pointed out by various writers, in several old Italian churches and even at Notre Dame de Paris, where they can be seen to this day.

No symbol, even including the Sun, was more complex in its manifold meanings than the lunar symbol. The sex was, of course, dual. With some it was male; as, for instance, the Hindû “King Soma,” and the Chaldean Sin; with other nations it was female, the beauteous Goddesses Diana-

Luna, Ilithyia, Lucina. With the Tauri, human victims were sacrificed to Artemis, a form of the lunar Goddess; the Cretans called her Dictynna, and the Medes and Persians Anaitis, as shown by an inscription of Colœ: Ἀρτέμιδι Ἀνάειτι. But, we are now concerned chiefly with the most chaste and pure of the virgin Goddesses, Luna-Artemis, to whom Pamphôs was the first to give the surname of Καλλίστη, and of whom Hippolytus wrote: Καλλίστα πολὺ παρθένων. [636](#) This Artemis-Lochia, the Goddess that presided at conception and childbirth, is, in her functions and as the triple Hecate, the Orphic Deity, the predecessor of the God of the Rabbins and pre-Christian Kabalists, and his lunar type. The Goddess Τρίμορφος was the personified symbol of the various and successive aspects represented by the Moon in each of her three phases; and this interpretation was already that of the Stoics, [637](#) while the Orpheans explained the epithet Τρίμορφος by the three kingdoms of Nature over which she reigned. Jealous, bloodthirsty, revengeful and exacting, Hecate-Luna is a worthy counterpart of the “jealous God” of the Hebrew prophets.

The whole riddle of the Solar and Lunar worship, as now traced in the churches, hangs indeed on this world-old mystery of lunar phenomena. The correlative forces in the “Queen of Night,” that lie latent for Modern Science, but are fully active to the knowledge of Eastern Adepts, explain well the thousand and one images under which the Moon was represented by the Ancients. It also shows how much more profoundly learned in the Selenic Mysteries were the Ancients than are now our modern Astronomers. The whole Pantheon of the lunar Gods and Goddesses, Nephtys or Neïth, Proserpina, Melitta, Cybele, Isis, Astarte, Venus, and Hecate, on the one hand, and Apollo, Dionysus, Adonis, Bacchus, Osiris, Atys, Thammuz, etc., on the other, all show on the face of their names and titles—those of “Sons” and “Husbands” of their “Mothers”—their identity with the Christian Trinity. In every religious system, the Gods were made to merge their functions, as Father, Son, and Husband, into one, and the Goddesses were identified as Wife, Mother, and Sister of the male God; the former synthesizing the human attributes as the “Sun, the Giver of Life,” the latter merging all the other titles in the grand synthesis known as Maia, Maya, Maria, etc., a generic name. Maia, in its forced derivation, has come to mean with the Greeks, “mother,” from the root ma (nurse), and even gave its name to the month of May, which was sacred to all these

Goddesses before it became consecrated to Mary. [638](#) Its primitive meaning, however, was Mâyâ, Durgâ, translated by the Orientalists as “inaccessible,” but meaning in truth the “unreachable,” in the sense of illusion and unreality, as being the source and cause of spells, the personification of illusion.

In religious rites, the Moon served a dual purpose. Personified as a female Goddess for exoteric purposes, or as a male God in allegory and symbol, in Occult Philosophy our satellite was regarded as a sexless Potency to be well studied, because it was to be dreaded. With the initiated Âryans, Chaldeans, Greeks and Romans, Soma, Sin, Artemis Soteira (the hermaphrodite Apollo, whose attribute is the lyre, and the bearded Diana of the bow and arrow), Deus Lunus, and especially Osiris-Lunus and Thot-Lunus, [639](#) were the Occult potencies of the Moon. But whether male or female, whether Thot or Minerva, Soma or Astoreth, the Moon is the Occult Mystery of Mysteries, and more a symbol of evil than of good. Her seven phases, in the original Esoteric division, are divided into three astronomical phenomena and four purely psychic phases. That the Moon was not always revered is shown in the Mysteries, in which the death of the Moon-God—the three phases of gradual waning and final disappearance—was allegorized by the Moon standing for the Genius of Evil that, for the time, triumphs over the Light and Life-giving God, the Sun; and all the skill and learning of the ancient Hierophants in Magic were required to turn this triumph into a defeat.

It was the most ancient worship of all, that of the Third Race of our Round, the Hermaphrodites, in which the *male* Moon became sacred, when, after the so-called Fall, the sexes had become separated. Deus Lunus then became an androgyne, male and female in turn; to finally serve, *for purposes of sorcery*, as a dual power for the Fourth Root Race, the Atlanteans. With the Fifth, our own Race, the Lunar-solar worship divided the nations into two distinct, antagonistic camps. It led to events described æons later in the Mahâbhâratan War, which to the Europeans is the fabulous, to the Hindûs and Occultists the historical, strife between the Sûryavanshas and the Indovanshas. Originating in the dual aspect of the Moon, the worship of the female and the male principles respectively, it ended in distinct Solar and Lunar cults. Among the Semitic races, the Sun was for a very long time feminine and the Moon masculine; the latter

notion being adopted by them from the Atlantean traditions. The Moon was called the “Lord of the Sun,” Bel-Shemesh, before the Shemesh worship. The ignorance of the incipient reasons for such a distinction, and of Occult principles, led the nations into anthropomorphic idol-worship. During that period which is absent from the Mosaic books, viz., from the exile from Eden to the allegorical Flood, the Jews, with the rest of the Semites, worshipped Dayanisi, דִּינָאִישִׁי, the “Ruler of Men,” the “Judge,” or the Sun. Though the Jewish canon and Christianity have made the Sun to become the “Lord God” and “Jehovah” in the Bible, yet the same Bible is full of indiscreet traces of the androgyne Deity, which was Jehovah, the Sun, and Astoreth, the Moon in its female aspect, and quite free from the present metaphorical element given to it. God is a “consuming fire,” appears *in* , and “is encompassed *by* fire.” It was not only in vision that Ezekiel saw the Jews “worshipping the Sun.” [640](#) The Baal of the Israelites—the Shemesh of the Moabites and the Moloch of the Ammonites—was the identical “Sun-Jehovah,” and he is till now the “King of the Host of Heaven,” the Sun, as much as Astoreth was the “Queen of Heaven,” or the Moon. The “Sun of Righteousness” has *only now* become a *metaphorical* expression. But the religion of every ancient nation had been primarily based upon the Occult manifestations of a purely abstract Force or Principle now called “God.” The very establishment of such worship shows, in its details and rites, that the philosophers who evolved such systems of Nature, subjective and objective, possessed profound knowledge, and were acquainted with many facts of a scientific nature. For besides being purely Occult, the rites of Lunar worship were based, as just shown, upon a knowledge of Physiology—quite a modern science with us—Psychology, sacred Mathematics, Geometry and Metrology, in their right applications to symbols and figures, which are but glyphs recording observed natural and scientific *facts* ; in short upon a most minute and profound knowledge of Nature. As we have just said, lunar magnetism generates life, preserves and destroys it; and Soma embodies the triple power of the Trimûrti, though it remains unrecognized by the profane to this day. The allegory that makes Soma, the Moon, produced by the Churning of the Ocean of Life (Space) by the Gods in another Manvantara, that is, in the pre-genetic day of our Planetary System, and the myth, which represents “the Rishis milking the Earth, whose calf was Soma, the Moon,” have a deep cosmographical

meaning; for it is neither *our* Earth which is milked, nor was the Moon which we know the calf. [641](#) Had our wise men of Science known as much of the mysteries of Nature as the ancient Âryans did, they would surely never have imagined that the Moon was projected from the Earth. Once more, the oldest of permutations in Theogony, the Son becoming his own Father and the Mother generated by the Son, has to be remembered and taken into consideration if the symbolical language of the Ancients is to be understood by us. Otherwise mythology will be ever haunting the Orientalists as simply “the disease which springs up at a peculiar stage of human culture!”—as Renouf gravely observes.

The Ancients taught the auto-generation, so to speak, of the Gods: the One Divine Essence, *unmanifested*, perpetually begetting a Second-Self, *manifested*, which Second-Self, androgynous in its nature, *gives birth, in an immaculate way*, to everything macrocosmical and microcosmical in this Universe. This was shown in the Circle and the Diameter, or the Sacred Ten (10), a few pages back.

But our Orientalists, notwithstanding their extreme desire to discover one homogeneous Element in Nature, *will not* see it. Cramped in their researches by such ignorance, the Âryanists and Egyptologists are constantly led astray from truth in their speculations. Thus, de Rougé is unable to understand, in the text which he translates, the meaning of Ammon-Ra saying to King Amenophes, who is supposed to be Memnon: “Thou art my Son, I have begotten thee.” And, finding the same idea in many a text and under various forms, this very Christian Orientalist is finally compelled to exclaim: For this idea to have entered the mind of a hierogrammatist, there must have been in their religion a more or less defined doctrine, indicating as a possible fact that might come to pass, a divine and immaculate incarnation under a human form.

Precisely. But why throw the explanation on to an impossible prophecy, when the whole secret is explained by the later religion copying the earlier?

This doctrine was universal, nor was it the mind of any one hierogrammatist that evolved it; for the Indian Avatâras are a proof to the contrary. After which, having come “to realize more clearly” [642](#) what the

“Divine Father and Son” were with the Egyptians, de Rougé still fails to account for, and to perceive what were the functions attributed to, the *feminine* Principle in that primordial generation. He does not find it in the Goddess Neïth, of Saïs. Yet he quotes the sentence of the Commander to Cambyses, when introducing that king into the Saïtic temple: “I made known to his Majesty the dignity of Saïs, which is the abode of Neïth, the great [female] producer, *genitrix of the Sun* , who is the first-born, and who is not begotten, but only brought forth”—and hence is the fruit of an Immaculate Mother.

How much more grandiose, philosophical and poetical—for whoever is able to understand and appreciate it—is the real distinction made between the Immaculate Virgin of the ancient Pagans and the modern Papal conception. With the former, the ever-youthful Mother Nature, the antitype of her prototypes, the Sun and Moon, *generates* and *brings forth* her “mind-born” Son, the Universe. The Sun and Moon, as male-female deities, fructify the Earth, the microcosmical Mother, and the latter conceives and brings forth, in her turn. With the Christians, the “First-born” (primogenitus) is indeed generated, i.e., begotten (genitus, non factus), and positively *conceived and brought forth* : “Virgo pariet,” explains the Latin Church. Thus does that Church drag down the noble spiritual ideal of the Virgin Mary to the earth, and, making her “of the earth earthy,” degrades the ideal she portrays to the lowest of the anthropomorphic Goddesses of the rabble.

Truly, Neïth, Isis, Diana, etc., by whatever name she was called, was “a demiurgical Goddess, at once visible and invisible, having her place in Heaven, and *helping on the generation of species* ”—the Moon, in short. Her occult aspects and powers are numberless, and, in one of them, the Moon becomes with the Egyptians Hathor, another aspect of Isis, [643](#) and both of these Goddesses are shown suckling Horus. Behold in the Egyptian Hall of the British Museum, Hathor worshipped by Pharaoh Thotmes, who stands between her and the Lord of Heavens. The monolith was taken from Karnac. The same Goddess has the following legend inscribed on her throne: “The Divine Mother and Lady, or Queen of Heaven”; also the “Morning Star,” and the “Light of the Sea”—Stella Matutina and Lux Maris. All the Lunar Goddesses had a dual aspect; one *divine* , the other *infernal* . All were the Virgin Mothers of an *immaculately* born Son—the

Sun. Raoul Rochette shows the Moon-Goddess of the Athenians, Pallas, or Cybele, Minerva, or again Diana, holding her child-son on her lap, invoked in her festivals as Μονογενῆς θεοῦ, the “One Mother of God,” sitting on a lion, and surrounded by twelve personages; in whom the Occultist recognizes the twelve great Gods, and the pious Christian Orientalist the Apostles, or rather the Grecian Pagan prophecy thereof.

They are both right, for the Immaculate Goddess of the Latin Church is a faithful copy of the older Pagan Goddesses; the number of the Apostles is that of the twelve Tribes, and the latter are a personification of the twelve great Gods, and of the twelve Signs of the Zodiac. Almost every detail in the Christian dogma is borrowed from the Heathens. Semele, the Wife of Jupiter and Mother of Bacchus, the Sun, is, according to Nonnus, also “carried,” or made to ascend to Heaven after her death, where she presides between Mars and Venus, under the name of the “Queen of the World,” or the Universe, πανβασίλεια; “at the name of which,” as at the names of Hathor, Hecate, and other infernal Goddesses, “all the demons tremble.”

[644](#)

“Σεμέλην τρέμουσι δαίμονες.” This Greek inscription on a small temple, reproduced on a stone that was found by Beger, and copied by Montfaucon, as De Mirville tells us, informs us of the stupendous fact, that the Magna Mater of the old world was an impudent “plagiarism” of the Immaculate Virgin Mother of his Church, perpetrated by the Demon. Whether so, or vice versâ, is of no importance. That which is interesting to note is the perfect identity between the *archaic copy* and the *modern original*.

Did space permit we might show the inconceivable coolness and unconcern exhibited by certain followers of the Roman Catholic Church, when they are made to face the revelations of the Past. To Maury's remark that “the Virgin took possession of all the Sanctuaries of Ceres and Venus, and that the Pagan rites, proclaimed and practised in honour of those Goddesses, were in a great measure transferred to the Mother of Christ,” [645](#) the advocate of Rome answers, that such *is* the fact, and that it is just as it should be, and quite natural.

As the dogma, the liturgy, and the rites professed by the Roman Apostolical Church in 1862 are found engraved on monuments, inscribed on papyri, and cylinders *hardly posterior to the Deluge* , it does seem impossible to deny the existence of a *first ante-historical* [Roman] Catholicism of which our own is but the faithful continuation.... [But while the former was the culmination, the “summum of the impudence of demons and goëtic necromancy” ... the latter is *divine* .] If in *our* [Christian] Revelation [l'Apocalypse], Mary, clothed with the Sun and having the Moon under her feet, has no longer anything in common *with the humble servant* [servante] *of Nazareth* [sic], it is because she has now become the greatest of theological and cosmological powers in *our* universe. [646](#)

Verily so, since Pindar thus sings of her “assumption”: “She sits *at the right hand* of her Father [Jupiter], ... and is more powerful than all the other (Angels or) Gods” [647](#)—a hymn likewise applied to the Virgin. St. Bernard also, quoted by Cornelius à Lapide, is made to address the Virgin Mary in this wise: “The Sun-Christ lives in thee and thou livest in him.” [648](#)

Again the Virgin is admitted to be the Moon by the same unsophisticated holy man. Being the Lucina of the Church, in childbirth the verse of Virgil, “Casta fove Lucina, tuus jam regnat Apollo,” is applied to her. “Like the Moon, the Virgin is the Queen of Heaven,” adds the innocent saint. [649](#)

This settles the question. According to such writers as De Mirville, the more similarity there exists between the Pagan conceptions and the Christian dogmas, the more divine appears the Christian religion, and the more is it seen to be the only truly inspired one, especially in its Roman Catholic form. The unbelieving Scientists and Academicians who think they see in the Latin Church quite the opposite of divine inspiration, and who will not believe in the Satanic tricks of plagiarism by anticipation, are severely taken to task. But then “they believe in nothing and reject even the Nabathean Agriculture as a romance and a pack of superstitious nonsense,” complains the memorialist. “In their perverted opinion Qû-tâmy's ‘idol of the Moon’ and the statue of the Madonna are one!” A noble Marquis, twenty-five years ago, wrote six huge volumes, or, as he calls them “Mémoires to the French Academy,” with the sole object of proving

Roman Catholicism to be an inspired and revealed faith. As a proof thereof, he furnishes numberless facts, all tending to show that the entire Ancient World, ever since the Deluge, had, with the help of the Devil, been systematically plagiarizing the rites, ceremonies, and dogmas of the future Holy Church, which was to be born ages later. What would that faithful son of Rome have said had he heard his co-religionist, M. Renouf, the distinguished Egyptologist of the British Museum, declaring in one of his learned lectures, that neither “Hebrews nor Greeks borrowed any of their ideas from Egypt”?

But perhaps M. Renouf intended to say that it was the Egyptians, the Greeks, and the Âryans, who borrowed their ideas from the Latin Church? And if so, why, in the name of logic, do the Papists reject the additional information which the Occultists may give them on Moon-worship, since it all tends to show that the worship of the Roman Catholic Church is as old as the world— *of Sabæanism and Astrolatry* ?

The reason of early Christian and later Roman Catholic Astrolatry, or the symbolical worship of Sun and Moon, a worship identical with that of the Gnostics, though less philosophical and pure than the “Sun-worship” of the Zoroastrians, is a natural consequence of its birth and origin. The adoption by the Latin Church of such symbols as Water, Fire, Sun, Moon and Stars, and many others, is simply a continuation by the early Christians of the old worship of Pagan nations. Thus, Odin got his wisdom, power, and knowledge, by sitting at the feet of Mimir, the thrice-wise Jotun, who passed his life by the fountain of primeval Wisdom, the crystalline Waters of which increased his knowledge daily. “Mimir drew the highest knowledge from the fountain, because the World was born of Water; hence primeval Wisdom was to be found in that mysterious element.” The eye which Odin had to pledge to acquire that knowledge may be “the Sun, which enlightens and penetrates all things; his other eye being the Moon, whose reflection gazes out of the deep, and which at last, when setting, sinks into the Ocean.” [650](#) But it is something more than this. Loki, the Fire-God, is said to have hidden in the Water, as well as in the Moon, the light-giver, whose reflection he found therein. This belief that the Fire finds refuge in the Water was not limited to the old Scandinavians. It was shared by all nations and was finally adopted by the early Christians, who symbolized the Holy Ghost under the shape of Fire,

“cloven tongues like as of fire”—the breath of the Father-Sun. This Fire descends also into the Water, or the Sea—Mare, Mary. The Dove was the symbol of the Soul with several nations; it was sacred to Venus, the Goddess born from the sea-foam, and it became later the symbol of the Christian Anima Mundi, or Holy Spirit.

One of the most occult chapters in the Book of the Dead is that entitled, “The transformation into the God giving Light to the Path of Darkness,” wherein “Woman-Light of the Shadow” serves Thot in his retreat in the Moon. Thot-Hermes is said to hide therein, because he is the representative of the Secret Wisdom. He is the manifested Logos of its light side; the concealed Deity or “Dark Wisdom” when he is supposed to retire to the opposite hemisphere. Speaking of her power, the Moon calls herself repeatedly: “The Light which shineth in Darkness,” the “Woman-Light.” Hence it became the accepted symbol of all the Virgin-Mother Goddesses. As the wicked “evil” Spirits warred against the Moon in days of yore, so they are supposed to war now, without, however, being able to prevail against the actual Queen of Heaven, Mary, the Moon. Hence, also, the Moon was intimately connected in all the Pagan Theogonies with the Dragon, her eternal enemy. The Virgin, or Madonna, stands on the mythical Satan thus symbolized, who lies crushed and powerless, under her feet. This, because the head and tail of the Dragon, which, to this day in Eastern Astronomy, represent the ascending and descending nodes of the Moon, were also symbolized in ancient Greece by the two serpents. Hercules kills them on the day of his birth, and so does the Babe in his Virgin-Mother's arms. As Mr. Gerald Massey aptly observes in this connection: All such symbols figured their own facts from the first, and did not pre-figure others of a totally different order. The iconography [and dogmas, too] had survived in Rome from a period remotely pre-Christian. There was neither forgery nor interpolation of types; nothing but a continuity of imagery with a perversion of its meaning.

Section X. Tree, Serpent, and Crocodile Worship.

Object of horror or of adoration, men have for the serpent an implacable hatred, or prostrate themselves before its genius. Lie calls it, Prudence claims it, Envy carries it in its heart, and Eloquence on its caduceus. In Hell it arms the whip of the Furies; in Heaven Eternity makes of it its symbol.

De Châteaubriand.

The Ophites asserted that there were several kinds of Genii, from God to man; that the relative superiority of these was decided by the degree of Light that was accorded to each; and they maintained that the Serpent had to be constantly called upon and to be thanked for the signal service it had rendered humanity. For it taught Adam that if he ate of the fruit of the Tree of Knowledge of good and evil, he would raise his Being immensely by the learning and wisdom he would thus acquire. Such was the exoteric reason given.

It is easy to see whence is the primal idea of the dual, Janus-like character of the Serpent—the good and the bad. This symbol is one of the most ancient, because the reptile preceded the bird, and the bird the mammal. Hence the belief, or rather the superstition, of the savage tribes who think that the souls of their ancestors live under this form, and the general association of the Serpent with the Tree. The legends about the various meanings it represents are numberless; but, as most of them are allegorical, they have now passed into the class of fables based on ignorance and dark superstition. For instance, when Philostratus narrates that the natives of India and Arabia fed on the heart and liver of Serpents in order to learn the language of all the animals, the Serpent being credited with that faculty, he certainly never meant his words to be accepted literally. [651](#) As will be found more than once as we proceed, Serpent and Dragon were names given to the Wise Ones, the Initiated Adepts of olden times. It was their wisdom and their learning that were devoured or assimilated by their followers, whence the allegory. When the

Scandinavian Sigurd is fabled to have roasted the heart of Fafnir, the Dragon, whom he had slain, and thence to have become the wisest of men, the meaning is the same. Sigurd had become learned in the runes and magical charms; he had received the “Word” from an Initiate of the name of Fafnir, or from a sorcerer, after which the latter died, as do many, after “passing the word.” Epiphanius lets out a secret of the Gnostics in trying to expose their “heresies.” The Gnostic Ophites, he says, had a reason for honouring the Serpent: *it was because he taught the primeval men the Mysteries* . [652](#) Verily so; but they did not have Adam and Eve in the Garden in their minds when teaching this dogma, but simply that which is stated above. The Nâgas of the Hindû and Tibetan Adepts were human Nâgas (Serpents), not reptiles. Moreover, the Serpent has ever been the type of consecutive or serial rejuvenation, of Immortality and Time.

The numerous and extremely interesting readings, the interpretations and facts about Serpent worship, given in Mr. Gerald Massey's *Natural Genesis*, are very ingenious and scientifically correct. But they are far from covering the *whole* of the meanings implied. They divulge only the astronomical and physiological mysteries, with the addition of some cosmic phenomena. On the lowest plane of materiality, the Serpent was, no doubt, the “great emblem of Mystery in the Mysteries,” and was, very likely, “adopted as a type of feminine pubescence, on account of its sloughing and self-renewal.” It was so, however, only with regard to mysteries concerning terrestrial *animal* life, for as the symbol of “*re-clothing* and re-birth in the [universal] mysteries,” its “final phase,” [653](#) or shall we rather say its incipient and culminating phases, was not of this plane. These phases were generated in the pure realm of Ideal Light, and having accomplished the round of the whole cycle of adaptations and symbolism, the Mysteries returned from whence they had come, into the essence of *immaterial* causality. They belonged to the highest Gnôsis. And surely this could have never obtained its name and fame solely on account of its penetration into physiological and especially feminine functions!

As a symbol, the Serpent had as many aspects and occult meanings as the Tree itself; the “Tree of Life,” with which it was emblematically and almost indissolubly connected. Whether viewed as a metaphysical or a physical symbol, the Tree and Serpent, jointly, or separately, have never been so degraded by antiquity as they are now, in this our age of the

breaking of idols, not for truth's sake, but to glorify the most gross matter. The revelations and interpretations in General Forlong's Rivers of Life would have astounded the worshippers of the Tree and Serpent in the days of archaic Chaldean and Egyptian wisdom; and even the early Shaivas would have recoiled in horror at the theories and suggestions of the author of the said work. "The notion of Payne Knight and Inman that the Cross or Tau is simply a copy of the male organs in a triadic form is radically false," writes Mr. G. Massey, who proves what he says. But this is a statement that could be as justly applied to almost all the modern interpretations of ancient symbols. The Natural Genesis, a monumental work of research and thought, the most complete on that subject that has ever been published, covering as it does a wider field, and explaining much more than all the Symbologists who have hitherto written, does not yet go beyond the "psycho-theistic" stage of ancient thought. Nor were Payne Knight and Inman altogether wrong; except in entirely failing to see that their interpretations of the Tree of Life, as the Cross and Phallus, fitted the symbol only in the lowest and latest stage of the evolutionary development of the idea of the Giver of Life. It was the last and the grossest physical transformation of Nature, in animal, insect, bird and even plant; for bi-une, creative magnetism, in the form of the attraction of contraries, or sexual polarization, acts in the constitution of reptile and bird as it does in that of man. Moreover, the modern Symbologists and Orientalists, from first to last, being ignorant of the real Mysteries revealed by Occultism, can necessarily see but this last stage. If told that this mode of procreation, which the whole world of being has now in common on this Earth, is but a passing phase, a physical means of furnishing the conditions to and producing the phenomena of life, and that it will alter with this and disappear with the next Root-Race, they would laugh at such a superstitious and unscientific idea. But the most learned Occultists assert this because *they know it*. The universe of living beings, of all those which procreate their species, is the living witness to the various modes of procreation in the evolution of animal and human species and races; and the Naturalist ought to sense this truth intuitively, even though he is yet unable to demonstrate it. How could he, indeed, with the present modes of thought! The landmarks of the archaic history of the Past are few and scarce, and those that men of Science come across are mistaken for finger-posts of our little era. Even so-called "universal (?)

history” embraces but a tiny field in the almost boundless space of the unexplored regions of our latest, Fifth Root-Race. Hence, every fresh signpost, every new glyph of the hoary Past that is discovered, is added to the old stock of information, to be interpreted on the same lines of preëxisting conceptions, and without any reference to the special cycle of thought which that particular glyph may belong to. How can Truth ever come to light if this method is never changed!

Thus, in the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly. The Tree was *reversed*, and its roots were generated in Heaven and grew out of the Rootless Root of All-Being. Its trunk grew and developed; crossing the planes of the Plerôma, it shot out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane. Thus, the Ashvattha Tree of Life and Being, whose destruction alone leads to immortality, is said in the Bhagavadgîtâ to grow with its roots above and its branches below. [654](#) The roots represent the Supreme Being, or First Cause, the Logos; but one has to go beyond those roots to *unite oneself with Krishna*, who, says Arjuna, is “greater than Brahman, and First Cause ... the indestructible, that which is, that which is not, and what is beyond them.” [655](#) Its boughs are Hiranyagarbha (Brahmâ or Brahman in its highest manifestations, say Shrîdhara Svâmin and Madhusûdana), the highest Dhyân Chohans or Devas. The Vedas are its leaves. He only who goes *beyond* the roots shall never return; that is to say, shall reïncarnate no more during this Age of Brahmâ.

It is only when its pure boughs had touched the terrestrial mud of the Garden of Eden, of our Adamic Race, that this Tree became soiled by the contact and lost its pristine purity; and that the Serpent of Eternity, the Heaven-Born Logos, was finally degraded. In days of old, of the Divine Dynasties on Earth, the now dreaded reptile was regarded as the first beam of light that radiated from the abyss of Divine Mystery. Various were the forms which it was made to assume, and numerous the natural symbols adapted to it, as it crossed the æons of Time; as from Infinite Time (Kâla) itself it fell into the space and time evolved out of human speculation. These forms were cosmic and astronomical, theistic and pantheistic, abstract and concrete. They became in turn the Polar Dragon and the

Southern Cross, the Alpha Draconis of the Pyramid, and the Hindû-Buddhist Dragon, which ever threatens, yet never swallows the Sun during its eclipses. Till then, the Tree remained ever green, for it was sprinkled by the Waters of Life; the Great Dragon remained ever divine, so long as it was kept within the precincts of the sidereal fields. But the Tree grew and its lower boughs at last touched the Infernal Regions—our Earth. Then the Great Serpent Nidhög— he who devours the corpses of the evil-doers in the “Hall of Misery” (human life), so soon as they are plunged into Hwergelmir, the roaring cauldron (of human passions)—gnawed the reversed World-Tree. The worms of materiality covered the once healthy and mighty roots, and are now ascending higher and higher along the trunk; while the Midgard Snake coiled at the bottom of the Seas, encircles the Earth, and, through its venomous breath, makes her powerless to defend herself.

The Dragons and Serpents of Antiquity are all seven-headed—one head for each Race, and “every head with seven hairs on it,” as the allegory has it. Aye, from Ananta, the Serpent of Eternity, which carries Vishnu through the Manvantara; from the original primordial Shesha, whose seven heads become “one thousand heads” in the Purânîc fancy, down to the seven-headed Akkadian Serpent. This typifies the Seven Principles throughout Nature and in man; the highest or middle head being the seventh. It is not of the Mosaic, Jewish Sabbath that Philo speaks, in his Creation of the World, when saying that the world was completed “according to the perfect nature of number 6.” For: When that Reason [Nous] which is holy in accordance with the number 7, has entered the soul [the living body rather], the number 6 is thus arrested and all the mortal things which that number makes.

And again:

Number 7 is the festival day of all the earth, the birthday of the world. I know not whether any one would be able to celebrate the number 7 in adequate terms. [656](#)

The author of The Natural Genesis thinks that: The septenary of stars seen in the Great Bear [the Saptarshis] and seven-headed Dragon furnished a visible origin for the symbolic seven of time above. The goddess of the

seven stars was the mother of time, as Kep; whence Kepti and Sebti for the two times and number 7. So this is the star of the Seven by name. Sevekh (Kronus), the son of the goddess, has the name of the seven or seventh. So has Sefekh Abu who builds the house on high, as Wisdom (Sophia) built hers with seven pillars.... The primary kronotypes were seven, and thus the beginning of time in heaven is based on the number and the name of seven, on account of the starry demonstrators. The seven stars as they turned round annually kept pointing, as it were, with the forefinger of the right hand, and describing a circle in the upper and lower heaven. [657](#) The number 7 naturally suggested a measure by seven, that led to what may be termed Sevening, and to the marking and mapping out of the circle in seven corresponding divisions which were assigned to the seven great constellations; and thus was formed the celestial heptanomis of Egypt in the heavens.

When the stellar heptanomis was broken up and divided into four quarters, it was multiplied by four, and the twenty-eight signs took the place of the primary seven constellations; the lunar zodiac of twenty-eight signs being the registered result of reckoning twenty-eight days to the moon, or a lunar month. [658](#) In the Chinese arrangement, the four sevens are given to four Genii that preside over the four cardinal points, [659](#) or rather the seven northern constellations make up the Black Warrior; the seven eastern (Chinese autumn) constitute the White Tiger; the seven southern are the Vermilion Bird; and the seven western (called vernal) are the Azure Dragon. Each of these four spirits presides over its heptanomis during one lunar week. The genitrix of the first heptanomis (Typhon of the seven stars) now took a lunar character.... In this phase we find the goddess Sefekh, whose name signifies number 7, is the feminine word, or logos in place of the mother of time, who was the earlier Word, as goddess of the Seven Stars. [660](#)

The author shows that it was the Goddess of the Great Bear and Mother of Time who was in Egypt from the earliest times the “Living Word,” and that Sevekh-Kronus, whose type was the Crocodile-Dragon, the pre-planetary form of Saturn, was called her son and consort; he was her Word-Logos. [661](#)

The above is quite plain, but it was not the knowledge of astronomy only that led the Ancients to the process of Sevens. The primal cause goes far deeper and will be explained in its place.

The above quotations are no digressions. They are brought forward as showing (a) the reason why a full Initiate was called a Dragon, a Snake, a Nâga; and (b) that our septenary division was used by the priests of the earliest dynasties in Egypt, for the same reason, and on the same basis, as by us. This needs further elucidation, however. As already stated, what Mr. Gerald Massey calls the Four Genii of the four cardinal points; and the Chinese, the Black Warrior, White Tiger, Vermilion Bird, and Azure Dragon, are called in the Secret Books, the “Four Hidden Dragons of Wisdom” and the “Celestial Nâgas.” Now, the seven-headed or septenary Dragon-Logos is shown to have, in course of time, been split up, so to speak, into *four* heptanomic parts or twenty-eight portions. Each week has a distinct Occult character in the lunar month; each day of the twenty-eight has its special characteristics; for each of the twelve constellations, whether separately or in combination with other signs, has an Occult influence either for good or for evil. This represents the sum of knowledge that men can acquire on this earth; yet few are those who acquire it, and still fewer are the wise men who get to the root of knowledge symbolized by the great Root-Dragon, the Spiritual Logos of these visible signs. But those who do, receive the name of Dragons, and they are the “Arhats of the Four Truths of the Twenty-eight Faculties,” or attributes, and have always been so called.

The Alexandrian Neo-Platonists asserted that to become real Chaldees or Magi, one had to master the science or knowledge of the periods of the Seven Rectors of the World, in whom is all wisdom. And Jamblichus is credited with another version, which does not, however, alter the meaning, for he says: The Assyrians have not only preserved the records of seven and twenty myriads of years, as Hipparchus says they have, but likewise of the whole apocatastases and periods of the Seven Rulers of the World. [662](#)

The legends of every nation and tribe, whether civilized or savage, point to the once universal belief in the great wisdom and cunning of the Serpents. They are “charmings.” They hypnotize the bird with their eye, and

man himself very often does not overcome their fascinating influence; therefore the symbol is a most fitting one.

The Crocodile is the Egyptian Dragon. It was the dual symbol of Heaven and Earth, of Sun and Moon, and was made sacred, in consequence of its amphibious nature, to Osiris and Isis. According to Eusebius, the Egyptians represented the Sun in a Ship as its pilot, this ship being carried along by a Crocodile, “to show the motion of the Sun in the Moist (Space).” [663](#) The Crocodile was, moreover, the symbol of Lower Egypt herself, the Lower being the more swampy of the two countries. The Alchemists claim another interpretation. They say that the symbol of the Sun in the Ship on the Ether of Space meant that the Hermetic Matter is the principle, or basis, of Gold, or again the *philosophical* Sun; the Water, within which the Crocodile is swimming, is that Water, or Matter, made liquid; the Ship herself, finally, representing the Vessel of Nature, in which the Sun, or the sulphuric, igneous principle, acts as a pilot, because it is the Sun which conducts the work by his action upon the Moist or Mercury. The above is only for the Alchemists.

The Serpent became the type and symbol of evil, and of the Devil, only during the Middle Ages. The early Christians as well as the Ophite Gnostics, had their dual Logos: the Good and the Bad Serpent, the Agathodæmon and the Kakodæmon. This is demonstrated by the writings of Marcus, Valentinus, and many others, and especially in Pistis-Sophia—certainly a document of the earliest centuries of Christianity. On the marble sarcophagus of a tomb, discovered in 1852 near the Porta Pia, one sees the scene of the adoration of the Magi, “or else,” remarks the late C. W. King, in *The Gnostics and their Remains*, “the prototype of that scene, the ‘Birth of the New Sun’.” The mosaic floor exhibited a curious design which might have represented either Isis suckling the babe Harpocrates, or the Madonna nursing the infant Jesus. In the smaller sarcophagi that surrounded the larger one, many leaden plates rolled like scrolls were found, eleven of which can still be deciphered. The contents of these ought to be regarded as final proof of a much-vexed question, for they show that either the early Christians, up to the VIth Century, were bonâ fide Pagans, or that dogmatic Christianity was borrowed wholesale, and passed in full into the Christian Church—Sun, Tree, Serpent, Crocodile and all.

On the first is seen Anubis ... holding out a scroll; at his feet are two female busts: below all are two serpents entwined about ... a corpse swathed up like a mummy. In the second scroll ... is Anubis, holding out a cross, the “Sign of Life.” Under his feet lies the corpse encircled in the numerous folds of a huge serpent, the Agathodæmon, guardian of the deceased.... In the third scroll ... the same Anubis bears on his arm an oblong object, ... held so as to convert the outline of the figure into a complete Latin cross. ... At the god's foot is a rhomboid, the Egyptian “Egg of the World,” towards which crawls a serpent coiled into a circle.... Under the ... busts ... is the letter ω, repeated *seven* times in a line, reminding one of the “Names.”... Very remarkable also is the line of characters, apparently Palmyrene, upon the legs of the first Anubis. As for the figure of the *serpent*, supposing these talismans to emanate not from the Isiac but the newer Ophite creed, it may well stand for that “True and perfect Serpent,” who “leads forth the souls of all that put their trust in him out of the Egypt of the body, and through the Red Sea of Death into the Land of Promise, saving them on their way from the Serpents of the Wilderness, that is, from the Rulers of the Stars.” [664](#)

And this “true and perfect Serpent” is the seven-lettered God who is now credited with being Jehovah, and Jesus *one with him*. To this seven-vowelled God the candidate for Initiation is sent by the “First Mystery,” in the Pistis-Sophia, a work earlier than St. John's Revelation, and evidently of the same school. “The (Serpent of the) Seven Thunders uttered these seven vowels,” but “seal up those things which the Seven Thunders uttered, and write them not,” says Revelation. “Do ye seek after these mysteries?”—inquires Jesus in Pistis-Sophia. “No mystery is more excellent than they [the seven vowels]; for they shall bring your souls unto the Light of Lights”—i.e., true Wisdom. “Nothing, therefore, is more excellent than the mysteries which ye seek after, saving only the mystery of the Seven Vowels and their forty and nine Powers, and the numbers thereof.”

In India, it was the mystery of the *Seven Fires* and their Forty-nine Fires or aspects, or “the numbers thereof.”

These Seven Vowels are represented by the Svastika signs on the crowns of the seven heads of the Serpent of Eternity, in India, among Esoteric

“Buddhists,” in Egypt, in Chaldæa, etc., and among the Initiates of every other country. They are the Seven Zones of post mortem ascent, in the Hermetic writings, in each of which the “Mortal” leaves one of his Souls, or Principles; until arrived on the plane above all Zones, he remains as the great Formless Serpent of Absolute Wisdom, or the Deity Itself. The seven-headed Serpent has more than one signification in the arcane teachings. It is the seven-headed Draco, each of whose heads is a star of the Lesser Bear; but it was also, and preëminently, the Serpent of Darkness, inconceivable and incomprehensible, whose seven heads were the seven Logoi, the reflections of the one and first-manifested Light—the Universal Logos.

Section XI. Demon est Deus Inversus.

This symbolical sentence, in its many-sided forms, is certainly most dangerous and iconoclastic in the face of all the dualistic later religions, or rather theologies, and especially so in the light of Christianity. Yet it is neither just nor correct to say that it is Christianity which has conceived and brought forth Satan. As an “Adversary,” the opposing Power required by the equilibrium and harmony of things in Nature, as Shadow is required to make still brighter the Eight, as Night to bring into greater relief the Day, and as Cold to make one appreciate the more the comfort of Heat, so has Satan ever existed. Homogeneity is one and indivisible. But if the homogeneous One and Absolute is no mere figure of speech, and if Heterogeneity, in its dualistic aspect, is its offspring, its bifurcous shadow or reflection, then even that divine Homogeneity must contain in itself the essence of both good and evil. If “God” is Absolute, Infinite, and the Universal Root of all and everything in Nature and its Universe, whence comes Evil or D'Evil if not from the same Golden Womb of the Absolute? Thus we are forced either to accept the emanation of good and evil, of Agathodæmon and Kakodæmon, as offshoots from the same trunk of the Tree of Being, or to resign ourselves to the absurdity of believing in two eternal Absolutes!

Having to trace the origin of the idea to the very beginnings of the human mind, it is but just, meanwhile, to give his due even to the proverbial Devil. Antiquity knew of no isolated, thoroughly and absolutely

bad “God of evil.” Pagan thought represented good and evil as twin brothers, born from the same mother—Nature; so soon as that thought ceased to be archaic, Wisdom passed into Philosophy. In the beginning the symbols of good and evil were mere abstractions, Light and Darkness; later their types were chosen among the most natural and ever-recurrent periodical cosmic phenomena—the Day and Night, or the Sun and Moon. Then the Hosts of the Solar and Lunar Deities were made to represent them, and the Dragon of Darkness was contrasted with the Dragon of Light. The Host of Satan is a Son of God, no less than the Host of the B'ne Alhim, the Children of God who came to “present themselves before the Lord,” their Father. [665](#) “The Sons of God” become the “Fallen Angels” only after perceiving that the daughters of men *were fair* . [666](#) In the Indian philosophy, the Suras are among the earliest and the brightest Gods, and become Asuras only when dethroned by Brâhmanical fancy, Satan never assumed an anthropomorphic, individualized shape, until the creation by man, of a “one *living* personal God,” had been accomplished; and then merely as a matter of prime necessity. A screen was needed; a scape-goat to explain the cruelty, blunders, and but too-evident injustice, perpetrated by him for whom absolute perfection, mercy and goodness were claimed. This was the first Karmic effect of abandoning a philosophical and logical Pantheism, to build, as a prop for lazy man, “a merciful Father in Heaven,” whose daily and hourly actions, as Natura Naturans, the “comely Mother but stone cold,” belie the assumption. This led to the primal twins, Osiris-Typhon, Ormazd-Ahriman, and finally Cain-Abel and the tutti quanti of contraries.

Having commenced by being synonymous with Nature, “God,” the Creator, ended by being made its author. Pascal settles the difficulty very cunningly by saying: Nature has perfections, in order to show that she is the image of God; and defects, in order to show that she is *only* his image.

The further back one recedes into the darkness of the prehistoric ages, the more philosophical does the prototypic figure of the later Satan appear. The first “Adversary,” in individual human form, that one meets with in old Purânic literature, is one of her greatest Rishis and Yogis—Nârada, surnamed the “Strife-maker.”

And he is a Brahmputra, a son of Brahmâ, the male. But of him later on. Who the great “Deceiver” really is, one can ascertain by searching for him, *with open eyes* and an unprejudiced mind, in every old Cosmogony and Scripture.

It is the anthropomorphized Demiurge, the Creator of Heaven and Earth, when separated from the collective Hosts of his Fellow-Creators, whom, so to speak, he represents and synthesizes. It is *now* the God of Theologies. “The wish is father to the thought.” Once upon a time, a philosophical symbol left to perverse human fancy; afterwards, fashioned into a fiendish, deceiving, cunning, and jealous God.

As the Dragons and other Fallen Angels are described in other parts of this work, a few words upon the much-slandered Satan will be sufficient. The student will do well to remember that, with every people, except the Christian nations, the Devil is to this day no worse an entity than the opposite aspect, in the dual nature of the so-called Creator. This is only natural. One cannot claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from Evil. As there is far more Evil than Good in the world, it follows on logical grounds that either God must include Evil, or stand as the direct cause of it, or else surrender his claims to Absoluteness. The Ancients understood this so well that their philosophers, now followed by the Kabalists, defined Evil as the “lining” of God or Good; *Demon est Deus inversus*, being a very old adage. Indeed, Evil is but an antagonizing blind force in Nature; it is reaction, opposition, and contrast—evil for some, good for others. There is no *malum in se*; only the Shadow of Light, without which Light could have no existence, even in our perceptions. If Evil disappeared, Good would disappear along with it from Earth. The “Old Dragon” was pure Spirit before he became Matter, *passive* before he became *active*. In the Syro-Chaldean Magic both Ophis and Ophiomorphos are joined in the Zodiac in the sign of the Androgyne Virgo-Scorpio. Before its fall on earth the Serpent was Ophis-Christos, and after its fall it became Ophiomorphos-Chrestos. Everywhere the speculations of the Kabalists treat of Evil as a *Force*, which is antagonistic, but at the same time essential, to Good, as giving it vitality and existence, which it could never have otherwise. There would be no *Life* possible (in the *mâyâvic* sense) without *Death*; no regeneration and reconstruction without destruction.

Plants would perish in eternal sunlight, and so would man, who would become an automaton without the exercise of his free will, and his aspiring towards that sunlight, which would lose its being and value for him had he nothing but light. Good is infinite and eternal only in the eternally concealed from us, and this is why we imagine it eternal. On the manifested planes, one equilibrates the other. Few are those Theists, believers in a Personal God, who do not make of Satan the shadow of God; or who, confounding both, do not believe they have a right to pray to their idol, asking its help and protection for the exercise of and immunity for their evil and cruel deeds. “Lead us not into temptation” is addressed daily to “our Father, in Heaven,” and not to the Devil, by millions of Christian hearts. This they do, repeating the very words put into the mouth of their Saviour, and yet do not give one thought to the fact that their meaning is contradicted point blank by James, “the brother of the Lord”: Let do man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. [667](#)

Why, then, say that it is the Devil who tempts us, when the Church teaches us, *on the authority of Christ* , that it is God who does so? Open any pious volume in which the word “temptation” is defined in its theological sense, and forthwith you find two definitions: (1) Those afflictions and troubles *whereby God tries his people* ; (2) Those means and enticements which the Devil makes use of to *ensnare* and allure mankind. [668](#)

Accepted literally, the teachings of Christ and James contradict each other, and what dogma can reconcile the two if the Occult meaning is rejected?

Between the alternative allurements, wise will be that philosopher who will be able to decide where God disappears to make room for the Devil! Therefore, when we read that “the Devil is a liar and the father of it,” that is an *incarnate lie* , and are also told in the same breath that Satan, the Devil, was a Son of God and the most beautiful of his Archangels, rather than believe that Father and Son are a gigantic, personified and eternal Lie, we prefer to turn to Pantheism and to Pagan philosophy for information.

Once that the key to Genesis is in our hands, the scientific and symbolical Kabbalah unveils the secret. The Great Serpent of the Garden of Eden and the “Lord God” are identical, and so are Jehovah and Cain—that Cain who is referred to in Theology as the “murderer” and the Liar to God! Jehovah tempts the King of Israel to number the people, and Satan tempts him to do the same in another place. Jehovah turns into the Fiery Serpents to bite those he is displeased with; and Jehovah informs the Brazen Serpent that heals them.

These short, and seemingly contradictory, statements in the Old Testament—contradictory because the two Powers are separated instead of being regarded as the two faces of one and the same thing—are the echoes, distorted out of recognition by exotericism and theology, of the universal and philosophical dogmas in Nature, so well understood by the primitive Sages. We find the same groundwork in several personifications in the Purânas, only far more ample and philosophically suggestive.

Thus Pulastya, a “Son of God,” one of the first progeny, is made the progenitor of Demons, the Râkshasas, the tempters and the devourers of men. Pishâchâ, a female Demon, is a daughter of Daksha, a “Son of God” too, and a God, and the mother of all the Pishâchas. [669](#) The Demons, so-called in the Purânas, are very extraordinary Devils when judged from the standpoint of European and orthodox views, since all of them, Dânavas, Daityas, Pishâchas, and Râkshasas, are represented as extremely pious, following the precepts of the Vedas, some of them even being great Yogins. But they oppose the clergy and ritualism, sacrifices and forms, just as the head Yogins do to this day in India, and are no less respected for it, though they are permitted to follow neither caste nor ritual; hence all those Purânic Giants and Titans are called Devils. The missionaries, ever on the watch to show, if they can, that the Hindû traditions are nothing better than a reflection of the Jewish Bible, have evolved a whole romance on the alleged identity of Pulastya with Cain, and of the Râkshasas with the Cainites, the “Accursed,” the cause of the “Noachian” Deluge. (See the work of Abbé Gorresio, who “etymologizes” Pulastya's name as meaning the “rejected,” hence Cain, if you please). Pulastya dwells in Kedara, he says, which means a “dug-up place,” a “mine,” and Cain is shown, in tradition and the Bible, as the first worker in metals and a miner thereof!

While it is very probable that the Gibborim, or Giants, of the Bible are the Râkshasas of the Hindûs, it is still more certain that both are Atlanteans, and belong to the submerged races. However it may be, no Satan could be more persistent in slandering his enemy, or more spiteful in his hatred, than the Christian Theologians are in cursing him as the father of every evil. Compare their vituperation and their opinions about the Devil with the philosophical views of the Purânîc Sages and their Christ-like mansuetude. When Parâshara, whose father was devoured by a Râkshasa, was preparing himself to destroy, by magic arts, the whole race, his grandsire, Vasishtha, after showing the irate Sage, on his own confession, that there is Evil and Karma, but no “evil Spirits” speaks the following suggestive words: Let thy wrath be appeased: the Râkshasas are not culpable; thy father's death *was the work of Destiny* [Karma]. Anger is the passion of fools; it becometh not a wise man. *By whom, it may be asked, is any one killed? Every man reaps the consequences of his own acts* . Anger, my son, is the destruction of all that man obtains ... and prevents the attainment ... of emancipation. The ... sages shun wrath: be not thou, my child, subject to its influence. Let no more of those *unoffending* spirits of darkness be consumed; let this thy sacrifice cease. Mercy is the might of the righteous. [670](#)

Thus, every such “sacrifice” or prayer to God for help is no better than *an act of Black Magic* . That which Parâshara prayed for, was the destruction of the Spirits of Darkness, for his personal revenge. He is called a Pagan, and the Christians have doomed him, as such, to Eternal Hell. Yet, in what respect is the prayer of sovereigns and generals, who pray before every battle for the destruction of their enemy, any better? Such a prayer is in every case Black Magic of the worst kind, concealed like a demon “Mr. Hyde” under a sanctimonious “Dr. Jekyll.”

In human nature, evil denotes only the polarity of Matter and Spirit, a “struggle for life” between the two manifested Principles in Space and Time, which Principles are one per se, inasmuch as they are rooted in the Absolute. In Cosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which, being mutually inter-dependent, are necessary to each other, “in order that both should live.” If one should be arrested, the action of the other would become immediately self-destructive.

Since the personification called Satan has been amply analyzed from its triple aspect, in the Old Testament, Christian Theology and the ancient Gentile attitude of thought, those who would learn more of the subject are referred to *Isis Unveiled* [671](#) and the Second Part of Volume II of the present work. The subject is here touched upon, and fresh explanations are attempted, for a very good reason. Before we can approach the evolution of Physical and Divine Man, we have first to master the idea of Cyclic Evolution, to acquaint ourselves with the philosophies and beliefs of the four Races which preceded our present Race, and to learn what were the ideas of those Titans and Giants—Giants, verily, mentally, as well as physically. The whole of antiquity was imbued with that philosophy which teaches the involution of Spirit into Matter, the progressive, downward cyclic descent, or active, self-conscious evolution. The Alexandrian Gnostics have sufficiently divulged the secrets of Initiations, and their records are full of the “falling down of the Æons,” in their double qualification of Angelic Beings and Periods; the one the natural evolution of the other. On the other hand, Oriental traditions on both sides of the “Black Water,” the Oceans that separate the two “East,” are equally full of allegories about the downfall of the Plerôma, or that of the Gods and Devas. One and all, they allegorized and explained the Fall as the desire to learn and acquire knowledge—the desire to know. This is the natural sequence of mental evolution, the Spiritual becoming transmuted into the Material or Physical. The same law of descent into Materiality and of reäscend into Spirituality asserted itself during the Christian era, the reäction having only stopped just now, in our own special Sub-race.

That which was allegorized in *Pymander*, perhaps ten millenniums ago, for a triune mode of interpretation, and intended for a record of an astronomical, anthropological, and even alchemical fact, namely, the allegory of the Seven Rectors breaking through the Seven Circles of Fire, was dwarfed into one material and anthropomorphic interpretation—the Rebellion and Fall of the Angels. The multivocal, profoundly philosophical narrative, under its poetical form of the “Marriage of Heaven with Earth,” the love of Nature for Divine Form, and the Heavenly Man enraptured with his own beauty mirrored in Nature, that is to say, Spirit attracted into Matter, has now become, under theological handling, the Seven Rectors disobeying Jehovah, self-admiration generating Satanic

pride, followed by their Fall, Jehovah permitting no worship to be lost save upon himself. In short, the beautiful Planet-Angels, the glorious Cyclic Æons of the Ancients, have become synthesized in their most orthodox shape in Samael, the Chief of the Demons in the Talmud, “that Great Serpent with Twelve Wings that draws down after himself, in his Fall, the Solar System, or the Titans.” But Schemal—the alter ego and the Sabeian type of Samael—in his philosophical and esoteric aspect, meant the “Year,” in its astrological evil aspect, with its twelve months or “Wings” of unavoidable evils, in Nature. In Esoteric Theogony both Schemal and Samael represented a particular divinity. [672](#) With the Kabalists they are the “Spirit of the Earth,” the Personal God that governs it, and therefore de facto identical with Jehovah. For the Talmudists themselves admit that Samael is a god-name of one of the seven Elohim. The Kabalists, moreover, show the two, Schemal and Samael, as a symbolical form of Saturn, Cronus; the “Twelve Wings” standing for the twelve months, and the symbol in its collectivity representing a *racial cycle*. Jehovah and Saturn are also glyphically identical.

This leads, in its turn, to a very curious deduction from a Roman Catholic dogma. Many renowned writers belonging to the Latin Church admit that a difference exists, and should be made, between the Uranian Titans, the antediluvian Giants, who were also Titans, and those post-diluvian Giants, in whom the Roman Catholics persist in seeing the descendants of the mythical Ham. In clearer words, there is a difference to be made between the cosmic, *primordial* opposing Forces, guided by Cyclic Law, the Atlantean human Giants, and the post-diluvian great Adepts, whether of the Right or the Left-hand. At the same time they show that Michael, “the generalissimo of the fighting Celestial Host, the *bodyguard of Jehovah*,” as it would seem, according to de Mirville, is also a Titan, only with the adjective of “divine” before the cognomen. Thus those “Uranides” who are called everywhere “Divine Titans”—and who, having rebelled against Cronus, or Saturn, are therefore also shown to be the enemies of Samael, also one of the Elohim, and synonymous with Jehovah in his collectivity—are identical with Michael and his Host. In short, the rôles are reversed, all the combatants are confused, and no student is able to distinguish clearly which is which. Esoteric explanation may, however, bring some order into this confusion, in which Jehovah

becomes Saturn, and Michael and his Army, Satan and the Rebellious Angels, owing to the indiscreet endeavours of the too faithful zealots to see a Devil in every Pagan God. The true meaning is far more philosophical, and the legend of the first “Fall” of the Angels assumes a scientific colouring when correctly understood.

Cronus stands for endless, and hence immovable Duration, without beginning, without end, beyond divided Time and beyond Space. Those Angels, Genii, or Devas, who were born *to act in space and time*, that is, to break through the *Seven Circles* of the super-spiritual planes into the phenomenal, or circumscribed, super-terrestrial regions, are said allegorically to have *rebelled* against Cronus, and fought the Lion who was then the one living and highest God. When Cronus, in his turn, is represented as mutilating Uranus, his father, the meaning of the allegory is very simple. Absolute Time is made to become the finite and conditioned; a portion is robbed from the whole, thus showing that Saturn, the Father of the Gods, has been transformed from Eternal Duration into a limited period. Cronus with his scythe cuts down even the longest and, to us, seemingly endless cycles, which, for all that, are limited in Eternity, and with the same scythe destroys the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the God or Gods, or flout one or both, that scythe will not tremble one millionth of a second in its ascending or descending course.

The Titans of Hesiod's Theogony were copied in Greece from the Suras and Asuras of India. These Hesiodic Titans, the Uranides, which were once upon a time numbered as only six, have been recently discovered, in an old fragment relating to the Greek myth, to be *seven*, the seventh being called Phoreg. Thus their identity with the Seven Rectors is fully demonstrated. The origin of the War in Heaven and the Fall has, in our mind, to be traced unavoidably to India, and perhaps far earlier than the Purânic accounts thereof. For the Târakâmaya was in a later age, and there are accounts of three distinct Wars to be traced in almost every Cosmogony.

The first War happened in the night of time, between the Gods and (A)-suras, and lasted for the period of one Divine Year. [673](#) On this occasion the Deities were defeated by the Daityas, under the leadership of Hrâda. But afterwards, owing to a device of Vishnu, to whom the conquered Gods

applied for help, the latter defeated the Asuras. In the Vishnu Purâna no interval is found between the two Wars. In the Esoteric Doctrine, however, one War takes place before the building of the Solar System; another, on Earth, at the “creation” of man; and a third War is mentioned as taking place at the close of the Fourth Race, between its Adepts and those of the Fifth Race; that is, between the Initiates of the “Sacred Island” and the Sorcerers of Atlantis. We shall notice the first contest, as recounted by Parâshara, and endeavour to separate the two accounts, which are purposely blended together.

It is there stated that as the Daityas and Asuras were engaged in the duties of their respective Orders (Varnas) and followed the paths prescribed by holy writ, practising also religious penance—a queer employment for *Demons* if they are identical with our *Devils*, as it is claimed—it was impossible for the Gods to destroy them. The prayers addressed by the Gods to Vishnu are curious, as showing the ideas involved in an anthropomorphic Deity. Having, after their defeat, “fled to the northern shore of the Milky Ocean [Atlantic Ocean],” [674](#) the discomfited Gods address many supplications “to the first of Beings, the divine Vishnu,” and among others the following: Glory to thee, who art one with the Saints, whose perfect nature is ever blessed, and traverses, unobstructed, all permeable elements. Glory to thee, who art one with the Serpent-Race, double-tongued, impetuous, cruel, insatiate of enjoyment and abounding with wealth.... Glory to thee, ... O Lord, who hast neither colour nor extension, nor bulk (ghana), *nor any predicable qualities*, and whose essence (rûpa), purest of the pure, is appreciable only by holy Paramarshis [the greatest of Sages or Rishis]. We bow to thee, in the nature of Brahma, uncreated, undecaying (avyaya); who *art in our bodies*, and in all other bodies, and in all living creatures; and beside whom nothing exists. We glorify that Vâsudeva, the lord (of all), who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being, in essence, Paramapadâtmaivat [beyond the condition of Spirit], and, in substance (rûpa), the whole of this (Universe). [675](#)

The above is quoted as an illustration of the vast field offered by the Purânas to adverse and erroneous criticism, by every European bigot who forms an estimate of an alien religion on mere external evidence. Any man accustomed to subject what he reads to thoughtful analysis, will see at a

glance the incongruity of addressing the accepted “Unknowable,” the formless, and attributeless Absolute, such as the Vedântins define Brahman, as being “one with the Serpent-Race, double-tongued, cruel and insatiable,” thus associating the abstract with the concrete, and bestowing adjectives on that which is free from any limitations, and conditionless. Even Professor Wilson, who, after living surrounded by Brâhmans and Pandits in India for so many years, ought to have known better—even that scholar lost no opportunity of criticizing the Hindû Scriptures on this account. Thus, he exclaims: The Purânas constantly teach incompatible doctrines! According to this passage, [676](#) the Supreme Being is not the inert cause of creation only, but exercises the functions of an active providence. The Commentator quotes a text of the Vedain support of this view: “Universal Soul entering into men, governs their conduct.” Incongruities, however, are as frequent in the Vedas as in the Purânas.

Less frequent, in sober truth, than in the Mosaic Bible. But prejudice is great in the hearts of our Orientalists, especially in those of “reverend” scholars. Universal Soul is *not* the inert Cause of Creation or (Para) Brahman, but simply that which we call the Sixth Principle of *Intellectual Kosmos*, on the manifested plane of being. It is Mahat, or Mahâbuddhi, the Great Soul, the Vehicle of Spirit, the first primeval reflection of the formless Cause, and that which is even *beyond* Spirit. So much for Professor Wilson's uncalled-for fling at the Purânas. As for the apparently incongruous appeal to Vishnu by the defeated Gods, the explanation is there, in the text of Vishnu Purâna, if Orientalists would only notice it. There is Vishnu as Brahmâ, and Vishnu *in his two aspects*, philosophy teaches. There is but one Brahman, “essentially Prakriti and Spirit.”

This ignorance is truly and beautifully expressed in the praise of the Yogins to Brahmâ, “the upholder of the earth,” when they say: Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant, who do not perceive that this Universe is of the nature of Wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true Wisdom, and whose minds are pure, behold this whole world *as one with Divine Knowledge*, as one with thee, O God! Be favourable, O universal Spirit!

[677](#)

Therefore, it is not Vishnu, “the inert cause of creation,” which exercised the functions of an *Active* Providence, but the Universal Soul, that which, in its material aspect, Éliphas Lévi calls Astral Light. And this Soul is, in its dual aspect of Spirit and Matter, the true anthropomorphic God of the Theists; for this God is a *personification* of that Universal Creative Agent, both pure and impure, owing to its manifested condition and differentiation in this Mâyâvic World— *God* and *Devil* , truly. But Professor Wilson failed to see how Vishnu, in this character, closely resembles the Lord God of Israel, “especially in his policy of deception, temptation, and cunning.”

In the Vishnu Purâna this is made as plain as can be. For it is said there, that: At the conclusion of their prayers (stotra) the Gods beheld the Sovereign Deity Hari (Vishnu) armed with the shell, the discus, and the mace, riding on Garuda.

Now Garuda is the Manvantaric Cycle, as will be shown in its place. Vishnu, therefore, is the Deity *in Space and Time* , the peculiar God of the Vaishnavas. Such Gods are called in Esoteric Philosophy *tribal* or *racial* ; that is to say, one of the many Dhyânis or Gods, or Elohim, one of whom was generally chosen for some special reason by a nation or a tribe, and thus became gradually a “God *above all* Gods,” [678](#) the “highest God,” as Jehovah, Osiris, Bel, or any other of the Seven Regents.

“The tree is known by its fruit”; the nature of a God by his actions. We must either judge these actions by the dead-letter narratives, or must accept them allegorically. If we compare the two—Vishnu, as the defender and champion of the defeated Gods; and Jehovah, the defender and champion of the “chosen” people, so called by antiphrasis, no doubt, as it is the Jews who had chosen that “jealous” God—we shall find that both use deceit and cunning. They do so on the principle of “the end justifying the means,” in order to have the best of their respective opponents and foes—the Demons. Thus while, according to the Kabalists, Jehovah assumes the shape of the tempting Serpent in the Garden of Eden, sends Satan with a special mission to tempt Job, harasses and wearies Pharaoh with Saraï, Abraham's wife, and “hardens” another Pharaoh's heart against Moses, lest there should be no opportunity for plaguing his victims “with

great plagues,” Vishnu is made in his Purâna to resort to a trick no less unworthy of any respectable God.

The defeated Gods addressed Vishnu as follows: Have compassion upon us, O Lord, and protect us, who have come to thee for succour from the Daityas (Demons)! They have seized upon the three worlds, and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of thee [679](#)... engaged [as they are] ... in the paths prescribed by the holy writ ... it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable (Ameyâtman) instruct us *in some device* by which we may be able to exterminate the enemies of the Gods!

When the mighty Vishnu heard their request, he emitted from his body an *illusory* form (Mâyâmoha, the “deluder by illusion”) which he gave to the Gods and thus spake: “This Mâyâmoha shall *wholly beguile* the Daityas, so that, being led astray from the path of the Vedas, they may be put to death.... Go then and fear not. Let this delusive vision precede you. It shall this day be of great service unto you, O Gods!”

After this, the great Delusion (Mâyâmoha) having proceeded (to earth), beheld the Daityas, engaged in ascetic penances, and approaching them, in the semblance of a Digambara (naked mendicant) with his head shaven ... he thus addressed them, in gentle accents: “Ho, lords of the Daitya race, wherefore is it that you practise these acts of penances?” etc. [680](#)

Finally the Daityas were seduced by the wily talk of Mâyâmoha, as Eve was seduced by the advice of the Serpent. They became apostates to the Vedas. As Dr. Muir translates the passage: The great Deceiver, practising illusion, next beguiled other Daityas, by means of many other sorts of heresy. In a very short time, these Asuras (Daityas), deluded by the Deceiver [*who was Vishnu*] abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas; others, the ceremonial of sacrifice; and others, the Brâhmans. This (they exclaimed), is a doctrine which will not bear discussion: the slaughter (of animals, in sacrifice), is not conducive to religious merit. (To say, that) oblations of butter consumed in the fire produce any future reward, is the assertion of a child.... If it be a fact that a beast slain in sacrifice is exalted to heaven,

why does not the worshipper slaughter his own father?... Infallible utterances do not, great Asuras, fall from the skies; it is only assertions founded on reasoning that are accepted by me and by other [intelligent] persons like yourselves! Thus by numerous methods the Daityas were unsettled by the great Deceiver [*Reason*].... When the Daityas had entered on the path of error, the Deities mustered all their energies and approached to battle. Then followed a combat between the Gods and the Asuras; and the latter, who had abandoned the right road, were smitten by the former. In previous times they had been defended by the armour of righteousness which they bore; but, when that had been destroyed, they, also, perished.

[681](#)

Whatever may be thought of the Hindûs, no enemy of theirs can regard them as fools. A people, whose holy men and sages have left to the world the greatest and most sublime philosophies that ever emanated from the minds of men, must have known the difference between right and wrong. Even a savage can discern white from black, good from bad, and deceit from sincerity and truthfulness. Those who had narrated this event in the biography of their God, must have seen that in this case it was that God who was the Arch-Deceiver, and the Daityas, who “never transgressed the precepts of the Vedas,” who had the sunny side in the transaction, and who were the true “Gods.” Thence there must have been, and *there is* a secret meaning hidden under this allegory. In no class of society, in no nation, are deceit and craft considered as *divine* virtues—except perhaps in the clerical classes of Theologians and modern Jesuitism.

The Vishnu Purâna, [682](#) like all other works of this kind, passed at a later period into the hands of the Temple-Brâhmans, and the old MSS. have, no doubt, been further tampered with by sectarians. But there was a time when the Purânas were esoteric works, and so they are still for the Initiates who can read them with the key that is in their possession.

Whether the Brâhman Initiates will ever give out the full meaning of these allegories, is a question with which the writer is not concerned. The present object is to show that, while honouring the *Creative Powers* in their multiple forms, no philosopher could have, or ever has, accepted the allegory for its true spirit, except, perhaps, some philosophers belonging to the present “superior and civilized” Christian races. For, as shown,

Jehovah is not one whit the superior of Vishnu on the plane of ethics. This is why the Occultists, and even some Kabalists, whether or not they regard those creative Forces *as living and conscious Entities* —and one does not see why they should not be so accepted—will never confuse the Cause with the Effect, and accept the Spirit of the Earth for Parabrahman, or Ain Suph. At all events they know well the true nature of what was called by the Greeks Father-Æther, Jupiter-Titan, etc. They know that the Soul of the Astral Light is divine, and its Body—the Light-waves on the lower planes—infernal. This Light is symbolized by the “Magic Head” in the Zohar, the Double Face on the Double Pyramid; the black Pyramid rising against a pure white ground, with a white Head and Face within its black Triangle; the White Pyramid, inverted—the reflection of the first in the dark Waters—showing the *black reflection of the white Face* .

This is the Astral Light, or *Demon est Deus Inversus*.

Section XII. The Theogony of the Creative Gods.

To thoroughly comprehend the idea underlying every ancient Cosmology necessitates the study and comparative analysis of all the great religions of antiquity; for it is only by this method that the root-idea can be made plain. Exact Science, could it soar so high, in tracing the operations of Nature to their ultimate and original sources, would call this idea the Hierarchy of Forces. The original, transcendental and philosophical conception was one. But as systems began to reflect more and more with every age the idiosyncrasies of nations, and as the latter, after separating, settled into distinct groups, each evolving along its own national or tribal groove, the main idea gradually became veiled by the overgrowth of human fancy. While in some countries the Forces, or rather the intelligent Powers of Nature, received divine honours to which they were hardly entitled, in others—as now in Europe and the other *civilized* lands—the very thought of such Forces being endowed with intelligence seems absurd, and is proclaimed *unscientific*. Therefore one finds relief in such statements as are found in the Introduction to Asgard and the Gods; “Tales and Traditions of our Northern Ancestors,” edited by W. S. W. Anson, who says: Although in Central Asia, or on the banks of the Indus, in the Land of the Pyramids, and in the Greek and Italian peninsulas, and even in the North, whither Kelts, Teutons and Slavs wandered, the religious conceptions of the people have taken different forms, *yet their common origin* is still perceptible. We point out this connection between the stories of the Gods, and the deep thought contained in them, and their importance, in order that the reader may see that *it is not a magic world of erratic fancy* which opens out before him, but that ... *Life and Nature* formed the basis of the existence and action of these divinities. [683](#)

And though it is impossible for any Occultist or student of Eastern Esotericism to concur in the strange idea that, “the religious conceptions of the most famous nations of antiquity are connected with the beginnings of civilization amongst the Germanic races,” [684](#) he is yet glad to find such truths expressed as that: “These fairy tales are not senseless stories

written for the amusement of the idle; they embody the profound religion of our forefathers.” [685](#)

Precisely so. Not only their Religion, but likewise their History. For a myth, in Greek μῦθος, means oral tradition, passed from mouth to mouth from one generation to the other; and even in the modern etymology the term stands for a *fabulous* statement conveying some important truth; a tale of some extraordinary personage whose biography has become overgrown, owing to the veneration of successive generations, with rich popular fancy, but which is no *wholesale* fable. Like our ancestors, the primitive Âryans, we believe firmly in the personality and intelligence of more than one phenomenon-producing Force in Nature.

As time rolled on, the archaic teaching grew dimmer; and the nations more or less lost sight of the Highest and One Principle of all things, and began to transfer the abstract attributes of the Causeless Cause to the caused effects, which became in their turn causative, the Creative Powers of the Universe; the great nations thus acted from fear of profaning the Idea; the smaller, because they either failed to grasp it, or lacked the power of philosophic conception needed to preserve it in all its immaculate purity. But one and all, with the exception of the latest Âryans, now become Europeans and Christians, show this veneration in their Cosmogonies. As Thomas Taylor, [686](#) the most intuitional of all the translators of the Greek Fragments, shows, no nation has ever conceived the One Principle as the immediate creator of the visible Universe, for no sane man would credit a planner and architect with having built with his own hands the edifice he admires. On the testimony of Damascius in his work, *On First Principles* (Περὶ Πρώτων Ἀρχῶν), they referred to it as the “Unknown Darkness.” The Babylonians passed over this principle in silence. “To that God,” says Porphyry, in his *On Abstinence* (Περὶ ἀποχῆς τῶν ἐμψύχων), “who is above all things, neither external speech ought to be addressed, nor yet that which is inward.” Hesiod begins his *Theogony* with the words, “Chaos of all things was the first produced,” [687](#) thus allowing the inference that its Cause or Producer must be passed over in reverential silence. Homer in his poems ascends no higher than Night, which he represents Zeus as reverencing. According to all the ancient theologians, and the doctrines of Pythagoras and Plato, Zeus, or the

immediate Artificer of the Universe, *is not the highest God* ; any more than Sir Christopher Wren in his physical, human aspect is the Mind in him which produced his great works of art. Homer, therefore, is not only silent with respect to the First Principle, but likewise with respect to those two Principles immediately posterior to the First, the Æther and Chaos of Orpheus and Hesiod, and the Bound and Infinity of Pythagoras and Plato. [688](#) Proclus says of this Highest Principle that it is “the Unity of Unities, and beyond the first Adyta ... more ineffable than all Silence, and more occult than all Essence ... concealed amidst the intelligible Gods.” [689](#)

To what was written by Thomas Taylor in 1797—namely, that the “Jews appear to have ascended no higher ... than the *immediate* Artificer of the Universe,” as “Moses introduces a darkness on the face of the deep, without even insinuating that there was any cause of its existence,” [690](#) one might add something more. Never have the Jews in their Bible—a purely esoteric, symbolical work—so profoundly degraded their metaphorical deity as have the Christians, by accepting Jehovah as their one living yet *personal* God.

This First, or rather One, Principle was called the “Circle of Heaven,” symbolized by the hierogram of a Point within a Circle or Equilateral Triangle, the Point being the Logos. Thus, in the Rig Veda, wherein Brahmâ is not even named. Cosmogony is precluded with the Hiranyagarbha, the “Golden Egg,” and Prajâpati (later on Brahmâ), from whom emanate all the Hierarchies of “Creators.” The Monad, or Point, is the original and is the Unit from which follows the entire numeral system. This Point is the First Cause, but That from which it emanates, or of which, rather, it is the expression, the Logos, is passed over in silence. In its turn, the universal symbol, the Point within the Circle, was not yet the Architect, but the Cause of that Architect; and the latter stood to it in precisely the same relation as the Point itself stood to the Circumference of the Circle, which cannot be defined, according to Hermes Trismegistus. Porphyry shows that the Monad and the Duad of Pythagoras are identical with Plato's Infinite and Finite, in Philebus, or what Plato calls the ἄπειρον and πέρας. It is the latter only, the Mother, which is substantial, the former being the “Cause of all Unity and measure of all things”; [691](#) the Duad, Mûlaprakriti, the Veil of Parabrahman, being thus shown to be the Mother of the Logos and, at the same time, his Daughter—that is to say, the object

of his perception—the produced producer and the secondary cause of it. With Pythagoras, the Monad returns into Silence and Darkness, as soon as it has evolved the Triad, from which emanate the remaining 7 numbers of the 10 numbers which are at the base of the Manifested Universe.

In the Norse Cosmogony it is again the same.

In the beginning was a great Abyss (Chaos), neither Day nor Night existed; the Abyss was Ginnungagap, the yawning gulf, without beginning, without end. All-Father, the Uncreated, the Unseen, dwelt in the Depth of the Abyss (Space) and *willed* , and what was willed came into being. [692](#)

As in the Hindû Cosmogony, the evolution of the Universe is divided into two acts, which are called in India the Prâkrita and Pâdma Creations. Before the warm rays pouring from the Home of Brightness awaken life in the Great Waters of Space, the Elements of the First Creation come into view, and from them is formed the Giant Ymir, or Örgelmir (literally, Seething Clay), Primordial Matter differentiated from Chaos. Then comes the Cow Audumla, the Nourisher, [693](#) from whom is born Buri, the Producer, whose son Bör (Born), by Bestla, the daughter of the Frost-Giants, the sons of Ymir, had three sons, Odin, Willi and We, or Spirit, Will, and Holiness. This was when Darkness still reigned throughout Space, when the Ases, the Creative Powers, or Dhyân Chohans, were not yet evolved, and the Yggdrasil, the Tree of the Universe of Time and of Life, had not yet grown, and there was, as yet, no Walhalla, or Hall of Heroes. The Scandinavian legends of Creation, of our Earth and World, begin with Time and human Life. All that precedes it is for them Darkness, wherein All-Father, the Cause of all, dwells. As observed by the editor of Asgard and the Gods, though these legends have in them the idea of that All-Father, the original cause of all, “he is scarcely more than mentioned in the poems,” not, as he thinks, because before the preaching of the Gospel, the idea “could not rise to distinct conceptions of the Eternal,” but on account of its deep esoteric character. Therefore, all the Creative Gods, or *Personal* Deities, begin at the secondary stage of Cosmic Evolution. Zeus is born *in* , and *out* of Cronus—Time. So is Brahmâ the production and emanation of Kâla, “Eternity and Time,” Kâla being one of the names of Vishnu. Hence we find Odin, the Father of the Gods and of the Ases, as Brahmâ is the Father of the Gods and of the

Asuras; and hence also the androgyne character of all the chief Creative Gods, from the second Monad of the Greeks down to the Sephira Adam Kadmon, the Brahmâ or Prajâpati-Vâch of the Vedas, and the androgyne of Plato, which is but another version of the Indian symbol.

The best metaphysical definition of primeval Theogony, in the spirit of the Vedântins, may be found in the “Notes on the Bhagavad Gîtâ”, by T. Subba Row. Parabrahman, the Unknown and the Incognizable, as the lecturer tells his audience: Is not Ego, it is not Non-Ego, nor is it consciousness ... it is not even Âtmâ ... but though not itself an object of knowledge, it is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge.... [It is] the one essence from which starts into existence a centre of energy ... [which he calls the Logos]. [694](#)

This Logos is the Shabda Brahman of the Hindûs, which he will not even call Îshvara (the “Lord” God), lest the term should create confusion in the people's minds. It is the Avalokiteshvara of the Buddhists, the Verbum of the Christians in its real *esoteric* meaning, not in its theological disfigurement.

It is, the first Jñâta, or the Ego in the Kosmos, and every other Ego ... is but its reflection and manifestation.... It exists in a latent condition in the bosom of Parabrahman, at the time of Pralaya.... [During Manvantara] it has a consciousness and an individuality of its own.... [It is a centre of energy, but] such centres of energy are almost innumerable in the bosom of Parabrahman. It must not be supposed, that [even] this Logos is [*the* Creator, or that it is] but a single centre of energy.... Their number is almost infinite.... [This] is the first Ego that appears in Kosmos, and is the end of all evolution. [It is the abstract Ego].... This is the *first* manifestation [or aspect] of Parabrahman.... When once it starts into existence as a conscious being, ... from its objective standpoint, Parabrahman appears to it as Mûlaprakriti. Please bear this in mind ... for here is the root of the whole difficulty about Purusha and Prakriti felt by the various writers on Vedântic philosophy.... This Mûlaprakriti is material to it [the Logos], as any material object is material to us. This Mûlaprakriti is no more Parabrahman than the bundle of attributes of a pillar is the pillar itself; Parabrahman is an unconditioned and absolute

reality, and Mûlaprakriti is a sort of veil thrown over it. Parabrahman by itself cannot be seen as it is. It is seen by the Logos with a veil thrown over it, and that veil is the mighty expanse of Cosmic Matter... Parabrahman, after having appeared on the one hand as the Ego, and on the other as Mûlaprakriti, acts as the one energy through the Logos. [695](#)

And the lecturer explains what he means by this acting of Something which is *Nothing* , though it is the All, by a fine simile. He compares the Logos to the Sun through which light and heat radiate, but whose energy, light and heat, exist in some unknown condition in Space and are diffused in Space only as *visible* light and heat, the Sun being only the agent thereof. This is the first triadic hypostasis. The quaternary is made up by the *energizing light* shed by the Logos.

The Hebrew Kabalists stated it in a manner which is esoterically identical with the Vedântic. Ain Suph, they taught, could not be comprehended, could not be located, nor named, though the Causeless Cause of all. Hence its name, Ain Suph, is a term of negation, “the Inscrutable, the Incognizable, and the Unnameable.” They made of it, therefore, a Boundless Circle, a Sphere, of which human intellect, with the utmost stretch, could only perceive the vault. In the words of one who has unriddled much in the Kabalistical system most thoroughly, in one of its meanings, in its numerical and geometrical esotericism: Close your eyes, and from your own consciousness of perception try and think outward to the extremest limits in every direction. You will find that equal lines or rays of perception extend out evenly in all directions, so that the utmost effort of perception will terminate in the *vault of a sphere* . The limitation of this sphere will, of necessity, be a great Circle, and the direct rays of thought in any and every direction must be right line radii of the circle. This, then, *must* be, humanly speaking, the extremest all-embracing conception of the Ain Suph *manifest* , which formulates itself as a geometrical figure, viz., of a circle, with its elements of curved circumference and right line diameter divided into radii. Hence, a geometrical shape is the first recognizable means of connection between the Ain Suph and the intelligence of man. [696](#)

This Great Circle, which Eastern Esotericism reduces to the Point within the Boundless Circle, is the Avalokiteshvara, the Logos, or Verbum, of

which T. Subba Row speaks. But this Circle or manifested God is as unknown to us, except through its *manifested* Universe, as is the One, though easier, or rather more possible to our highest conceptions. This Logos which sleeps in the bosom of Parabrahman, during Pralaya, as our “Ego is latent [in us] at the time of Sushupti,” or sleep, which cannot cognize Parabrahman otherwise than as Mûlaprakriti—the latter being a Cosmic Veil which is “the mighty expanse of Cosmic Matter”—is thus only an organ in Cosmic Creation, through which radiate the Energy and Wisdom of Parabrahman, *unknown to the Logos, as it is to ourselves* . Moreover, as the Logos is as unknown to us as Parabrahman is unknown in reality to the Logos, both Eastern Esotericism and the Kabbalah, in order to bring the Logos within the range of our conceptions, have resolved the abstract synthesis into concrete images; viz., into the reflections or multiplied aspects of that Logos, or Avalokiteshvara, Brahmâ Ormazd, Osiris, Adam Kadmon, call it by any of such names you will; which aspects, or manvantaric emanations, are the Dhyân Chohans, the Elohim, the Devas, the Amshaspendis, etc. Metaphysicians explain the root and germ of the latter, according to T. Subba Row, as the first manifestation of Parabrahman, “the highest trinity that we are capable of understanding,” which is Mûlaprakriti, the Veil, the Logos, and the Conscious Energy of the latter, or its Power and Light, called in the Bhagavad Gîtâ, Daiviprakriti; or “Matter, Force and the Ego, or the one root of Self, of which every other kind of self is but a manifestation or a reflection.” It is then only in this Light of consciousness, of mental and physical perception, that *practical* Occultism can throw the Logos into visibility by geometrical figures, which, when closely studied, will yield not only a scientific explanation of the real, objective, existence [697](#) of the “Seven Sons of the Divine Sophia,” which is this Light of the Logos, but will show, by means of other yet undiscovered keys, that, with regard to Humanity, these “Seven Sons” and their numberless emanations, centres of energy personified, are an absolute necessity. Make away with them, and the Mystery of Being and Mankind *will never be unriddled, nor even closely approached* .

It is through this Light that everything is created. This Root of mental Self is also the root of physical *Self* , for this Light is the permutation, in our manifested world, of Mûlaprakriti, called Aditi in the Vedas. In its

third aspect it becomes Vâch, [698](#) the Daughter and the Mother of the Logos, as Isis is the Daughter and the Mother of Osiris, who is Horns, and Moot, the Daughter, Wife, and Mother, of Ammon, in the Egyptian Moon-glyph. In the Kabalah, Sefhira is the same as Shekinah, and is, in another synthesis, the Wife, Daughter, and Mother of the Heavenly Man, Adam Kadmon, and is even identical with him, just as Vâch is identical with Brahmâ, and is called the female Logos. In the Rig Veda, Vâch is “Mystic Speech,” by whom Occult Knowledge and Wisdom are communicated to man, and thus Vâch is said to have “entered the Rishis.” She is “generated by the Gods”; she is the Divine Vâch, the “Queen of Gods”; and she is associated, like Sefhira with the Sephiroth, with the Prajâpatis in their work of creation. Moreover, she is called the “Mother of the Vedas,” “since it is through her powers, [as *Mystic Speech*] that Brahmâ revealed them, and also owing to her power that he produced the Universe”; that is to say, through Speech, and words, synthesized by the “Word” and numbers. [699](#)

But when Vâch is also spoken of as the daughter of Daksha, “the God who lives in all the Kalpas,” her mâyâvic character is shown; during the Pralaya she disappears, absorbed in the One, all-devouring Ray.

But there are two distinct aspects in universal Esotericism, Eastern and Western, in all these personations of the female Power in Nature, or Nature the *noumenal* and the *phenomenal* . One is its purely metaphysical aspect, as described by the learned lecturer in his “Notes on the Bhagavad Gîtâ”; the other terrestrial and physical, and at the same time *divine* from the stand-point of practical human conception and Occultism. They are all the symbols and personifications of Chaos, the Great Deep, or the Primordial Waters of Space, the impenetrable Veil between the Incognizable and the Logos of Creation. “Connecting himself through his mind with Vâch, Brahmâ [the Logos] created the Primordial Waters.” In the Katha Upanishad it is stated still more clearly: Prajâpati was this Universe. *Vâch was a second to him*. He associated with her ... she produced these creatures and again reëntered Prajâpati.

This connects Vâch and Sefhira with the Goddess Kwan-Yin, the “Merciful Mother,” the Divine Voice of the Soul, even in exoteric Buddhism, and with the female aspect of Kwan-Shai-Yin, the Logos, the

Verbum of Creation, and at the same time with the Voice that speaks audibly to the Initiate, according to Esoteric Buddhism. Bath Kol, the Filia Vocis, the Daughter of the Divine Voice of the Hebrews, responding from the Mercy Seat within the Veil of the Temple is—a result.

And here we may incidentally point out one of the many unjust slurs thrown by the “good and pious” missionaries in India on the religion of the land. The allegory, in the Shatapatha Brâhmana, that Brahmâ, as the Father of men, performed the work of procreation by incestuous intercourse with his own daughter Vâch, also called Sandhyâ, Twilight, and Shatarûpâ, of a hundred forms, is incessantly thrown in the teeth of the Brâhmans, as condemning their “detestable, false religion.” Besides the fact, conveniently forgotten by the Europeans, that the Patriarch Lot is shown guilty of the same crime under the *human form*, whereas it was under the form of a buck that Brahmâ, or rather Prajâpati, accomplished the incest with his daughter, who had that of a hind (rohit), the esoteric reading of the third chapter of Genesis shows the same. Moreover, there is certainly a *cosmic*, and not a physiological, meaning attached to the Indian allegory, since Vâch is a permutation of Aditi and Mûlaprakriti, or Chaos, and Brahmâ a permutation of Nârâyana, the Spirit of God entering into, and fructifying Nature; and, therefore, there is nothing phallic in the conception at all.

As already stated, Aditi-Vâch is the female Logos, or Verbum, the Word; and Sefhira in the Kabalah is the same. These feminine Logoi are all correlations, in their *noumenal* aspect, of Light, and Sound, and Æther, showing how well-informed were the Ancients both in Physical Science, as now known to the moderns, and also as to the birth of that Science in the Spiritual and Astral spheres.

Our old writers said that Vâch is of four kinds. These are called Parâ, Pashyantî, Madhyamâ, Vaikharî. This statement you will find in the Rig Veda itself and in several of the Upanishads. Vaikharî Vâch is what we utter.

It is Sound, *Speech*, that again which becomes comprehensive and objective to one of our physical senses and may be brought under the laws of perception. Hence: Every kind of Vaikharî Vâch exists in its Madhyamâ

... Pashyantî and ultimately in its Parâ form.... The reason why this Pranava [700](#) is called Vâch is this, that these four principles of the great Kosmos correspond to these four forms of Vâch.... The whole Kosmos in its objective form is Vaikharî Vâch; the Light of the Logos is the Madhyamâ form; and the Logos itself the Pasyantî form; while Parabrahman is the Parâ [beyond the Noumenon of all Noumena] aspect of that Vâch. [701](#)

Thus Vâch, Shekinah, or the “Music of the Spheres” of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world, the Hindû, the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* chief and *three* lesser aspects, or *seven* in all, as in Esotericism. The Parâ form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the Incognizable; when transferred into the ideation of the Logos, or its latent Light, it is called Pasyantî, and when it becomes that Light *expressed*, it is Madhyamâ.

Now the Kabbalah gives the definition thus: There are three kinds of Light, and that [the fourth] which interpenetrates the others; (1) the clear and the penetrating, the *objective* Light, (2) the *reflected* Light, and (3) the *abstract* Light.

The ten Sephiroth, the Three and the Seven, are called in the Kabbalah the Ten Words, dbrim (Dabarim), the Numbers and the Emanations of the Heavenly Light, which is both Adam Kadmon and Sephira, Prajâpati-Vâch, or Brahmâ. Light, Sound, Number, are the three factors of creation in the Kabbalah. Parabrahman cannot be known except through the luminous Point, the Logos, which knows not Parabrahman but only Mûlaprakriti. Similarly Adam Kadmon knew only Shekinah, though he was the Vehicle of Ain Suph. And, as Adam Kadmon, he is, in the Esoteric interpretation, the total of the Number Ten, the Sephiroth, himself being a Trinity, or the three attributes of the Incognizable Deity in One. [702](#) “When the Heavenly Man (or Logos) first assumed the form of the Crown [703](#) [Kether] and identified himself with Sephira, he caused Seven splendid Lights to emanate from it [the Crown],” which made in their totality Ten; so Brahmâ-Prajâpati, once he became separated from, yet identical with Vâch, caused the seven Rishis, the seven Manus or

Prajâpatis, to issue from that Crown. In *exotericism* one will always find 10 and 7, of either Sephira or Prajâpati; in *esoteric* rendering always 3 and 7, which yield also 10. Only when divided, in the manifested sphere, into 3 and 7, they form [circle with vertical line], the androgyne, and [circle containing an X], or the figure X manifested and differentiated.

This will help the student to understand why Pythagoras esteemed the Deity, the Logos, to be the Centre of Unity and Source of Harmony. We say this Deity was the Logos, not the Monad that dwelleth in Solitude and Silence, because Pythagoras taught that Unity being indivisible is *no number*. And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the sciences of Arithmetic, Astronomy, Geometry and *Music*, which were held to be the four divisions of Mathematics. [704](#) Again, this explains why the Pythagoreans asserted that the doctrine of Numbers, the chief of all in Esotericism, had been revealed to man by the Celestial Deities; that the World had been called forth out of Chaos by Sound, or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion and, as Censorinus says: Intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving.

In the Pythagorean Theogony, the Hierarchies of the Heavenly Host and Gods were numbered, and also expressed numerically. Pythagoras had studied Esoteric Science in India; therefore we find his pupils saying: The Monad [the manifested One] is the principle of all things. From the Monad and the indeterminate Duad (Chaos), Numbers; from Numbers, Points; from Points, Lines; from Lines, Superficies; from Superficies, Solids; from these, Solid Bodies, whose elements are four, Fire, Water, Air, Earth; of all which transmuted [correlated], and totally changed, the World consists. [705](#)

And this, if it does not unriddle the mystery altogether, may at any rate lift a corner of the veil off those wondrous allegories that have been thrown over Vâch, the most mysterious of all the Brâhmanical Goddesses; she who is termed “the *melodious* Cow who milked forth sustenance and

Water”—the Earth with all her mystic powers; and again she “who yields us nourishment and sustenance”—the physical Earth. Isis is also mystic Nature and also Earth; and her cow's horns identify her with Vâch, who, after being recognized in her highest form as Parâ, becomes, at the lower or material end of creation, Vaikharî. Hence she is mystic, though physical, Nature, with all her magic ways and properties.

Again, as Goddess of Speech and of Sound, and a permutation of Aditi, she is Chaos, in one sense. At any rate, she is the “Mother of the Gods,” and it is from Brahmâ, Îshvara or the Logos, and Vâch, as from Adam Kadmon and Sephira, that the real *manifested* Theogony has to start. Beyond, all is Darkness and abstract speculation. With the Dhyân Chohans or the Gods, the Seers, the Prophets and the Adepts in general are on firm ground. Whether as Aditi, or the Divine Sophia of the Greek Gnostics, she is the mother of the Seven Sons, the Angels of the Face, of the Deep, or the Great Green One of the Book of the Dead. Says the Book of Dzyan, or Real Knowledge, obtained through meditation: The Great Mother lay with the [triangle], and the |, and the [square], the second | and the [five-pointed star], [706](#) in her Bosom, ready to bring them forth, the valiant Sons of the [square] [triangle] || [or 4,320,000, the Cycle], whose two Elders are the [circle] [Circle] and the · [Point].

At the beginning of every Cycle of 4,320,000, the Seven, or as some nations had it Eight, Great Gods, descend to establish the new order of things and to give the impetus to the new cycle. That *eighth* God was the unifying Circle, or Logos, separated and made distinct from its Host, in exoteric dogma, just as the three divine hypostases of the ancient Greeks are now considered in the Churches as three distinct personæ. As a Commentary says: The Mighty Ones perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mâtâvic veil [atmosphere]. [707](#)

Thus we are taught that the great Pyramids were built under their direct supervision, “when Dhruva [the then Pole-star], was at his lowest culmination, and the Krittikâs [Pleiades] looked over his head [were on the same meridian but above] to watch the work of the Giants.” Thus, as the first Pyramids were built at the beginning of a Sidereal Year, under Dhruva (Alpha Polaris), it must have been over 31,000 years (31,105) ago. Bunsen

was right in admitting for Egypt an antiquity of over 21,000 years, but this concession hardly exhausts truth and fact in this question. As Mr. Gerald Massey says: The stories told by Egyptian priests and others of time-keeping in Egypt are now beginning to look less like lies in the sight of all who have escaped from biblical bondage. Inscriptions have lately been found at Sakkarah, making mention of two Sothiac cycles ... registered at that time, now some 6,000 years ago. Thus when Herodotus was in Egypt, the Egyptians had—as now known—observed at least five different Sothiac cycles of 1,461 years....

The priests informed the Greek enquirer that time had been reckoned by them for so long that the sun had twice risen where it then set, and twice set where it then arose. This ... can only be realized as a fact in nature by means of two cycles of Precession, or a period of 51,736 years. [708](#)

Mor Isaac [709](#) shows the ancient Syrians defining their World of the “Rulers” and “Active Gods” in the same way as the Chaldeans. The lowest World was the Sublunary—our own—watched by the Angels of the first or lower order; the one that came next in rank, was Mercury, ruled by the Archangels: then came Venus, whose Gods were the Principalities; the fourth was that of the Sun, the domain and region of the highest and mightiest Gods of our system, the solar Gods of all nations; the fifth was Mars, ruled by the Virtues; the sixth, that of Bel or Jupiter, was governed by the Dominions; the seventh, the World of Saturn, by the Thrones. These are the Worlds of Form. Above come the Four higher ones, making Seven again, since the Three *highest* are “unmentionable and unpronounceable.” The eighth, composed of 1,122 stars, is the domain of the Cherubs; the ninth, belonging to the *walking* and numberless stars on account of their distance, has the Seraphs; as to the tenth, Kircher, quoting Mor Isaac, says that it is composed “of invisible stars that could be taken, they said, for clouds, so massed are they in the zone that we call Via Straminis, the Milky Way”; and he hastens to explain that “these are the stars of Lucifer, engulfed with him in his terrible shipwreck.” That which comes after and beyond the ten Worlds (our Quaternary), or the Arûpa World, the Syrians could not tell. “All they knew was that it is there that begins the vast and incomprehensible Ocean of the Infinite, the abode of the True Divinity, without boundary or end.”

Champollion shows the same belief among the Egyptians. Hermes having spoken of the Father-Mother and Son, whose Spirit—collectively the Divine Fiat—shapes the Universe, says: “Seven Agents [Media] were also formed, to contain the Material [or manifested] Worlds within their respective Circles, and the action of these Agents was named Destiny.” He further enumerates seven and ten and twelve orders, but it would take too long to detail them here.

As the Rig Vidhâna together with the Brahmânda Purâna and all such works, whether describing the magic efficacy of the Rig Vedic Mantras, or the future Kalpas, are declared by Dr. Weber and others to be modern compilations “belonging probably only to the time of the Purânas,” it is useless to refer the reader to their mystic explanations; and one may as well simply quote from the archaic books utterly unknown to the Orientalists. These works explain that which so puzzles the scholars, namely that the Saptarshis, the “Mind-born Sons” of Brahmâ, are referred to in the Shatapatha Brâhmana under one set of names; in the Mahâbhârata under another set; and that the Vâyu Purâna makes even *nine* instead of *seven* Rishis, by adding the names of Bhrigu and Daksha to the list. But the same occurs in every exoteric Scripture. The Secret Doctrine gives a long genealogy of Rishis, but separates them into many classes. Like the Gods of the Egyptians, who were divided into seven, and even twelve, Classes, so are the Indian Rishis in their Hierarchies. The first three Groups are the Divine, the Cosmical and the Sublunary. Then come the Solar Gods of our System, the Planetary, the Submundane, and the purely Human—the Heroes and the Mânushi.

At present, however, we are only concerned with the Pre-cosmic, Divine Gods, the Prajâpatis, or the Seven Builders. This Group is found unmistakably in every Cosmogony. Owing to the loss of Egyptian archaic documents, since, according to M. Maspero, “the materials and historical data on hand to study the history of the religious evolution in Egypt are neither complete nor very often intelligible,” the ancient Hymns and inscriptions on the tombs must be appealed to, in order to have the statements brought forward from the Secret Doctrine partially and indirectly corroborated. One such shows that Osiris, like Brahmâ-Prajâpati, Adam Kadmon, Ormazd, and so many other Logoi, was the chief and synthesis of the Group of “Creators” or Builders. Before Osiris

became the “One” and the *Highest* God of Egypt, he was worshipped at Abydos as the Head, or Leader, of the Heavenly Host of the Builders belonging to the higher of the three Orders. The Hymn engraved on the votive stele of a tomb from Abydos (3rd register) addresses Osiris thus: Salutations to thee, O Osiris, elder son of Seb; thou the greatest over the six Gods issued from the Goddess Noo [Primordial Water], thou the great favourite of thy father Ra; Father of Fathers, King of Duration, Master in the Eternity ... who, as soon as these issued from thy Mother's Bosom, gathered all the Crowns and attached the Uræus [serpent or naja] [710](#) on thy head; multiform God, *whose name is unknown* and who has many names in towns and provinces.

Coming out from the Primordial Water crowned with the Uræus, which is the serpent-emblem of Cosmic Fire, and himself the *seventh* over the six Primary Gods, issued from Father-Mother, Noo and Noot, the Sky, who can Osiris be, but the chief Prajâpati, the chief Sefhira, the chief Amshaspend, Ormazd! That this latter Solar and Cosmic God stood, in the beginning of religious evolution, in the same position as the Archangel, “whose name was secret,” is certain. This Archangel was Michael, the representative on earth of the *Hidden Jewish God*; in short, it is his “Face” that is said to have gone before the Jews like a “Pillar of Fire.” Burnouf says: “The seven Amshaspends, who are most assuredly our Archangels, designate also the personifications of the Divine Virtues.” [711](#) And these Archangels, therefore, are as certainly the Saptarshis of the Hindus, though it is next to impossible to class each with its Pagan prototype and parallel, since, as in the case of Osiris, they have all so “many names in towns and provinces.” Some of the most important, however, will be shown in their order.

One thing is thus undeniably proven. The more we study their Hierarchies and find out their identity, the more proofs we acquire that there is not one of the past or present *personal* Gods, known to us from the earliest days of history, that does not belong to the third stage of cosmic manifestation. In every religion we find the Concealed Deity forming the ground work; then the Ray therefrom, that falls into primordial Cosmic Matter, the *first* manifestation; then the Androgyne result, the dual Male and Female abstract Force personified, the *second* stage; this finally separates itself, in the *third*, into Seven Forces, called the Creative Powers

by all the ancient religions, and the Virtues of God by the Christians. The later explanations and abstract metaphysical qualifications have not prevented the Roman and Greek Churches from worshipping these “Virtues” under the personifications and distinct names of the Seven Archangels. In the Book of Druschim, [712](#) in the Talmud, a distinction between these groups is given which is the correct Kabalistical explanation. It says: There are three Groups (or Orders) of Sephiroth. 1st. The Sephiroth called the “Divine Attributes” [abstract]. 2nd. The Physical or Sidereal Sephiroth [personal]—one group of *seven*, the other of *ten*. 3rd. The metaphysical Sephiroth, or periphrasis of Jehovah, who are the first three Sephiroth [Kether, Chokmah and Binah], the rest of the seven being the (personal) seven Spirits of the Presence [also of the planets].

The same division has to be applied to the primary, secondary and tertiary evolution of Gods in every Theogony, if one wishes to translate the meaning esoterically. We must not confuse the purely metaphysical personifications of the *abstract* attributes of Deity, with their reflection—the Sidereal Gods. This reflection, however, is in reality the objective expression of the abstraction; *living* Entities and the models formed on that divine Prototype. Moreover, the three metaphysical Sephiroth, or the “periphrasis of Jehovah,” are *not* Jehovah. It is the latter himself, with the additional titles of Adonai, Elohim, Sabbaoth, and the numerous names lavished on him, who is the periphrasis of the Shaddai (שדי), the Omnipotent. The name is a circumlocution, indeed, a too abundant figure of Jewish rhetoric, and has always been denounced by the Occultists. To the Jewish Kabalists, and even the Christian Alchemists and Rosicrucians, Jehovah was a convenient *screen*, unified by the folding of its many panels, and adopted as a substitute; one name of an individual Sephira being as good as another name, for those who had the secret. The Tetragrammaton, the Ineffable, the Sidereal “Sum Total,” was invented for no other purpose than to mislead the profane and to symbolize life and generation. [713](#) The real secret and *unpronounceable* Name, the “Word that is no word,” has to be sought in the seven names of the first Seven Emanations, or the “Sons of the Fire,” in the secret Scriptures of all the great nations, and even in the Zohar, the Kabalistic lore of the smallest of all of them, viz., the Jewish. This word, composed of seven letters in every tongue, is found embodied in the architectural remains of every great

sacred building in the world; from the Cyclopean remains on Easter Island—part of a Continent buried under the seas nearer 4,000,000 years ago [714](#) than 20,000—down to the earliest Egyptian pyramids.

We shall have to enter more fully into this subject later on, and to bring practical illustrations to prove the statements made in the text.

For the present it is sufficient to show, by a few instances, the truth of what has been asserted at the beginning of this work, namely, that no Cosmogony, the world over, with the sole exception of the Christian, has ever attributed to the One Highest Cause, the Universal Deific Principle, the immediate creation of our earth, or man, or anything connected with these. This statement holds as well for the Hebrew or Chaldean Kabbalah as it does for Genesis, had the latter been ever thoroughly understood and, what is still more important, correctly translated. [715](#) Everywhere there is either a Logos—a “Light shining in Darkness,” truly—or the Architect of the Worlds is esoterically in the plural number. The Latin Church, paradoxical as ever, while applying the epithet of Creator to Jehovah alone, adopts a whole Kyriel of names for the *working* Forces of the latter, names which betray the secret. For if the said Forces had nought to do with “Creation” so-called, why call them Elohim (Alhim), a plural word; Divine Workmen and Energies (Ενέργεια), incandescent celestial stones (lapides igniti cœlorum); and especially Supporters of the World (Κοσμοκράτορες), Governors or Rulers of the World (Rectores Mundi), Wheels of the World (Rotæ), Auphanim, Flames and Powers, Sons of God (B'ne Alhim), Vigilant Counsellors, etc.?

It is often asserted, and unjustly, as usual, that China, nearly as old a country as India, had no Cosmogony. It was unknown to Confucius, and the Buddhists extended their Cosmogony without introducing a Personal God, [716](#) it is complained. The Yi-King, “the very essence of ancient thought and the combined work of the most venerated sages,” fails to show a distinct Cosmogony. Nevertheless, one existed, and a very distinct one. Only as Confucius did not admit of a future life [717](#) and the Chinese Buddhists reject the idea of *One* Creator, accepting one Cause and its numberless effects, they are misunderstood by the believers in a Personal God. The “Great Extreme,” as the commencement of “changes” (transmigrations), is the shortest and, perhaps, the most suggestive of all

Cosmogonies for those who, like the Confucianists, love virtue for its own sake and try to do good unselfishly without perpetually looking to reward and profit. The “Great Extreme” of Confucius produces “Two Figures.” These Two produce in their turn the “Four Images”; these again the “Eight Symbols.” It is complained that though the Confucianists see in them “heaven, earth and man in miniature,” we can see in them anything we like. No doubt, and so it is with regard to many symbols, especially those of the latest religions. But they who know something of Occult numerals, see in these “Figures” the symbol, however rude, of a harmonious progressive Evolution of Kosmos and its Beings, both Heavenly and Terrestrial. And any one who has studied the numerical evolution in the primeval Cosmogony of Pythagoras—a contemporary of Confucius—can never fail to find in his Triad, Tetraktys and Decad, emerging from the One and solitary Monad, the same idea. Confucius is laughed at by his Christian biographer for “talking of divination,” before and after this passage, and is represented as saying: The eight symbols determine good and ill fortune, and these lead to great deeds. There are no imitable images greater than heaven and earth. There are no changes greater than the four seasons [meaning North, South, East and West, etc.]. There are no suspended images brighter than the sun and moon. In preparing things for use, there is none greater than the sage. In determining good and ill-luck there is nothing greater than the *divining straws* and the *tortoise* . [718](#)

Therefore, the “divining straws” and the “tortoise,” the “symbolic sets of lines,” and the great sage who looks at them as they become one and two, and two become four, and four become eight, and the other sets “three and six,” are laughed to scorn, only because his wise symbols are misunderstood.

So the author of the volume cited and his colleagues will no doubt scoff at the Stanzas given in our text, for they represent *precisely the same idea* . The old archaic map of Cosmogony is full of lines in the Confucian style, of concentric circles and dots. Yet all these represent the most abstract and philosophical conceptions of the Cosmogony of our Universe. At all events it may, perhaps, answer better to the requirements and the scientific purposes of our age, than the cosmogonical essays of St. Augustine and the Venerable Bede, though these were published over a millennium later than the Confucian.

Confucius, one of the greatest sages of the ancient world, believed in ancient magic, and practised it himself, “if we take for granted the statements of Kià-yü” and “he praised it to the skies in the Yi-king,” we are told by his reverend critic. Nevertheless, even in his age, 600 b.c., Confucius and his school taught the sphericity of the earth and even the heliocentric system; while, at about thrice 600 years after the Chinese philosopher, the Popes of Rome threatened and even burnt “heretics” for asserting the same. He is laughed at for speaking of the “Sacred Tortoise.” No unprejudiced person can see any great difference between a Tortoise and a Lamb as candidates for sacredness, as both are symbols and no more. The Ox, the Eagle, [719](#) and the Lion, and occasionally the Dove are the “sacred animals” of the Western Bible; the first three are found grouped round the Evangelists; the fourth, associated with these, a human face, is a Seraph, i.e., a “fiery serpent,” the Gnostic Agathodæmon probably.

The choice is curious, and shows how paradoxical were the first Christians in their selections. For why should they have chosen these symbols of Egyptian Paganism, when the Eagle is never mentioned in the New Testament save once, when Jesus refers to it as a *carrion* eater, [720](#) and in the Old Testament it is called *unclean* ; when the Lion is made a point of comparison with Satan, both roaring for men to devour; and the Oxen are driven out of the Temple? On the other hand the Serpent, brought in as an exemplar of wisdom, is now regarded as the symbol of the Devil. The esoteric pearl of Christ's religion, degraded into Christian theology, may indeed be said to have chosen a strange and unfitting *shell* to be born in and evolved from.

As explained, the Sacred Animals and the Flames or Sparks, within the Holy Four, refer to the Prototypes of all that is found in the Universe in the Divine Thought, in the Root, which is the Perfect Cube, or the Foundation of the Kosmos, collectively and individually. They have all an occult reference to primordial Cosmic Forms, and the first concretions, work, and evolution of Kosmos.

In the earliest Hindû exoteric Cosmogonies, it is not even the Demiurge who creates. For it is said in one of the Purânas: The great Architect of the

World gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each planet and body.

It is this action “that causes each sphere to turn around itself, and all around the Sun.” After which action, “it is the Brahmândika,” the Solar and Lunar Pitris, the Dhyân Chohans, “who take charge of their respective spheres [earths and planets], to the end of the Kalpa.” The Creators are the Rishis, most of whom are credited with the authorship of the Mantras, or Hymns, of the Rig Veda. They are sometimes *seven*, sometimes *ten*, when they become Prajâpati, the Lord of Beings; then they rebecome the *seven* and the *fourteen* Manus, as the representatives of the seven and fourteen Cycles of Existence, or Days of Brahmâ, thus answering to the seven Æons, when, at the end of the first stage of Evolution, they are transformed into the seven stellar Rishis, the Saptarshis; while their *human* Doubles appear as Heroes, Kings and Sages on this earth.

The Esoteric Doctrine of the East having thus furnished and struck the key-note, which, under its allegorical garb, is, as may be seen, as scientific as it is philosophical and poetical, every nation has followed its lead. It is from the exoteric religions that we have to dig out the root-idea before we turn to esoteric truths, lest the latter should be rejected. Furthermore, every symbol, in *every* national religion, may be read esoterically; and the proof of its being correctly read when transliterated into its corresponding numerals and geometrical forms, may be obtained from the extraordinary agreement of all glyphs and symbols, however much they may externally vary among themselves. For in the origin those symbols were all identical. Take, for instance, the opening sentences in various Cosmogonies; in every case it is a Circle, an Egg, or a Head. Darkness is always associated with this first symbol and surrounds it, as is shown in the Hindû, the Egyptian, the Chaldeo-Hebrew and even the Scandinavian systems. Hence black ravens, black doves, black waters and even black flames; the seventh tongue of Agni, the Fire-God being called Kâlî, the “Black,” since it was a black flickering flame. Two “black” doves flew from Egypt and, settling on the oaks of Dodona, gave their names to the Grecian Gods. Noah sends out a “black” raven after the Deluge, which is a symbol for the Cosmic Pralaya, after which began the real creation or evolution of our Earth and Humanity. Odin's “black” ravens fluttered round the Goddess Saga and “whispered to her of the past and of the future.” Now what is the inner

meaning of all those black birds? It is that they are all connected with the primeval Wisdom, which flows out of the pre-cosmic Source of All, symbolized by the Head, the Circle or the Egg; and they all have an identical meaning and relate to the primordial Archetypal Man, Adam Kadmon, the Creative Origin of all things, which is composed of the Host of Cosmic Powers—the Creative Dhyân Chohans, beyond which all is Darkness.

Let us enquire of the wisdom of the Kabbalah, even veiled and distorted as it now is, to explain in its numerical language an approximate meaning, at least of the word “raven.” This is its number value as given in the Source of Measures: The term Raven is used but once, and taken as Eth-h' orebv 678=את־הערב, or 113×6 ; while the Dove is mentioned five times. Its value is 71, and $71 \times 5=355$. Six diameters, or the Raven, crossing, would divide the circumference of a circle of 355 into 12 parts or compartments; and 355 subdivided for each unit by 6, would equal 213-0, or the Head [“beginning”] in the first verse of Genesis. This divided, or subdivided, after the same fashion, by 2, or the 355 by 12, would give 213-2, or the word B'râsh, ב־ראש, or the first word of Genesis, with its prepositional prefix, signifying the same concreted general form, astronomically, with the one here intended.

Now the secret reading of the first verse in Genesis being: “In Râsh (B'râsh) or Head, developed Gods, the Heavens and the Earth”—it is easy to comprehend the esoteric meaning of the Raven, once that the like meaning of the Flood, or Noah's Deluge, is ascertained. Whatever the many other meanings of this emblematical allegory may be, its *chief* meaning is that of a new Cycle and a new Round—our Fourth Round. [721](#) The Raven, or the Eth-h' orebv, yields the same numerical value as the Head, and returned not to the Ark, while the Dove returned, carrying the olive-branch; when Noah, the new man of the new Race—whose prototype is Vaivasvata Manu, prepared to leave the Ark, the Womb, or Argha, of terrestrial Nature, he is the symbol of the purely spiritual, sexless and androgyne man of the first three Races, who vanished from Earth for ever. Numerically, in the Kabbalah, Jehovah, Adam, Noah, are one. At best, then, it is Deity descending on Ararat and later, on Sinai, to incarnate henceforth in man, his *image*, through the natural process, the mother's womb, whose

symbols are the Ark, the Mount (Sinai), etc., in Genesis. The Jewish allegory is astronomical and physiological, rather than anthropomorphic.

And here lies the abyss between the Âryan and Semitic systems, though both are built on the same foundation. As shown by an expounder of the Kabbalah: The basic idea underlying the philosophy of the Hebrews was that God contained all things within himself and that man was *his image* ; man, including woman [as androgynes; and that] geometry (and numbers and measures applicable to astronomy) are contained in the terms *man* and *woman* ; and the apparent incongruity of such a mode was eliminated by showing the connection of man and woman with a particular system of numbers and measures and geometry, by the parturient time-periods, which furnished the connecting link between the terms used and the facts shown, and perfected the mode used. [722](#)

It is argued that, the primal cause being absolutely incognizable, “the symbol of its first *comprehensible manifestation* was the conception of a circle with its diameter line, so as at once to carry the idea of geometry, phallicism, and astronomy”; and this was finally applied to the “signification of simply human generative organs.” Hence the whole cycle of events from Adam and the Patriarchs down to Noah is made to apply to phallic and astronomical uses, the one regulating the other, as the lunar periods, for instance. Hence, too, the Genesis of the Hebrews begins after their coming out of the Ark, and the end of the Flood, i.e., at the Fourth Race. With the Aryan people it is different.

Eastern Esotericism has never degraded the One Infinite Deity, the Container of all things, to such uses; and this is shown by the absence of Brahmâ from the Rig Veda and the modest positions occupied therein by Rudra and Vishnu, who became the powerful and great Gods, the “Infinities” of the exoteric creeds, ages later. But even they, “Creators” as they all three maybe, are not the direct “Creators” and “forefathers of men.” The latter are shown occupying a still lower scale, and are called the Prajâpatis, the Pitris, our Lunar Ancestors, etc., but never the One Infinite God. Esoteric Philosophy shows only *physical* man as created in the *image* of the Deity; which Deity, however, is only the “ *minor Gods* .” It is the Higher-Self, the real Ego, who alone is divine and God.

Section XIII. The Seven Creations.

There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other thing save only One, unapprehensive by intellect, or That which is Brahma and Pums (Spirit) and Pradhâna ([crude] Matter).

[723](#)

Vishnu Purâna (I. ii.)

In Vishnu Purâna, Parâshara says to Maitreya, his pupil: I have thus explained to you, excellent Muni, six creations ... the creation of the Arvâksrotas beings was the seventh, and was that of man. [724](#)

Then he proceeds to speak of two additional and very mysterious creations, variously interpreted by the commentators.

Origen, commenting upon the books written by Celsus, his Gnostic opponent—books which were all destroyed by the prudent Church Fathers—evidently answers the objections of his contradictor and reveals his system at the same time. This was clearly *septenary*. But the theogony of Celsus, the genesis of the stars or planets, and of sound and colour, found as an answer satire, and no more. Celsus, you see, “desiring to exhibit his learning,” speaks of a ladder of creation with *seven gates*, and on the top of it the eighth, ever closed. The mysteries of the Persian Mithras are explained and “musical reasons, moreover, are added.” And to these again he strives “to add a second explanation connected also with musical considerations,” [725](#) that is to say with the seven notes of the scale, the seven Spirits of the Stars, etc.

Valentinus expatiates upon the power of the great Seven, who were summoned to bring forth this universe after Ar(r)hetos, or the Ineffable, whose name is composed of seven letters, had represented the first Hebdomad. The name Ar(r)hetos indicates the sevenfold nature of the One, the Logos. “The Goddess Rhea,” says Proclus, “is a Monad, Duad, and Heptad,” comprehending in herself all the Titanidæ, “who are seven.”

[726](#)

The Seven Creations are found in almost every Purâna. They are all preceded by what Wilson translates as the “Indiscrete Principle,” Absolute Spirit, independent of any relation with objects of sense.

They are: (1) Mahattattva, the Universal Soul, Infinite Intellect, or Divine Mind; (2) Tanmâtras, Bhûta or Bhûtasarga, Elemental Creation the first differentiation of Universal Indiscrete Substance; (3) Indriya or Aindriyaka, Organic Evolution. “These three were the Prâkrita Creations, the *developments of indiscrete nature* , preceded by the Indiscrete Principle”; (4) Mukhya, “the Fundamental Creation (of perceptible things) was that of inanimate bodies”; [727](#) (5) Tairyagyonya or Tiryaksrotas, was that of animals; (6) Ūrdhvasrotas, or that of divinities(?); [728](#) (7) Arvâksrotas, was that of man. [729](#)

This is the order given in the *exoteric* texts. According to esoteric teaching there are seven Primary, and seven Secondary “Creations”; the former being the Forces *self-evolving* from the one *causeless* Force; the latter showing the manifested Universe emanating from the already differentiated *divine* Elements.

Esoterically, as well as exoterically, all the above enumerated Creations stand for the seven periods of Evolution, whether after an Age or a Day of Brahmâ. This is the teaching par excellence of Occult Philosophy, which, however, never uses the term “creation,” nor even that of evolution, with regard to *Primary* “Creation”; but calls all such Forces the “*aspects* of the Causeless Force.” In the Bible, the seven periods are dwarfed into the six Days of Creation and the seventh Day of Rest, and the Westerns adhere to the letter. In the Hindû Philosophy, when the active Creator has produced the World of Gods, the *Germs* of all the undifferentiated Elements, and the Rudiments of future Senses—the World of Noumena, in short—the Universe remains unaltered for a Day of Brahmâ, a period of 4,320,000,000 years. This is the *seventh* passive Period, or the “Sabbath” of Eastern Philosophy, following six periods of active evolution. In the Shatapatha Brâhmana, Brahma (neuter), the Absolute Cause of all Causes, *radiates* the Gods. Having radiated the Gods, through its inherent nature, the work is interrupted. In the First Book of Manu it is said: At the expiration of each Night (Pralaya), Brahma, having been asleep, awakes,

and, *through the sole energy of the motion* , causes to emanate from *itself* the Spirit [or mind], which in its essence is, and yet is not.

In the Sepher Yetzirah, the Kabalistic “Book of Creation,” the author has evidently reëchoed the words of Manu. In it the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit.

One is the Spirit of the living God, blessed be his Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit. [730](#)

And this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple One emanated the whole Kosmos. First from One emanated number Two, or Air, the creative element; and then number Three, Water, proceeded from the Air; Ether or Fire completes the mystic Four, the Arba-il. In the Eastern doctrine, Fire is the first Element—Ether, synthesizing the whole, since it contains all of them.

In the Vishnu Purâna, the whole seven periods are given; and the progressive Evolution of the “Spirit-Soul,” and of the seven Forms of Matter, or Principles, is shown. It is impossible to enumerate them in this work. The reader is asked to peruse one of the Purânas.

R. Yehudah began, it is written: “Elohim said: Let there be a firmament, in the midst of waters.” Come, see! At the time that the Holy ... created the world, He [they] created 7 heavens Above. He created 7 earths Below, 7 seas, 7 days, 7 rivers, 7 weeks, 7 years, 7 times, and 7,000 years that the world has been, ... the seventh of all (the millennium).... So here are 7 earths Below, they are all inhabited except those which are above, and those which are below. And ... between each earth, a heaven (firmament) is spread out between each other.... And there are in them [these earths] creatures who look different one from the other; ... but if you object and say that all the children of the world came out from Adam, it is not so.... And the lower earths, where do they come from? They are from *the chain of the earth* , and from the Heaven above. [731](#)

Irenæus also is our witness—and a very unwilling one—that the Gnostics taught the same system, veiling very carefully the true esoteric

meaning. This “veiling,” however, is identical with that of the Vishnu Purâna and others. Thus Irenæus writes of the Marcosians: They maintain that first of all the four elements, fire, water, earth and air, were produced after the image of the primary Tetrad above, and that then if we add their operations, namely, heat, cold, moisture and dryness, an exact likeness of the Ogdoad is presented. [732](#)

Only this “likeness” and the Ogdoad itself is a blind, just as in the seven creations of the Vishnu Purâna, to which two more are added, of which the eighth, termed Anugraha, “possesses both the qualities of goodness and darkness,” a Sânkhyan more than a Purânic idea. For Irenæus says again, that: They [the Gnostics] had a like eighth creation which was good and bad, divine and human. They affirm that man was formed on the *eighth day* . Sometimes they affirm that he was made on the *sixth day*, and at others on the eighth; unless, perchance, they mean that his earthly part was formed on the sixth day and his fleshly part [?] on the eighth day; these two being distinguished by them. [733](#)

They were so “distinguished,” but not as Irenæus gives it. The Gnostics had a superior, and an inferior Hebdomad in Heaven; and a third terrestrial Hebdomad, on the plane of matter. Iaô, the Mystery God and the Regent of the Moon, as given in Origen's Chart, was the chief of these superior “Seven Heavens,” [734](#) hence identical with the chief of the Lunar Pitris, that name being given by them to the Lunar Dhyân Chohans. “They affirm that these seven heavens are intelligent, and *speak of them as being angels* ,” writes the same Irenæus; and adds that on this account they termed Iaô Hebdomas, while his mother was called Ogdoas, because, as he explains, “she preserved the number of *the first begotten and primary Ogdoad of the Plerôma* .” [735](#)

This “first begotten Ogdoad” was in Theogony the Second Logos, the Manifested, because it was born of the Seven-fold First Logos, hence it is the eighth on this manifested plane; and in Astrolatry, it was the Sun, Mârttânda, the eighth Son of Aditi, whom she rejects while preserving her Seven Sons, *the planets* . For the Ancients have never regarded the Sun as a planet, but as *a central and fixed Star* . This, then, is the second Hebdomad born of the Seven-rayed One, Agni, the Sun and what not, only not the seven planets, which are Sûrya's *Brothers* , not his *Sons* . With the

Gnostics, these Astral Gods were the Sons of Ialdabaoth [736](#) (from ilda, child, and baoth egg), the Son of Sophia Achamôth, the daughter of Sophia or Wisdom, whose region is the Plerôma. Ialdabaoth produces from himself these six stellar Spirits: Iaô (Jehovah), Sabaôth, Adoneus, Eloæus, Oreus, Astaphæus, [737](#) and it is they who are the second, or inferior Hebdomad. As to the third, it is composed of the seven primeval men, the shadows of the Lunar Gods, projected by the first Hebdomad. In this the Gnostics did not, as seen, differ much from the Esoteric Doctrine, except that they veiled it. As to the charge made by Irenæus, who was evidently ignorant of the true tenets of the “Heretics,” with regard to man being created on the *sixth* day, and man being created on the *eighth*, this relates to the mysteries of the *inner* man. It will become comprehensible to the reader only after he has read Volume II, and understood well the Anthropogenesis of the Esoteric Doctrine.

Ialdabaoth is a copy of Manu, who boasts: O best of twice-born men! Know that I (Manu) am he, the creator of all this world, whom that male Virâj ... spontaneously produced. [738](#)

He first creates the ten Lords of Being, the Prajâpatis, who, as verse 36 tells us, “produce seven other Manus.” Ialdabaoth boasts likewise: “I am Father and God, and there is no one above me,” he exclaims. For which his Mother coolly puts him down by saying: “Do not lie, Ialdabaoth, for the Father of all, the *First Man* (Anthrôpos) is above thee, and so is Anthrôpos, the Son of Anthrôpos.” [739](#) This is a good proof that there were three Logoi—besides the Seven born of the First—one of these being the Solar Logos. And, again, who was that Anthrôpos himself, so much higher than Ialdabaoth? The Gnostic records alone can solve this riddle. In Pistis-Sophia the four-vowelled name Ieou is generally accompanied by the epithet of “the Primal, or First Man.” This shows again that the Gnôsis was but an echo of our Archaic Doctrine. The names answering to Parabrahman, to Brahmâ, and Manu, the first *thinking* Man, are composed of one-vowelled, three-vowelled and seven-vowelled sounds. Marcus, whose philosophy was certainly more Pythagorean than anything else, speaks of a revelation to him of the seven Heavens sounding each one vowel, as they pronounced the seven names of the seven Angelic Hierarchies.

When Spirit has permeated every minutest atom of the Seven Principles of Kosmos, then the *Secondary* Creation, after the above-mentioned period of rest, begins.

“The Creators [Elohim] outline in the *second* ‘Hour’ the shape of man,” says Rabbi Simeon in The Nuchthemeron of the Hebrews. “There are twelve hours in the day,” says the Mishna, “and it is during these that creation is accomplished.” The “twelve hours of the day” are again the dwarfed copy, the faint, yet faithful, echo of primitive Wisdom. They are like the 12,000 Divine Years of the Gods, a cyclic blind. Every Day of Brahmâ has 14 Manus, which the Hebrew Kabalists, following, however, in this the Chaldeans, have disguised into 12 “Hours.” [740](#) The Nuchthemeron of Apollonius of Tyana is the same thing. “The Dodecahedron lies concealed in the perfect Cube,” say the Kabalists. The mystic meaning of this is, that the twelve great transformations of Spirit into Matter—the 12,000 Divine Years—take place during the four great Ages, or the first Mahâyuga. Beginning with the metaphysical and the supra-human, it ends in the physical and purely human natures of Kosmos and Man. Eastern Philosophy can give the number of mortal years that run along the line of spiritual and physical evolutions of the seen and the unseen, if Western Science fails to do so.

Primary Creation is called the Creation of Light (Spirit); and the Secondary, that of Darkness (Matter). [741](#) Both are found in Genesis. [742](#) The first is the emanation of self-born Gods (Elohim); the second of physical Nature.

This is why it is said in the Zohar: Oh, companions, companions, man as emanation was both man and woman; as well on the side of the Father as on the side of the Mother. And this is the sense of the words: And Elohim spake: “Let there be Light and it was Light!” ... And this is the “two-fold Man”!

Light, however, on our plane, is Darkness in the higher spheres.

“Man and woman ... on the side of the Father” (Spirit) refers to Primary Creation; and on the side of the Mother (Matter), to the Secondary. The two-fold Man is Adam Kadmon, the male and female abstract prototype

and the differentiated Elohim. Man proceeds from the Dhyân Chohan, and is a “Fallen Angel,” a God in exile, as will be shown.

In India these creations were described as follows: [743](#)

(I) The First Creation: Mahattattva Creation, so-called because it was the primordial self-evolution of that which had to become Mahat, the “Divine Mind, conscious and intelligent”; esoterically, the “Spirit of the Universal Soul.”

Worthiest of ascetics, through its potency (*the potency of that cause*), every *produced* cause comes by its proper nature.

And again:

Seeing that the potencies of all beings are understood *only* through the knowledge of That (Brahma), which is beyond reasoning, creation, and the like, such potencies are referable to Brahma.

That, then precedes the manifestation. “The first was Mahat,” says Linga Purâna; for the One (the That) is neither *first* nor *last* , but *all* . Exoterically, however, this manifestation is the *work* of the “Supreme One”—a natural *effect* , rather, of an Eternal Cause; or, as the Commentator says, it might have been understood to mean that Brahmâ was then *created* (?), being identified with Mahat, active intelligence, or the operating will of the Supreme. Esoteric Philosophy renders it the “operating *Law* .”

It is on the right comprehension of this tenet in the Brâhmanas and Purânas that hangs, we believe, the apple of discord between the three Vedântin Sects: the Advaita, Dvaita, and the Vishishthâdvaita. The first argues rightly that Parabrahman, having no relation, as the absolute All, to the manifested World, the Infinite having no connection with the Finite, can neither *will* nor *create* ; that, therefore, Brahmâ, Mahat, Îshvara, or whatever name the Creative Power may be known by, Creative Gods and all, are simply an illusive aspect of Parabrahman in the conception of the conceivers; while the other sects identify the Impersonal Cause with the Creator, or Îshvara.

Mahat, or Mahâ-Buddhi, is, with the Vaishnavas, however, Divine Mind, *in active operation*, or, as Anaxagoras has it, “an ordering and disposing Mind, which was the cause of all things”—Νοῦς ὁ διακοσμῶν τε καὶ πάντων ἄτιος.

Wilson saw at a glance the suggestive connection between Mahat and the Phœnician Môt, or Mut, who was female with the Egyptians, the Goddess Moot, the Mother, “which, like Mahat,” he says, “was the first product of the mixture(?) of Spirit and Matter, and the first rudiment of Creation.” “Ex connexionem autem ejus Spiritus prodidit Môt.... Hinc ... seminum omnis creaturæ et omnium rerum creatio,” says Brucker, [744](#) giving it a still more materialistic and anthropomorphic colouring.

Nevertheless, the esoteric sense of the doctrine is seen, through every exoteric sentence, on the very face of the old Sanskrit texts that treat of primordial Creation.

The Supreme Soul, the *All-permeant* (Sarvaga) Substance of the World, having entered [been drawn] into Matter [Prakriti] and Spirit [Purusha], *agitated the mutable and the immutable principles*, the season of Creation [Manvantara] being arrived.

The Nous of the Greeks, which is (spiritual or divine) Mind, or Mens, Mahat, operates upon Matter in the same way; it “enters into” and “*agitates*” it: Spiritus intus alit, totamque infusa per artus, Mens agitat molem, et magno se corpore miscet.

In the Phœnician Cosmogony also, “Spirit mixing with its own principles gives rise to creation”; [745](#) the Orphic Triad shows an identical doctrine; for there Phanes, or Erôs, Chaos, containing crude *undifferentiated* Cosmic Matter, and Chronos, Time, are the three co-operating principles, emanating from the Concealed and Unknowable Point, which produce the work of “Creation.” And they are the Hindû Purusha (Phanes), Pradhâna (Chaos) and Kâla (Chronos). The good Professor Wilson does not like the idea, as no Christian clergyman, however liberal, would. He remarks that: “the *mixture* [of the Supreme Spirit or Soul with its own principles] *is not mechanical*; it is *an influence or effect exerted upon intermediate agents* which produce effects.” The sentence in Vishnu Purâna, “as fragrance affects the mind from its

proximity merely, and not from any immediate operation upon mind itself, so the Supreme influenced the elements of creation,” the reverend and erudite Sanskritist correctly explains by: “as perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind”; adding, “the entrance of the Supreme ... into Spirit, as well as Matter, *is less intelligible* than the view elsewhere taken of it, as the *infusion* of Spirit, identified with the Supreme, into Prakriti or Matter alone.” He prefers the verse in Pâdma Purâna: “He who is called the *male* (spirit) of Prakriti ... that same divine Vishnu entered into Prakriti.” This view is certainly more akin to the plastic character of certain verses in the Bible concerning the Patriarchs, such as Lot and even Adam, [746](#) and others of a still more anthropomorphic nature. But it is just that which led Humanity to *Phallicism* ; the Christian religion being honeycombed with it, from the first chapter of Genesis down to the Revelation.

The Esoteric Doctrine teaches that the Dhyân Chohans are the collective aggregate of Divine Intelligence or Primordial Mind, and that the first Manus, the seven “mind-born” Spiritual Intelligences, are identical with the former. Hence the Kwan-Shi-Yin, the “Golden Dragon in whom are the Seven,” of Stanza III, is the Primordial Logos, or Brahmâ, the first manifested Creative Power; and the Dhyânic Energies are the Manus, or Manu Svâyambhuva *collectively* . The direct connection, moreover, between the Manus and Mahat is easy to see. Manu is from the root *man* , to think; and thinking proceeds from the mind. It is, in Cosmogony, the Pre-nebular Period.

(II) The Second Creation, Bhûta, was of the Rudimental Principles or Tanmâtras; thence termed the Elemental Creation or Bhûtasarga. It is the period of the first breath of the differentiation of the Pre-cosmic Elements, or Matter. Bhûtâdi means the “origin of the Elements,” and precedes Bhûtasarga, the “creation,” or differentiation, of those Elements in Primordial Âkâsha, Chaos or Vacuity. [747](#) In the Vishnu Purâna it is said to proceed along, and belong to, the triple aspect of Ahankâra, translated Egotism, but meaning rather that untranslatable term “I-am-ness,” that which first issues from Mahat, or Divine Mind; the first shadowy outline of Self-hood, for “pure” Ahankâra becomes “passionate” and finally “rudimental” or initial: it is “the origin of conscious as of all *unconscious*

being,” though the Esoteric school rejects the idea of anything being “unconscious,” save on our plane of illusion and ignorance. At this stage of the Second Creation, the Second Hierarchy of the Manus appear, the Dhyân Chohans or Devas, who are the origin of Form (Rûpa), the Chitrashikhandinas, “Bright-crested,” or Rikshas; those Rishis who have become the informing Souls of the Seven Stars (of the Great Bear). [748](#) In astronomical and cosmogonical language, this Creation relates to the Fire-Mist Period, the first stage of Cosmic Life, after its Chaotic state, [749](#) when Atoms issue from Laya.

(III) The Third Creation: the Third or Indriya Creation was the modified form of Ahankâra, the conception of “I” (from Aham, “I”), termed the Organic Creation, or Creation of the Senses, Aindriyaka. “These three were the Prâkrita Creation, the [discrete] developments of indiscrete nature preceded by the indiscrete principle.” “Preceded by,” ought to be replaced here with “beginning with Buddhi”; for the latter is neither a discrete nor an indiscrete quantity, but partakes of the nature of both, in man as in Kosmos. A unit or human Monad on the plane of illusion, when once freed from the three forms of Ahankâra and liberated from its terrestrial Manas, Buddhi indeed becomes a continued quantity, both in duration and extension, for it is eternal and immortal. Earlier it is stated, that the Third Creation “abounding with the quality of goodness,” is termed Ūrdhvasrotas; and a page or two further the Ūrdhvasrotas Creation is referred to as “the sixth creation ... or that of the divinities.” This shows plainly that earlier as well as later Manvantaras have been purposely confused, to prevent the profane from perceiving the truth. This is called “incongruity” and “contradictions” by the Orientalists. “The three creations beginning with Intelligence are elemental, but the six creations which proceed from the series of which Intellect is the first, are the work of Brahmâ.” [750](#) Here “creations” mean everywhere *stages of evolution*. Mahat, “Intellect” or Mind, which corresponds with Manas, the former being on the cosmic, and the latter on the human plane, stands here, too, lower than Buddhi or supra-divine Intelligence. Therefore, when we read in Linga Purâna that “the first Creation was that of Mahat, Intellect being the first in manifestation,” we must refer that (specified) creation to the first evolution of our System or even our Earth, none of the preceding ones being discussed in the Purânas, but only occasionally hinted at.

This Creation of the first Immortals, or Devasarga, is the last of the series, and has a universal meaning; it refers, namely, to Evolution in general, and not specifically to our Manvantara, which begins with the same over and over again, thus showing that it refers to several distinct Kalpas. For it is said “at the close of the past [Pâdma] Kalpa the divine Brahmâ awoke from his night of sleep and beheld the Universe void.” Then Brahmâ is shown going once more over the “Seven Creations,” in the secondary stage of evolution, repeating the first three on the objective plane.

(IV) The Fourth Creation: the Mukhya or Primary, as it begins the series of four. Neither the term “inanimate” bodies nor “immovable things,” as translated by Wilson, gives a correct idea of the Sanskrit words used. Esoteric Philosophy is not alone in rejecting the idea of any atom being “inorganic,” for it is found also in orthodox Hindûism. Moreover, Wilson himself says: “All the Hindû systems consider vegetable bodies as endowed with life.” [751](#) Charâchara, or the synonymous sthâvara and jangama, is, therefore, inaccurately rendered by “animate and inanimate,” “sentient beings” and “unconscious,” or “conscious and unconscious beings,” etc. “Locomotive and fixed” would be better, “since trees are considered to possess souls.” The Mukhya is the “creation,” or rather organic evolution, of the vegetable kingdom. In this Secondary Period, the three degrees of the elemental or rudimental kingdoms are evolved in this World, corresponding, *inversely* in order, to the three Prâkritic Creations, during the Primary Period of Brahmâ's activity. As in that Period, in the words of Vishnu Purâna, “the first creation was that of Mahat or Intellect.... The second was that of the Rudimental Principles (Tanmâtras).... The third was ... the creation of the senses (Aindriyaka)”; so in this one, the order of the Elemental Forces stands thus: (1) the *nascent* Centres of Force, intellectual and physical; (2) the Rudimentary Principles, *nerve force*, so to say; and (3) nascent Apperception, which is the Mahat of the lower kingdoms, and is especially developed in the third order of Elementals; these are succeeded by the objective kingdom of minerals, in which this “apperception” is entirely latent, to re-develop only in the plants. The Mukhya Creation, then, is the middle point between the three lower and the three higher kingdoms, which represent the seven esoteric kingdoms of Kosmos, and of Earth.

(V) The Fifth Creation: the Tiryaksrotas or Tairyagyonya Creation, [752](#) that of the “(sacred) animals,” corresponding on Earth only to the dumb animal creation. That which is meant by “animals,” in the Primary Creation, is the germ of awakening consciousness, or of “apperception,” that which is faintly traceable in some sensitive plants on Earth and more distinctly in the protistic Monera. [753](#) On our Globe, during the First Round, animal “creation” precedes that of man, while the mammalian animals evolve from man in our Fourth Round, on the physical plane. In the First Round, the animal atoms are drawn into a cohesion of human physical form; while in the Fourth, the reverse occurs according to magnetic conditions developed during life. And this is “metempsychosis.” [754](#) This fifth Stage of Evolution, called exoterically “Creation,” may be viewed in both the Primary and Secondary Periods, one as the spiritual and cosmic, the other as the material and terrestrial. It is archebiosis, or life-origination; “origination,” so far, of course, as the *manifestation* of life on all the seven planes is concerned. It is at this period of evolution that the absolutely eternal universal motion, or vibration, that which is called in Esoteric language the “Great Breath,” differentiates into the primordial, first manifested Atom. More and more, as chemical and physical sciences progress, does this Occult axiom find its corroboration in the world of knowledge; the scientific hypothesis, that even the simplest elements of matter are identical in their nature, and differ from each other only in consequence of the various distributions of atoms in the molecule or speck of substance, or of the modes of its atomic vibration, gains more ground every day.

Thus, as the differentiation of the primordial germ of life has to precede the evolution of the Dhyân Chohan of the *Third* Group or Hierarchy of Being in Primary Creation, before those Gods can become embodied in their first ethereal form (rûpa), so animal creation has for the same reason to *precede* “divine man” on Earth. And this is why we find in the Purânas, “the fifth, the Tairyagyonya Creation, was that of animals.”

(VI) The Sixth Creation: the Ūrdhvasrotas Creation, or that of Divinities. But these Divinities are simply the Prototypes of the First Race, the Fathers of their “mind-born” progeny with the “soft bones.” It is these who became the Evolvers of the “Sweat-born”—an expression explained in Volume II.

“Created beings,” explains the Vishnu Purâna, “although they are destroyed [in their individual forms] at the periods of dissolution, yet being affected by the good or evil acts of *former existences* , are never exempted from their consequences. And when Brahmâ produces the world anew, they are the progeny of his will.”

“Collecting his mind into itself [yoga-willing], Brahmâ creates the four Orders of Beings, termed Gods, Demons, Progenitors, and Men”; Progenitors here meaning the Prototypes and Evolvers of the first Root-Race of men. The Progenitors are the Pitris, and are of Seven Classes. They are said, in *exoteric* mythology, to be born of “Brahmâ's side,” like Eve from the rib of Adam.

Finally, the Sixth Creation is followed, and “Creation” in general closed by: (VII) The Seventh Creation: the evolution of the Arvâksrotas Beings, “which was ... that of man.”

The “Eighth Creation” mentioned is no Creation at all: it is a “blind,” for it refers to a purely mental process, the cognition of the “Ninth Creation,” which, in its turn, is an effect, manifesting in the Secondary, of that which was a “Creation” in the Primary (Prâkrita) Creation. [755](#) The Eighth, then, called Anugraha, the Pratyayasarga or Intellectual Creation of the Sâmkhyas, [756](#) is “the creation of which *we have a notion* [in its esoteric aspect], or to which we give intellectual assent (Anugraha), in contradistinction to *organic creation* .” It is the correct perception of our relations to the whole range of “Gods,” and especially of those we bear to the Kumâras, the so-called “Ninth Creation,” which is in reality an aspect, or reflection, of the Sixth in our Manvantara (the Vaivasvata). “There is a *ninth* , the Kaumâra Creation, which is both primary and secondary,” says the Vishnu Purâna, the oldest of such texts. [757](#) As an Esoteric text explains: The Kumâras, are the Dhyânîs, derived immediately from the Supreme Principle, who reappear in the Vaivasvata Manu period, for the progress of mankind. [758](#)

The translator of the Vishnu Purâna corroborates it, by remarking that “these sages ... live as long as Brahmâ; and they are only created by him in the *First* Kalpa, although their generation is very commonly, but inconsistently, introduced in the [*Secondary*] Vârâha, or Pâdma Kalpa.”

Thus, the Kumâras are, exoterically, “the creation of Rudra or Nîlalohita, a form of Shiva, by Brahmâ ... and of certain other mind-born sons of Brahmâ.” But, in the Esoteric teaching, they are the Progenitors of the true spiritual Self in the physical man, the higher Prajâpatis, while the Pitris, or lower Prajâpatis, are no more than the Fathers of the model, or type of his physical form, made “in *their* image.” Four (and occasionally *five*) are mentioned freely in the exoteric texts, three of the Kumâras being secret.

“The four Kumâras [are] the mind-born Sons of Brahmâ. Some specify *seven* .” [759](#) All these seven Vaidhâtra, the patronymic of the Kumâras, the “Maker's Sons,” are mentioned and described in Îshvara Krishna's Sânkhya Kârikâ with the Commentary of Gaudapâdâchârya (Shankarâchvrya's Paraguru) attached to it. It discusses the nature of the Kumâras, though it refrains from mentioning *by name* all the seven Kumâras, but calls them instead the “seven sons of Brahmâ,” which they are, as they are created by Brahmâ in Rudra. The list of names it gives us is: Sanaka, Sanandana, Sanâtana, Kapila, Ribhu, and Panchashikha. But these again are all *aliases* .

The exoteric four are Sanatkumâra, Sananda, Sanaka, and Sanâtana; and the esoteric three Sana, Kapila, and Sanatsujâta. Special attention is once more drawn to this class of Dhyân Chohans, for herein lies the mystery of generation and heredity hinted at in the Commentary on Stanza VII, in treating of the Four Orders of Angelic Beings. Volume II explains their position in the Divine Hierarchy. Meanwhile, let us see what the exoteric texts say about them.

They say little; and to him who fails to read between the lines—nothing. “We must have recourse, here, to other Purânas for the elucidation of this term,” remarks Wilson, who does not suspect for one moment that he is in the presence of the “Angels of Darkness,” the mythical “great enemy” of his Church. Therefore, he contrives to “elucidate” no more than that “these [Divinities] *declining to create progeny* , [and thus rebelling against Brahmâ], remained, as the name of the first [Sanatkumâra] implies, ever boys, Kumâras; that is, ever pure and innocent, whence their creation is called the Kaumâra.” The Purânas, however, may afford a little more light. “Being ever as he was born, he is here called a youth; and hence his name is well known as Sanatkumâra.” [760](#) In the Shaiva Purânas, the Kumâras

are always described as Yogins. The Kurma Purâna, after enumerating them, says: “These five, O Brâhmans, were Yogins, who acquired entire exemption from passion.” They are *five* , because two of the Kumâras *fell* .

So untrustworthy are some translations of the Orientalists that in the French translation of the Hari Vamsha, it is said: “The seven Prajâpati, Rudra, Skanda (his son) and Sanatkumâra proceeded to create beings.” Whereas, as Wilson shows, the original is: “These seven ... created progeny; and so did Rudra, but Skanda and Sanatkumâra, *restraining their power, abstained* (from creation).” The “four orders of beings” are referred to sometimes as Ambhâmsi, which Wilson renders as “literally Waters” and believes it “a mystic term.” It is one, no doubt; but he evidently failed to catch the *real* Esoteric meaning. “Waters” and “Water” stand as the symbol for Âkâsha, the “Primordial Ocean of Space,” on which Nârâyana, the self-born Spirit, moves, reclining on that *which is its progeny* . [761](#) “Water is the body of Nara; thus we have heard the name of Water explained. Since Brahmâ rests on the Water, therefore he is termed Nârâyana.” [762](#) “Pure, Purusha created the Waters pure.” At the same time Water is the *Third* Principle in material Kosmos, and the third in the realm of the Spiritual: *Spirit* of Fire, Flame, Âkâsha, Ether, Water, Air, Earth, are the cosmic, sidereal, psychic, spiritual and mystic principles, *preëminently occult* , on every *plane* of being. “Gods, Demons, Pitris and Men,” are the four orders of beings to whom the term Ambhâmsi is applied, because they are all the product of *Waters* (mystically), of the Âkâshic Ocean, and of the *Third* principle in Nature. In the Vedas it is a synonym of Gods. Pitris and Men on Earth are the transformations or rebirths of Gods and Demons (Spirits) on a higher plane. Water is, in another sense, the feminine principle. Venus Aphrodite is the personified Sea, and the Mother of the God of Love, the Generatrix of all the Gods, as much as the Christian Virgin Mary is Mare, the Sea, the Mother of the Western God of Love, Mercy and Charity. If the student of Esoteric Philosophy thinks deeply over the subject, he is sure to find out all the suggestiveness of the term Ambhâmsi, in its manifold relations to the Virgin in Heaven, to the Celestial Virgin of the Alchemists, and even to the “Waters of Grace” of the modern Baptist.

Of all the seven great divisions of Dhyân Chohans, or Devas, there is none with which humanity is more concerned than with the Kumâras.

Imprudent are the Christian Theologians who have degraded them into *Fallen Angels*, and now call them Satan and Demons; as among these heavenly denizens who “refuse to create,” the Archangel Michael, the greatest patron Saint of the Western and Eastern Churches, under his double name of St. Michael and his supposed copy on earth, St. George conquering the Dragon, has to be given one of the most prominent places.

The Kumâras, the Mind-born Sons of Brahmâ-Rudra, or Shiva, mystically the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man, are the progeny of Shiva, the Mahâyogî, the great patron of all the Yogîs and Mystics of India.

Shiva-Rudra is the Destroyer, as Vishnu is the Preserver; and both are the Regenerators of spiritual as well as of physical Nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must die before his body does. “That to live is to die and to die is to live,” has been too little understood in the West. Shiva, the Destroyer, is the Creator and the Saviour of Spiritual Man, as he is the good gardener of Nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man.

The Kumâras, themselves then, being the “virgin ascetics,” refuse to create the *material* being Man. Well may they be suspected of a direct connection with the Christian Archangel Michael, the “virgin combatant” of the Dragon Apophis, whose victim is every Soul united too loosely to its immortal Spirit, the Angel who, as shown by the Gnostics, *refused to create* just as the Kumâras did. Does not that patron Angel of the Jews *preside* over Saturn (Shiva or Rudra), and the Sabbath, the day of Saturn? Is he not shown of the same essence with his Father (Saturn), and called the Son of Time, Cronus, or Kâla, a form of Brahmâ (Vishnu and Shiva)? And is not Old Time of the Greeks, with its scythe and sand-glass, identical with the Ancient of Days of the Kabalists; the latter “Ancient” being one with the Hindû Ancient of Days, Brahmâ, in his *triune* form, whose name is also Sanat, the Ancient? Every Kumâra bears the prefix of Sanat and Sana. And Shanaishchara is Saturn, the planet Shani, the King

Saturn, whose Secretary in Egypt was Thot-Hermes the first. They are thus identified both with the planet and the God (Shiva), who are, in their turn, shown to be the prototypes of Saturn, who is the same as Bel, Baal, Shiva, and Jehovah Sabbaoth, the Angel of the Face of whom is Mikael—מיכאל, “who [is] as God.” He is the patron, and guardian Angel of the Jews, as Daniel tells us; and, before the Kumâras were degraded, by those who were ignorant of their very name, into Demons and Fallen Angels, the Greek Ophites, the occultly inclined predecessors and precursors of the Roman Catholic Church after its secession and separation from the primitive Greek Church, had identified Michael with their Ophiomorphos, the rebellious and opposing spirit. This means nothing more than the reverse aspect, symbolically, of Ophis, the Divine Wisdom or Christos. In the Talmud, Mikael is “Prince of Water” and the chief of the Seven Spirits, for the same reason that one of his many prototypes, Sanatsujâta, the chief of the Kumâras, is called Ambhâmsi, “Waters,” according to the commentary on Vishnu Purâna. Why? Because the Waters is another name of the Great Deep, the Primordial Waters of Space, or Chaos, and also means Mother, Ambâ, meaning Aditi and Akâsha, the Celestial Virgin-Mother of the visible Universe. Furthermore, the “Waters of the Flood” are also called the “Great Dragon,” or Ophis, Ophiomorphos.

The Rudras will be noticed in their septenary character of “Fire-Spirits” in the “Symbolism” attached to the Stanzas in Volume II. There we shall also consider the Cross (3 + 4) under its primeval and later forms, and shall use for purposes of comparison the Pythagorean numbers side by side with Hebrew metrology. The immense importance of the number *seven* will thus become evident, as the root number of Nature. We shall examine it from the standpoint of the Vedas and the Chaldean Scriptures; as it existed in Egypt thousands of years b.c., and as treated in the Gnostic records; we shall show how its importance as a basic number has gained recognition in Physical Science; and we shall endeavour to prove that the importance attached to the number *seven* throughout all antiquity was due to no fanciful imaginings of uneducated priests, but to a profound knowledge of Natural Law.

Section XIV. The Four Elements.

Metaphysically and esoterically, there is but *One Element* in Nature, and at the root of it is the Deity; and the so-called *seven* Elements, of which *five* have already manifested and asserted their existence, are the garment, the veil, of that Deity, direct from the essence whereof comes Man, whether considered physically, psychically, mentally or spiritually. Four Elements only are generally spoken of in later antiquity, while five only are admitted in philosophy. For the body of Ether is not fully manifested yet, and its noumenon is still the “Omnipotent Father Æther,” the synthesis of the rest. But what are these Elements, whose compound bodies have now been discovered by Chemistry and Physics to contain numberless sub-elements, even the sixty or seventy of which no longer embrace the whole number suspected? Let us follow their evolution from the *historical* beginnings, at any rate.

The Four Elements were fully characterized by Plato when he said that they were *that* “which *composes* and *decomposes* the *compound bodies* .” Hence Cosmolatry was never, even in its worst aspect, the fetichism which adores or worships the passive external form and matter of any object, but looked ever to the Noumenon therein. Fire, Air, Water, Earth, were but the visible garb, the symbols of the informing, invisible Souls or Spirits, the Cosmic Gods, to whom worship was offered by the ignorant, and simple, but respectful, recognition by the wiser. In their turn, the phenomenal subdivisions of the noumenal Elements were informed by the Elementals, so-called, the “Nature Spirits” of lower grades.

In the Theogony of Môchus, we find Ether first, and then the Air; the two principles from which Ulom, the Intelligible (νοητὸς) God, the visible Universe of Matter, is born. [763](#)

In the Orphic hymns, the Erôs-Phanes evolves from the Spiritual Egg, which the Æthereal Winds impregnate, Wind being the “Spirit of God,” which is said to move in Æther, “brooding over the Chaos,” the Divine Idea. In the Hindû Kathopanishad, Purusha, the Divine Spirit, already

stands before the Original Matter, and from their union springs the great Soul of the World, “Mahâ-Âtmâ, Brahman, the Spirit of Life”; [764](#) these latter appellations being again identical with the Universal Soul, or Anima Mundi; the Astral Light of the Theurgists and Kabalists being its last and lowest division.

The Elements (στοιχεῖα) of Plato and Aristotle were thus the *incorporeal principles* attached to the four great divisions of our Cosmic World, and it is with justice that Creuzer defines these primitive beliefs as “a *species of magism* , a *psychic paganism* , and a *deification of potencies* ; a *spiritualization* which placed the believers in a close community with these potencies.” [765](#) So close, indeed, that the Hierarchies of these Potencies, or Forces, have been classified on a graduated scale of seven from the ponderable to the imponderable. They are septenary, not as an artificial aid to facilitate their comprehension, but in their real *cosmic* gradation, from their chemical, or physical, to their purely spiritual composition. Gods with the ignorant masses; Gods independent and supreme; Demons with the fanatics, who, intellectual as they often may be, are unable to understand the *spirit* of the philosophical sentence, in pluribus unum. With the Hermetic philosopher they are Forces *relatively* “blind” or “intelligent,” according to which of the principles in them he deals with. It required long millenniums before they found themselves finally, in our cultured age, degraded into simple chemical elements.

At any rate, good Christians, and especially the Biblical Protestants, ought to show more reverence for the Four Elements, if they would maintain any for Moses. For the Bible manifests the consideration and mystic significance in which they were held by the Hebrew Lawgiver, on every page of the Pentateuch. The tent which contained the Holy of Holies was a Cosmic Symbol, sacred, in one of its meanings, to the Elements, the four cardinal points, and Ether. Josephus shows it built in white, the colour of Ether. And this explains also why, in the Egyptian and the Hebrew temples, according to Clemens Alexandrinus, [766](#) a gigantic curtain, supported by five pillars, separated the sanctum sanctorum—now represented by the altar in Christian churches—wherein the priests alone were permitted to enter, from the part accessible to the profane. By its *four* colours this curtain symbolized the four principal Elements, and with the

five pillars signified the knowledge of the divine that the *five* senses can enable man to acquire with the help of the *four* Elements.

In Cory's Ancient Fragments, one of the "Chaldean Oracles" expresses ideas about the elements and Ether in language singularly like that of The Unseen Universe, written by two eminent Scientists of our day.

It states that from Ether have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the store-house of the germs, or of the remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been anticipated by many thousand years by our "simple-minded ancestors."

Whence came the Four Elements and the Malachim of the Hebrews? They have been made to merge, by a theological sleight of hand on the part of the Rabbins and the later Fathers of the Church, into Jehovah, but their origin is identical with that of the Cosmic Gods of all other nations. Their symbols, whether born on the shores of the Oxus, on the burning sands of Upper Egypt, or in the wild forests, weird and glacial, which cover the slopes and peaks of the sacred snowy mountains of Thessaly, or again, in the pampas of America—their symbols, we repeat, when traced to their source, are ever one and the same. Whether Egyptian or Pelasgian, Aryan or Semitic, the Genius Loci, the Local God, embraced in its unity all Nature; but not especially the four elements any more than one of their creations, such as trees, rivers, mounts or stars. The Genius Loci, a very late afterthought of the last sub-races of the Fifth Root-Race, when the primitive and grandiose meaning had become nearly lost, was ever the representative, in his accumulated titles, of all his colleagues. It was the God of Fire, symbolized by thunder, as Jove or Agni; the God of Water, symbolized by the fluvial bull, or some sacred river or fountain, as Varuna, Neptune, etc.; the God of Air, manifesting in the hurricane and tempest, as Vâyu and Indra; and the God or Spirit of the Earth, who appeared in earthquakes, like Pluto, Yama, and so many others.

These were the Cosmic Gods, ever synthesizing all in one, as found in every cosmogony or mythology. Thus, the Greeks had their Dodonean

Jupiter, who included in himself the four Elements and the four cardinal points, and who was recognized, therefore, in old Rome under the pantheistic title of Jupiter Mundus; and who now, in modern Rome, has become the Deus Mundus, the one Mundane God, who is made to swallow all others, in the latest theology, by the arbitrary decision of his special ministers.

As Gods of Fire, Air, and Water, they were *Celestial* Gods; as Gods of the Lower Region, they were *Infernal* Deities; the latter adjective applying simply to the *Earth* . They were “Spirits of the Earth” under their respective names of Yama, Pluto, Osiris, the “Lord of the Lower Kingdom,” etc., and their tellurian character sufficiently proves it. The Ancients knew of no worse abode after death than the Kâma Loka, the Limbus on this Earth. [767](#) If it is argued that the Dodonean Jupiter was identified with Dis, or the Roman Pluto with the Dionysus Chthonius, the Subterranean, and with Aïdoneus, the King of the Subterranean World, wherein, according to Creuzer, [768](#) oracles were rendered, then it will become the pleasure of the Occultists to prove that both Aïdoneus and Dionysus are the bases of Adonai, or Iurbo-Adonai, as Jehovah is called in the Codex Nazaræus. “Thou shalt not worship the Sun, who is named Adonai, whose name is also Kadush and El-El,” [769](#) and also “Lord Bacchus.” Baal-Adonis of the Sôds, or Mysteries, of the pre-Babylonian Jews became the Adonai by the Massorah, the later vowelled Jehovah. Hence the Roman Catholics are right. All these Jupiters are of the same family; but Jehovah has to be included therein to make it complete. The Jupiter Aërius or Pan, the Jupiter-Ammon, and the Jupiter-Bel-Moloch, are all correlations and one with Iurbo-Adonai, because they are all one Cosmic Nature. It is that Nature and Power which creates the specific terrestrial symbol, and the physical and material fabric of the latter, which proves the Energy manifesting through it as *extrinsic* .

For primitive religion was something better than simple preoccupation about physical phenomena, as remarked by Schelling; and principles, more elevated than we modern Sadducees know of, “were hidden under the transparent veil of such merely natural divinities as thunder, the winds, and rain.” The Ancients knew and could distinguish the *corporeal* from the *spiritual* Elements in the Forces of Nature.

The four-fold Jupiter, as the four-faced Brahmâ, the aërial, the fulgurant, the terrestrial, and the marine God, the lord and master of the four Elements, may stand as a representative for the great Cosmic Gods of every nation. Although deputing power over the fire to Hephæstus-Vulcan, over the sea to Poseidon-Neptune, and over the Earth to Pluto-Aïdoneus, the Aërial Jove was still all these; for Æther, from the first, had preëminence over, and was the synthesis of, all the Elements.

Tradition tells of a grotto, a vast cave in the deserts of Central Asia, whereinto light pours, through four seemingly natural apertures, or clefts placed crossways at the four cardinal points. From noon till an hour before sunset the light streams in, of four different colours, as averred, red, blue, orange-gold, and white, owing to some either natural or artificially prepared conditions of vegetation and soil. The light converges in the centre round a pillar of white marble with a globe upon it, which represents our earth. It is named the “Grotto of Zarathustra.”

Included under the arts and sciences of the Fourth Race, the Atlanteans, the phenomenal manifestation of the Four Elements, which were justly attributed by these believers to the intelligent interference of the Cosmic Gods, assumed a scientific character. The Magic of the ancient priests consisted, in those days, in addressing *their Gods in their own language* .

The speech of the men of the Earth cannot reach the Lords. Each must be addressed in the language of his respective Element.

So says The Book of Rules, in a sentence which will be shown pregnant with meaning, adding as an explanation of the nature of that *element* - language: It is composed of Sounds, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power [the Regent-God of the specific Element needed].

Thus this “language” is that of *incantations* or of mantras, as they are called in India; sound being the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and Immortals. He who believes in the words and teachings of St. Paul, has no right to pick out from the latter those sentences only which he chooses to accept, to the rejection of others; and St. Paul teaches most

undeniably the existence of Cosmic Gods and their presence among us. Paganism preached a dual and simultaneous evolution, a “creation” *spiritualem ac mundanum*, as the Roman Church has it, ages before the advent of that Roman Church. Exoteric phraseology has changed little with respect to Divine Hierarchies since the most palmy days of Paganism, or “Idolatry.” Names alone have changed, together with claims which have now become false pretences. For when, for instance, Plato put in the mouth of the Highest Principle (Father Æther or Jupiter) the words, “the Gods of the Gods of whom I am the *maker* , as I am the father of all their works,” he knew the spirit of this sentence as fully, we suspect, as St. Paul did, when saying: “For though there be that are called Gods, whether in Heaven or in Earth, as there be Gods many and Lords many...” [770](#) Both knew the sense and the meaning of what they put forward in such guarded terms.

We cannot be taken to task by the Protestants for interpreting the verse from the Corinthians as we do; for, if the translation in the English Bible is made ambiguous, it is not so in the original texts, and the Roman Catholic Church accepts the words of the Apostle in their true sense. For a proof see St. Dionysius, the Areopagite, who was “ *directly inspired* by the Apostle,” and “who wrote under his dictation,” as we are assured by the Marquis de Mirville, whose works are approved by Rome, and who says, commenting on that special verse: “And, though there are (in fact) they who are called Gods, for it seems there are really *several Gods* , withal and for all that, the *God-Principle* and the Superior God ceases not to remain essentially *one* and indivisible.” [771](#) Thus spoke the old Initiates also, knowing that the worship of minor Gods could never affect the “God Principle.” [772](#)

Says Sir W. Grove, F.R.S., speaking of the correlation of forces: The ancients when they witnessed a natural phenomenon, removed from ordinary analogies, and unexplained by any mechanical action known to them, referred it to a soul, a spiritual or preternatural power... Air and gases were also at first deemed spiritual, but subsequently they became invested with a more material character; and the same words *πνεῦμα*, spirit, etc., were used to signify the soul or a gas; the very word gas, from geist, a ghost or spirit, affords us an instance of the gradual transmutation of a spiritual into a physical conception. [773](#)

This, the great man of Science, in his preface to the sixth edition of his work, considers to be the *only* concern of exact Science, which has no business to meddle with the *causes* .

Cause and effect are, therefore, in their abstract relation to these forces, words solely of convenience. We are totally unacquainted *with the ultimate generating power* of each and all of them, and probably shall ever remain so; we can only ascertain the normal of their actions; we must humbly refer their causation to one omnipresent influence, and content ourselves with studying their effects and developing, by experiment, their mutual relations. [774](#)

This policy once accepted, and the system virtually admitted in the above-quoted words, namely, the *spirituality* of the “ultimate generating power,” it would be more than illogical to refuse to recognize this quality which is inherent in the *material elements* , or rather, in their compounds, as present in the fire, air, water or earth. The Ancients knew these powers so well, that, while concealing their true nature under various allegories, for the benefit, or to the detriment, of the uneducated rabble, they never departed from the multiple object in view, while inverting them. They contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a *record* for future generations, sufficiently transparent to allow their wise men to discern the truth behind the fabulous form of the glyph or allegory. These ancient sages are accused of *superstition* and *credulity* ; and this too by the very nations, which, though learned in all the modern arts and sciences, and cultured and wise in their generation, accept to this day as their one living and infinite God, the anthropomorphic “Jehovah” of the Jews!

What were some of these alleged “superstitions”? Hesiod believed, for instance, that “the winds were the sons of the Giant Typhôeus,” who were chained and unchained at will by Æolus, and the polytheistic Greeks accepted it along with Hesiod. Why should they not, since the monotheistic Jews had the same beliefs, with other names for their dramatis personæ, and since Christians believe in the same to this day? The Hesiodic Æolus, Boreas, etc., were named Kedem, Tzephum, Derum, and Ruach Hayum by the “chosen people” of Israel. What is, then, the fundamental difference? While the Hellenes were taught that Æolus tied

and untied the winds, the Jews believed as fervently that their Lord God, with “smoke” coming “out of his nostrils and fire out of his mouth, ... rode upon a cherub and did fly; and he was seen upon the wings of the wind”. [775](#) The expressions of the two nations are either both figures of speech, or both *superstitions*. We think they are neither; but only arise from a keen sense of oneness with Nature, and a perception of the mysterious and the intelligent behind every natural phenomenon, which the moderns no longer possess. Nor was it “superstitious” in the Greek Pagans to listen to the oracle of Delphi, when, at the approach of the fleet of Xerxes, that oracle advised them to “sacrifice to the winds,” if the same has to be regarded as *divine* worship in the Israelites, who sacrificed as often to the wind and also especially to the fire. Do they not say that their “God is a consuming fire,” [776](#) who appeared generally as fire and “encompassed by fire”? and did not Elijah seek for the “Lord” in the “great strong wind, and in the earthquake”? Do not the Christians repeat the same after them? Do not they, moreover, sacrifice to this day, to the same “God of Wind and Water”? They do; because special prayers for rain, dry weather, trade-winds and the calming of storms on the seas, exist to this hour in the prayer-books of the three Christian Churches; and the several hundred sects of the Protestant religion offer them to their God upon every threat of calamity. The fact that they are no more answered by Jehovah, than they were, probably, by Jupiter Pluvius, does not alter the fact of these prayers being addressed to the Power, or Powers, supposed to rule over the Elements, or of these Powers being identical in Paganism and Christianity; or have we to believe that such prayers are crass idolatry and absurd “superstition” *only* when addressed by a Pagan to his “idol,” and that the same superstition is suddenly transformed into “praiseworthy piety” and “religion” whenever the name of the celestial addressee is changed? But the tree *is* known by its fruit. And the fruit of the Christian tree being no better than that of the tree of Paganism, why should the former command more reverence than the latter?

Thus, when we are told by the Chevalier Drach, a converted Jew, and by the Marquis de Mirville, a Roman Catholic fanatic of the French aristocracy, that in Hebrew “lightning” is a synonym of “fury,” and is always handled by the “evil” Spirit; that Jupiter Fulgur or Fulgurans is also called by the Christians Elicius, and denounced as the “soul of

lightning,” its Dæmon; [777](#) we have either to apply the same explanation and definitions to the “Lord God of Israel,” under the same circumstances, or renounce our right of abusing the Gods and creeds of other nations.

The foregoing statements, emanating as they do from two ardent and learned Roman Catholics, are, to say the least, *dangerous*, in the presence of the Bible and its prophets. Indeed, if Jupiter, the “chief Dæmon of the Pagan Greeks,” hurled his deadly thunder-bolts and lightnings at those who excited his wrath, so did the Lord God of Abraham and Jacob. For we read that: The Lord thundered from heaven, and the most High uttered his voice. And he sent out arrows [thunder-bolts] and scattered them [Saul's armies]; lightning, and discomfited them. [778](#)

The Athenians are accused of having sacrificed to Boreas; and this “Dæmon” is charged with having submerged and wrecked 400 ships of the Persian fleet on the rocks of Mount Pelion, and of having become so furious that all the Magi of Xerxes could hardly counteract him by offering contra-sacrifices to Thetis. [779](#) Very fortunately, no authenticated instance is on the records of Christian wars, showing a like catastrophe on the same scale happening to one Christian fleet, owing to the “prayers” of its enemy—another Christian nation. But this is from no fault of theirs, for each prays as ardently to Jehovah for the destruction of the other, as the Athenians prayed to Boreas. Both resorted to a neat little piece of black magic *con amore*. Such abstinence from divine interference being hardly due to lack of prayers, sent to a *common* Almighty God for mutual destruction, where, then, shall we draw the line between Pagan and Christian? And who can doubt that all Protestant England would rejoice and offer thanks to the Lord, if during some future war, 400 ships of the hostile fleet were to be wrecked owing to such holy prayers? What is, then, the difference, we ask again, between a Jupiter, a Boreas, and a Jehovah? No more than this: The crime of one's own next-of-kin, say of one's father, is always excused and often exalted, whereas the crime of our neighbour's parent is ever gladly punished by hanging. Yet the crime is the same.

So far the “blessings of Christianity” do not seem to have made any appreciable advance on the morals of the converted Pagans.

The above is not a defence of Pagan Gods, nor is it an attack on the Christian Deity, nor does it mean belief in either. The writer is quite impartial, and rejects the testimony in favour of both, neither praying to, believing in, nor dreading any such “personal” and anthropomorphic God. The parallels are brought forward simply as one more curious exhibition of the illogical and blind fanaticism of the civilized theologian. For, so far, there is not a very great difference between the two beliefs, and there is none in their respective effects upon *morality*, or spiritual nature. The “light of Christ” shines upon as hideous features of the animal man now, as the “light of Lucifer” did in days of old. Says the missionary Lavoisier, in the *Journal des Colonies*: These unfortunate heathens in their superstition regard even the Elements as something that has comprehension!... They still have faith in their idol Vâyû—the God or, rather, Demon of the Wind and Air ... they firmly believe in the efficacy of their prayers, and in the powers of their Brâhmans over the winds and storms.

In reply to this, we may quote from Luke: “And he [Jesus] arose and rebuked the wind and the raging of the water, and they ceased and there was a calm.” [780](#) And here is another quotation from a Prayer Book: “O Virgin of the Sea, blessed Mother and Lady of the Waters, stay thy waves.” This prayer of the Neapolitan and Provençal sailors, is copied textually from that of the Phœnician mariners to their Virgin-Goddess Astarte. The logical and irrepressible conclusion arising from the parallels brought forward, and the denunciation of the missionary, is that the *commands* of the Brâhmans to their Element-Gods *not remaining* “ineffectual,” the power of the Brâhmans is thus placed on a par with that of Jesus. Moreover, Astarte is shown not a whit weaker in potency than the “Virgin of the Sea” of Christian sailors. It is not enough to give a dog a bad name, and then hang him; the dog has to be proven guilty. Boreas and Astarte may be “Devils” in theological fancy, but, as just remarked, the tree has to be judged by its fruit. And once the Christians are shown to be as immoral and as wicked as the Pagans ever were, what benefit has Humanity derived from its change of Gods and Idols?

That which God and the Christian Saints are justified in doing, becomes in simple mortals a crime, if successful. Sorcery and incantations are now regarded as fables; yet from the Institutes of Justinian down to the laws of

England and America against witchcraft—obsolete but not repealed to this day—such incantations, even when only suspected, were punished as criminal. Why punish a chimera? And still we read of Constantine, the Emperor, sentencing to death the philosopher Sopatrus for “unchaining the winds,” and thus preventing ships laden with grain from arriving in time to put an end to famine. Pausanias is derided when he affirms that he saw with his own eyes “men who by simple prayers and incantations” stopped a strong hail-storm. This does not prevent modern Christian writers from advising prayer during storm and danger, and believing in its efficacy. Hoppo and Stadlein, two magicians and sorcerers, were sentenced to death for “throwing charms on fruit” and transferring a harvest by magic arts from one field to another, hardly a century ago, if we can believe Sprenger, the famous writer, who vouches for it: “Qui fruges excantassent segetem pellicentes incantando.”

Let us close by reminding the reader that, without the smallest shadow of superstition, one may believe in the dual nature of every object on Earth, in spiritual and material, in visible and invisible Nature, and that Science virtually proves this, while denying its own demonstration. For if, as Sir William Grove says, the electricity we handle is but the *result* of ordinary matter affected by something invisible, the “*ultimate* generating power” of every Force, the “one omnipresent influence,” then it only becomes natural that one should believe as the Ancients did; namely, that every Element is *dual* in its nature. “Ethereal Fire is the emanation of the Kabir proper; the Aërial is but the union [correlation] of the former with Terrestrial Fire, and its guidance and application on our earthly plane belongs to a Kabir of a lesser dignity”—an Elemental, perhaps, as an Occultist would call it; and the same may be said of every Cosmic Element.

No one will deny that the human being is possessed of various forces, magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental, in fact of every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral, the first being the vehicles, so to say, the upâdhis, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they

constitute the Ego in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognized as perfectly natural, even by Science. Why should man be the only exception in Nature, and why cannot even the Elements have their Vehicles, their Vâhanas, in what we call the Physical Forces? And why, above all, should such beliefs be called “superstition” along with the religions of old?

Section XV. On Kwan-Shi-Yin and Kwan-Yin.

Like Avalokiteshvara, Kwan-Shi-Yin has passed through several transformations, but it is an error to say of him that he is a modern invention of the Northern Buddhists, for under another appellation he has been known from the earliest times. The Secret Doctrine teaches that: “He who is the first to appear at Renovation will be the last to come before Reabsorption [Pralaya]”. Thus the Logoi of all nations, from the Vedic Vishvakarman of the Mysteries down to the Saviour of the present civilized nations, are the “Word” who was in the “Beginning,” or the reawakening of the energizing Powers of Nature, with the One Absolute. Born of Fire and Water, before these became distinct Elements, It was the “Maker,” the fashioner or modeller, of all things. “Without him was not anything made that was made. In him was life; and the life was the light of men,” who finally may be called as he ever has been, the Alpha and the Omega of Manifested Nature. “The great Dragon of Wisdom is born of Fire and Water, and into Fire and Water will all be reabsorbed with him.” [781](#) As this Bodhisattva is said “to assume any form he pleases,” from the beginning of a Manvantara to its end, though his special birthday, or memorial day, is celebrated according to the Kin-kwang-ming-King, or “Luminous Sûtra of Golden Light,” in the second month on the nineteenth day, and that of Maitreya Buddha, in the first month on the first day, yet the two are one. He will appear as Maitreya Buddha, the last of the Avatâras and Buddhas, in the Seventh Race. This belief and expectation are universal throughout the East. Only it is not in the Kali Yuga, our present terrifically materialistic age of Darkness, the “Black Age,” that a new Saviour of Humanity can ever appear. The Kali Yuga is “l'Age d'Or” (!) only in the *mystic* writings of some French pseudo-Occultists. [782](#)

Hence the ritual in the exoteric worship of this Deity was founded on magic. The Mantras are all taken from special books kept secret by the priests, and each is said to work a magical effect; as the reciter or reader, by simply chanting them, produces a secret causation which results in immediate effects. Kwan-Shi-Yin is Avalokiteshvara, and both are forms of the Seventh Universal Principle; while in its highest metaphysical character this Deity is the synthetic aggregation of all the Planetary Spirits, Dhyân Chohans. He is the “Self-Manifested”; in short, the “Son of the Father.” Crowned with seven dragons, above his statue there appears the inscription Pu-tsi-k'iun-ling, “the universal Saviour of all living beings.”

Of course the name given in the archaic volume of the Stanzas is quite different, but Kwan-Yin is a perfect equivalent. In a temple of P'u-to, the sacred island of the Buddhists in China, Kwan-Shi-Yin is represented floating on a black aquatic bird (Kâlahamsa), and pouring on the heads of mortals the elixir of life, which, as it flows, is transformed into one of the chief Dhyâni-Buddhas, the Regent of a star called the “Star of Salvation.” In his third transformation Kwan-Yin is the informing Spirit or Genius of Water. In China the Dalai-Lama is believed to be an incarnation of Kwan-Shi-Yin, who in his third terrestrial appearance was a Bodhisattva, while the Teshu Lama is an incarnation of Amitâbha Buddha, or Gautama.

It may be remarked en passant that a writer must indeed have a diseased imagination to discover phallic worship everywhere, as do McClatchey and Hargrave Jennings. The first discovers “the old phallic gods, represented under two evident symbols, the Kheen or Yang, which is the membrum virile, and the Khw-an or Yin, the pudendum muliebre.” [783](#) Such a rendering seems the more strange as Kwan-Shi-Yin (Avalokiteshvara) and Kwan-Yin, besides being now the patron Deities of the Buddhist ascetics, the Yogîs of Tibet, are the Gods of chastity, and are, in their esoteric meaning, not even that which is implied in the rendering of Mr. Rhys Davids' Buddhism: “The name Avalokiteshvara ... means ‘the Lord who looks down from on high’.” [784](#) Nor is Kwan-Shi-Yin the “Spirit of the Buddhas present in the Church,” but, literally interpreted, it means “the Lord that is seen.” and in one sense, “the Divine Self perceived by Self”—the human Self—that is, the Âtman or Seventh Principle, merged in the Universal, perceived by, or the object of perception to, Buddhi, the

Sixth Principle, or Divine Soul in man. In a still higher sense, Avalokiteshvara-Kwan-Shi-Yin, referred to as the seventh Universal Principle, is the Logos perceived by the Universal Buddhi, or Soul, as the synthetic aggregate of the Dhyâni-Buddhas; and is not the “Spirit of Buddha present in the Church,” but the Omnipresent Universal Spirit manifested in the temple of Kosmos or Nature. This Orientalistic etymology of Kwan and Yin is on a par with that of Yoginî, which, we are told by Mr. Hargrave Jennings, is a Sanskrit word, “in the dialects pronounced Jogi or Zogee (!), and is ... equivalent with Sena, and exactly the same as Duti or Dutica,” i.e., a sacred prostitute of the temple, worshipped as Yoni or Shakti. [785](#) “The books of morality [in India] direct a faithful wife to shun the society of Yogini or females who have been adored as Sacti.” [786](#) Nothing should surprise us after this. And it is, therefore, with hardly a smile that we find another preposterous absurdity quoted about “Budh,” as being a name “which signifies not only the sun as the source of generation but also the male organ.” [787](#) Max Müller, in treating of “False Analogies,” says that “the most celebrated Chinese scholar of his time, Abel Rémusat ... maintains that the three syllables I Hi Wei [in the fourteenth chapter of the Tao-te-King] were meant for Je-hovah”; [788](#) and again, Father Amyot “felt certain that the three persons of the Trinity could be recognized” in the same work. And if Abel Rémusat, why not Hargrave Jennings? Every scholar will recognize the absurdity of ever seeing in Budh, the “enlightened” and the “awakened,” a “phallic symbol.”

Kwan-Shi-Yin, then, is “the Son identical with his Father,” mystically, or the Logos, the Word. He is called the “Dragon of Wisdom,” in Stanza III, for all the Logoi of all the ancient religious systems are connected with, and symbolized by, serpents. In old Egypt, the God Nahbkoon, “he who unites the doubles,” was represented as a serpent on human legs, either with or without arms. This was the Astral Light reuniting by its dual physiological and spiritual potency the Divine-Human to its purely Divine Monad, the Prototype in “Heaven” or Nature. It was the emblem of the resurrection of Nature; of Christ with the Ophites; and of Jehovah as the brazen serpent healing those who looked at him. The serpent was also an emblem of Christ with the Templars, as is shown by the Templar degree in Masonry. The symbol of Knooph (Khnoom also), or the Soul of the World,

says Champollion, “is represented among other forms under that of a huge serpent on human legs; this reptile, being the emblem of the Good Genius and the veritable Agathodæmon, is sometimes bearded.” [789](#) This sacred animal is thus identical with the serpent of the Ophites, and is figured on a great number of engraved stones, called Gnostic or Basilidean gems. It appears with various heads, human and animal, but its gems are always found inscribed with the name ΧΝΟΥΒΙΣ (ChNOUBIS). This symbol is identical with one which, according to Jamblichus and Champollion, was called the “First of the Celestial Gods,” the God Hermes, or Mercury, with the Greeks, to which God Hermes Trismegistus attributes the invention of, and the first initiation of men into, Magic; and Mercury is Budh, Wisdom, Enlightenment, or “Reāwakening” into the divine Science.

To close, Kwan-Shi-Yin and Kwan-Yin are the two aspects, male and female, of the same principle in Kosmos, Nature and Man, of Divine Wisdom and Intelligence. They are the Christos-Sophia of the mystic Gnostics, the Logos and its Shakti. In their longing for the expression of some mysteries never to be wholly comprehended by the profane, the Ancients, knowing that nothing could be preserved in human memory without some outward symbol, have chosen the, to us, often ridiculous images of the Kwan-Yins to remind man of his origin and inner nature. To the impartial, however, the Madonnas in crinolines and the Christs in white kid gloves must appear far more absurd than the Kwan-Shi-Yin and Kwan-Yin in their dragon-garb. The subjective can hardly be expressed by the objective. Therefore, since the symbolic formula attempts to characterize that which is above scientific reasoning, and is as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance.

Part III. Addenda. On Occult And Modern Science.

The knowledge of this nether world— Say, friend, what is it, false or true?
The false, what mortal cares to know?
The true, what mortal ever knew?

Section I. Reasons for These Addenda.

Many of the doctrines contained in the foregoing seven Stanzas and Commentaries having been studied and critically examined by some Western Theosophists, certain of the Occult Teachings have been found wanting from the ordinary stand-point of modern scientific knowledge. They seemed to encounter insuperable difficulties in the way of their acceptance, and to require reconsideration in view of scientific criticism. Some friends have already been tempted to regret the necessity of so often calling in question the assertions of Modern Science. It appeared to them—and I here repeat only their arguments—that “to run counter to the teachings of its most eminent exponents, was to court a premature discomfiture in the eyes of the Western World.”

It is, therefore, desirable to define, once and for all, the position which the writer, who does not in this agree with her friends, intends to maintain. So far as Science remains what in the words of Prof. Huxley it is, viz., “organized common sense”; so far as its inferences are drawn from accurate premisses, its generalizations resting on a purely inductive basis, every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of Occult and so-called exact Science, wherever the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into

the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and to attribute all to blind Matter, that the Occultists claim the right of disputing and calling in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the Universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the Occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of Noumena and the sphere of Primal Causes. To effect this, he must develop faculties which, save in a few rare and exceptional cases, are absolutely dormant, in the constitution of the off-shoots of our present Fifth Root-Race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike?

On the other hand, whatever the writer may do, she will never be able to satisfy both Truth and Science. To offer the reader a systematic and uninterrupted version of the Archaic Stanzas is impossible. A gap of 43 verses or shlokas has to be left between the 7th, already given, and the 51st, which is the subject of Book II, though the latter are made to run as from 1 onwards, for easier reading and reference. The mere appearance of man on Earth occupies an equal number of Stanzas, which minutely describe his primal evolution from the human Dhyân Chohans, the state of the Globe at that time, etc., etc. A great number of names referring to chemical substances and other compounds, which have now ceased to combine together, and are therefore unknown to the later offshoots of our Fifth Race, occupy a considerable space. As they are simply untranslatable, and would remain in every case inexplicable, they are omitted, along with those which cannot be made public. Nevertheless, even the little that is given will irritate every follower and defender of dogmatic materialistic Science who happens to read it.

In view of the criticism offered, it is proposed, before proceeding to the remaining Stanzas, to defend those already given. That they are not in perfect accord or harmony with Modern Science, we all know. But had they been as much in agreement with the views of modern knowledge as is a lecture by Sir William Thomson, they would have been rejected all the

same. For they teach belief in conscious Powers and Spiritual Entities; in terrestrial, semi-intelligent, and highly intellectual Forces on other planes; [790](#) and in Beings that dwell around us in spheres imperceptible, whether through telescope or microscope. Hence the necessity of examining the beliefs of materialistic Science, of comparing its views about the “Elements” with the opinions of the Ancients, and of analysing the physical Forces as they exist in modern conceptions, before the Occultists admit themselves to be in the wrong. We shall touch upon the constitution of the Sun and planets, and the Occult characteristics of what are called Devas and Genii, and are now termed by Science, Forces, or “modes of motion,” and see whether Esoteric belief is defensible or not. Notwithstanding the efforts made to the contrary, an unprejudiced mind will discover that under Newton's “agent, material or immaterial,” [791](#) the agent which *causes gravity*, and in his personal *working* God, there is just as much of the metaphysical Devas and Genii, as there is in Kepler's Angelus Rector conducting each planet, and in the species immateriata by which the celestial bodies were carried along in their courses, according to that Astronomer.

In Volume II, we shall have to openly approach dangerous subjects. We must bravely face Science and declare, in the teeth of materialistic learning, of Idealism, Hylo-Idealism, Positivism and all-denying modern Psychology, that the true Occultist believes in “Lords of Light”; that he believes in a Sun, which—far from being simply a “lamp of day” moving in accordance with physical law, and far from being merely one of those Suns, which, according to Richter, “are sun-flowers of a higher light”—is, like milliards of other Suns, the dwelling or the vehicle of a God, and of a host of Gods.

In this dispute, of course, it is the Occultists who will be worsted. They will be considered, on the *primâ facie* aspect of the question, to be ignoramuses, and will be labelled with more than one of the usual epithets given to those whom the superficially judging public, itself ignorant of the great underlying truths in Nature, accuses of believing in mediæval superstitions. Let it be so. Submitting beforehand to every criticism in order to go on with their task, they only claim the privilege of showing that the Physicists are as much at loggerheads among themselves in their speculations, as these speculations are with the teachings of Occultism.

The Sun is Matter, and the Sun is Spirit. Our ancestors, the “Heathen,” like their modern successors, the Parsîs, were, and are, wise enough in their generation to see in it the symbol of Divinity, and at the same time to sense within, concealed by the physical symbol, the bright God of Spiritual and Terrestrial Light. Such belief can be regarded as a superstition only by rank Materialism, which denies Deity, Spirit, Soul, and admits no intelligence outside the mind of man. But if too much wrong superstition bred by “Churchianity,” as Laurence Oliphant calls it, “renders a man a fool,” too much scepticism makes him mad. We prefer the charge of folly in believing too much, to that of a madness which denies everything, as do Materialism and Hylo-Idealism. Hence, the Occultists are fully prepared to receive their dues from Materialism, and to meet the adverse criticism which will be poured on the author of this work, not for writing it, but for believing in that which it contains.

Therefore the discoveries, hypotheses, and unavoidable objections which will be brought forward by the scientific critics must be anticipated and disposed of. It has also to be shown how far the Occult Teachings depart from Modern Science, and whether the ancient or the modern theories are the more logically and philosophically correct. The unity and mutual relations of all parts of Kosmos were known to the Ancients, before they became evident to modern Astronomers and Philosophers. And even if the external and visible portions of the Universe, and their mutual relations, cannot be explained in Physical Science, in any other terms than those used by the adherents of the mechanical theory of the Universe, it does not follow that the Materialist, who denies that the Soul of Kosmos (which appertains to Metaphysical Philosophy) exists, has the right to trespass upon that metaphysical domain. That Physical Science is trying to, and actually does, encroach upon it, is only one more proof that “might is right”; it does not justify the intrusion.

Another good reason for these Addenda is this. Since only a certain portion of the Secret Teachings can be given out in the present age, the doctrines would never be understood even by Theosophists, if they were published without any explanations or commentary. Therefore they must be contrasted with the speculations of Modern Science. Archaic Axioms must be placed side by side with Modern Hypotheses, and the comparison of their value must be left to the sagacious reader.

On the question of the “Seven Governors”—as Hermes calls the “Seven Builders,” the Spirits which guide the operations of Nature, the animated atoms of which are the shadows, in their own world, of their Primaries in the Astral Realms—this work will, of course, have every Materialist against it, as well as the men of Science. But this opposition can, at most, be only temporary. People have laughed at everything unusual, and have scouted every unpopular idea at first, and have then ended by accepting it. Materialism and Scepticism are evils that must remain in the world so long as man has not quitted his present gross form to don the one he had during the First and Second Races of this Round. Unless Scepticism and our present natural ignorance are equilibrated by Intuition and a natural Spirituality, every being afflicted with such feelings will see in himself nothing better than a bundle of flesh, bones, and muscles, with an empty garret inside, which serves the purpose of storing his sensations and feelings. Sir Humphrey Davy was a great Scientist, as deeply versed in Physics as any theorist of our day, yet he loathed Materialism. He says: I heard with disgust, in the dissecting-rooms, the plan of the Physiologist, of the gradual secretion of matter, and its becoming endued with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence.

Nevertheless, Physiologists are not those who should be most blamed for speaking of that only which they can see by, and estimate on the evidence of, their physical senses. Astronomers and Physicists are, we consider, far more illogical in their materialistic views than are even Physiologists, and this has to be proved. Milton's ... Light Ethereal, first of things, quintessence pure,

has become with the Materialists only

... Prime cheerer, light, Of all material beings, first and best.

For the Occultists it is both Spirit and Matter. Behind the “mode of motion,” now regarded as the “property of matter” and nothing more, they perceive the radiant Noumenon. It is the “Spirit of Light,” the first-born of the Eternal pure Element, whose energy, or emanation, is stored in the Sun, the great Life-Giver of the Physical World, as the hidden concealed Spiritual Sun is the Light- and Life-Giver of the Spiritual and Psychic

Realms. Bacon was one of the first to strike the key-note of Materialism, not only by his inductive method—renovated from ill-digested Aristotle—but by the general tenor of his writings. He inverts the order of mental Evolution when saying: The first creation of God was the light of the sense; the last was the light of the reason; and his Sabbath work ever since is the illumination of the Spirit.

It is just the reverse. The light of Spirit is the eternal Sabbath of the Mystic or Occultist, and he pays little attention to that of mere sense. That which is meant by the allegorical sentence, “Fiat Lux,” is, when esoterically rendered, “Let there be the ‘Sons of Light’,” or the Noumena of all phenomena. Thus the Roman Catholics rightly interpret the passage as referring to Angels, but wrongly as meaning Powers created by an anthropomorphic God, whom they personify in the ever thundering and punishing Jehovah.

These beings are the “Sons of Light,” because they emanate from, and are self-generated in, that infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being, and the other pole, the *Matter* in which it condenses, “crystallizing” into a more and more gross type as it descends into manifestation. Therefore Matter, though it is, in one sense, but the illusive dregs of that Light whose Rays are the Creative Forces, yet has in it the full presence of the Soul thereof, of that Principle, which none—not even the “Sons of Light,” evolved from its Absolute Darkness—will ever know. The idea is as beautifully, as it is truthfully, expressed by Milton, who hails the holy Light, which is the ... Offspring of Heaven, first-born, Or of th' Eternal coëternal beam; ... Since God is Light, And never but in unapproached Light Dwelt from Eternity, dwelt then in thee, Bright effluence of bright essence increate.

Section II. Modern Physicists are Playing at Blind Man's Buff.

And now Occultism puts to Science the question: Is light a body, or is it not? Whatever the answer of the latter, the former is prepared to show that, to this day, the most eminent Physicists have no real knowledge on the subject. To know what light is, and whether it is an actual substance or

a mere undulation of the “ethereal medium,” Science has first to learn what Matter, Atom, Ether, Force, are in reality. Now, the truth is, that it knows nothing of any of these, and admits its ignorance. It has not even agreed what to believe in, as dozens of hypotheses on the same subject, emanating from various and very eminent Scientists, are antagonistic to each other and often self-contradictory. Thus their learned speculations may, with a stretch of good-will, be accepted as “working hypotheses” in a secondary sense, as Stallo puts it. But being radically inconsistent with each other, they must finally end by mutually destroying themselves. As declared by the author of *Concepts of Modern Physics*: It must not be forgotten that the several departments of science are simply arbitrary divisions of science at large. In these several departments the same physical object may be considered under different aspects. The physicist may study its molecular relations, while the chemist determines its atomic constitution. But when they both deal with the same element or agent, it cannot have one set of properties in physics, and another set contradictory of them, in chemistry. If the physicist and chemist alike assume the existence of ultimate atoms absolutely invariable in bulk and weight, the atom cannot be a cube or oblate spheroid for physical, and a sphere for chemical purposes. A group of constant atoms cannot be an aggregate of extended and absolutely inert and impenetrable masses in a crucible or retort, and a system of mere centres of force as part of a magnet or of a Clamond battery. The universal æther cannot be soft and mobile to please the chemist, and rigid-elastic to satisfy the physicist; it cannot be continuous at the command of Sir William Thomson and discontinuous on the suggestion of Cauchy or Fresnel. [792](#)

The eminent Physicist, G. A. Hirn, may likewise be quoted as saying the same thing in the 43rd Volume of the *Mémoires de l'Académie Royale de Belgique*, which we translate from the French, as cited: When one sees the assurance with which to-day are affirmed doctrines which attribute the collectivity, the universality of the phenomena to the motions alone of the atom, one has a right to expect to find likewise unanimity in the qualities assigned to this unique being, the foundation of all that exists. Now, from the first examination of the particular systems proposed, one finds the strangest deception; one perceives that the atom of the chemist, the atom of the physicist, that of the metaphysician, and that of the mathematician

... have absolutely nothing in common but the name! The inevitable result is the existing subdivision of our sciences, each of which, in its own little pigeon-hole, constructs an atom which satisfies the requirements of the phenomena it studies, without troubling itself in the least about the requirements proper to the phenomena of the neighbouring pigeon-hole. The metaphysician banishes the principles of attraction and repulsion as dreams; the mathematician, who analyses the laws of elasticity and those of the propagation of light, admits them implicitly, without even naming them.... The chemist cannot explain the grouping of the atoms, in his often complicated molecules, without attributing to his atoms specific distinguishing qualities; for the physicist and the metaphysician, partisans of the modern doctrines, the atom is, on the contrary, always and everywhere the same. What am I saying? There is no agreement even in one and the same science as to the properties of the atom. Each constructs an atom to suit his own fancy, in order to explain some special phenomenon with which he is particularly concerned. [793](#)

The above is the photographically correct image of Modern Science and Physics. The “pre-requisite of that incessant play of the 'scientific imagination',” which is so often found in Professor Tyndall's eloquent discourses, is vivid indeed, as is shown by Stallo, and for contradictory variety it leaves far behind it any “phantasies” of Occultism. However that may be, if physical theories are confessedly “mere formal, explanatory, didactic devices,” and if, to use the words of a critic of Stallo, “atomism is only a symbolical graphic system,” [794](#) then the Occultist can hardly be regarded as assuming too much, when he places alongside of these “devices” and “symbolical systems” of Modern Science, the symbols and devices of Archaic Teachings.

“An Lumen Sit Corpus, Nec Non?”

Most decidedly light is not a body, we are told. Physical Sciences say light is a force, a vibration, the undulation of Ether. It is the property or quality of Matter, or even an affection thereof—never *a body* !

Just so. For this discovery, the knowledge, whatever it may be worth, that light or caloric is not a motion of *material particles* , Science is chiefly, if not solely indebted, to Sir William Grove. It was he who in a

lecture at the London Institution, in 1842, was the first to show that “heat, light, [795](#) may be considered as affections of matter itself, and not of a distinct ethereal, ‘imponderable,’ fluid [a state of matter *now*] permeating it.” [796](#) Yet, perhaps, for some Physicists—as for Ørsted, a very eminent Scientist—Force and Forces were tacitly “Spirit [and hence Spirits] in Nature.” What several rather mystical Scientists taught was that light, heat, magnetism, electricity and gravity, etc., were not the final Causes of the visible phenomena, including planetary motion, but were themselves the secondary *effects of other Causes* , for which Science in our day cares very little, but in which Occultism believes; for the Occultists have exhibited proofs of the validity of their claims in every age. And in what age were there no Occultists and no Adepts?

Sir Isaac Newton held to the Pythagorean corpuscular theory, and was also inclined to admit its consequences; which made the Comte de Maistre hope, at one time, that Newton would ultimately lead Science back to the recognition of the fact that Forces and the Celestial Bodies *were propelled and guided by Intelligences* . [797](#) But de Maistre counted without his host. The innermost thoughts and ideas of Newton were perverted, and of his great mathematical learning only the mere physical husk was turned to account.

According to one atheistic Idealist, Dr. Lewins: When Sir Isaac, in 1687 ... showed mass and atom acted upon ... by innate activity ... he effectually disposed of Spirit, Anima, or Divinity, as supererogatory.

Had poor Sir Isaac foreseen to what use his successors and followers would apply his “gravity,” that pious and religious man would surely have quietly eaten his apple, and never have breathed a word about any mechanical ideas connected with its fall.

Great contempt is shown by Scientists for Metaphysics generally and for Ontological Metaphysics especially. But whenever the Occultists are bold enough to raise their diminished heads, we see that Materialistic, Physical Science is honey-combed with Metaphysics; [798](#) that its most fundamental principles, while inseparably wedded to transcendentalism, are nevertheless, in order to show Modern Science divorced from such “dreams,” tortured and often ignored in the maze of contradictory theories

and hypotheses. A very good corroboration of this charge lies in the fact that Science finds itself absolutely compelled to accept the “hypothetical” Ether, and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical behaviour. A second proof is found in the many contradictory statements made about the Atom—the most metaphysical object in creation.

Now, what does the modern science of Physics know of Ether, the first concept of which belongs undeniably to ancient Philosophers, the Greeks having borrowed it from the Âryans, and the origin of modern Ether being found in, and disfigured from, Âkâsha? This disfigurement is claimed as a modification and refinement of the idea of Lucretius. Let us then examine the modern concept, from several scientific volumes containing the admissions of the Physicists themselves.

As Stallo shows, the existence of Ether is accepted in Physical Astronomy, in ordinary Physics, and in Chemistry.

By the astronomers, this æther was originally regarded as a fluid of extreme tenuity and mobility, offering no sensible resistance to the motions of celestial bodies, and the question of its continuity or discontinuity was not seriously mooted. Its main function in modern astronomy has been to serve as a basis for hydro-dynamical theories of gravitation. In physics this fluid appeared for some time in several rôles in connection with the “imponderables” [so cruelly put to death by Sir William Grove], some physicists going so far as to identify it with one or more of them. [799](#)

Stallo then points out the change caused by the kinetic theories; that from the date of the dynamical theory of heat, Ether was chosen in Optics as a substratum for luminous undulations. Next, in order to explain the dispersion and polarization of light, Physicists had to resort once more to their “scientific imagination,” and forthwith endowed the Ether with (a) atomic or molecular structure, and (b) with an enormous elasticity, “so that its resistance to deformation far exceeded that of the most rigid elastic bodies.” This necessitated the *theory of the essential discontinuity*

of Matter , hence of Ether. After having accepted this discontinuity, in order to account for dispersion and polarization, theoretical impossibilities were discovered with regard to such dispersion. Cauchy's "scientific imagination" saw in Atoms "material points without extension," and he proposed, in order to obviate the most formidable obstacles to the undulatory theory (namely, some well-known mechanical theorems which stood in the way), to assume that the ethereal medium of propagation, instead of being continuous, should consist of particles separated by sensible distances. Fresnel rendered the same service to the phenomena of polarization. E. B. Hunt upset the theories of both. [800](#) There are now men of Science who proclaim them "materially fallacious," while others—the "atomo-mechanicalists"—cling to them with desperate tenacity. The supposition of an *atomic* or *molecular constitution* of Ether is upset, moreover, by thermo-dynamics, for Clerk Maxwell showed that such a medium would be simply *gas* . [801](#) The hypothesis of "finite intervals" is thus proven of no avail as a supplement to the undulatory theory. Besides, eclipses fail to reveal any such variation of colour as is supposed by Cauchy, on the assumption that the chromatic rays are propagated with different velocities. Astronomy has pointed out more than one phenomenon absolutely at variance with this doctrine.

Thus, while in one department of Physics the atomo-molecular constitution of the Ether is accepted in order to account for one special set of phenomena, in another department such a constitution is found to be quite subversive of a number of well-ascertained facts; and Hirn's charges are thus justified. Chemistry deemed it Impossible to concede the enormous elasticity of the æther without depriving it of those properties, upon which its serviceableness in the construction of chemical theories mainly depended.

This ended in a final transformation of Ether.

The exigencies of the atomo-mechanical theory have led distinguished mathematicians and physicists to attempt a substitution for the traditional atoms of matter, of peculiar forms of vortical motion in a universal, homogeneous, incompressible, and *continuous* material medium [Ether]. [802](#)

The present writer—claiming no great scientific education, but only a tolerable acquaintance with modern theories, and a better one with Occult Sciences—picks up weapons against the detractors of the Esoteric Teaching in the very arsenal of Modern Science. The glaring contradictions, the mutually-destructive hypotheses of world-renowned Scientists, their disputes, their accusations and denunciations of each other, show plainly that, whether accepted or not, the Occult Theories have as much right to a hearing as any of the so-called learned and academical hypotheses. Thus, whether the followers of the Royal Society choose to accept Ether as a *continuous* or as a *discontinuous* fluid matters little, and is indifferent for the present purpose. It simply points to one certainty: Official Science knows nothing to this day of the constitution of Ether. Let Science call it Matter, if it likes; only neither as *Âkâsha*, nor as the one sacred *Æther* of the Greeks, is it to be found in any of the states of Matter known to modern Physics. It is Matter on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, nor appreciated or even conceived by the “scientific imagination,” unless the possessors thereof study the Occult Sciences. That which follows proves this statement.

It is clearly demonstrated by Stallo as regards the crucial problems of modern Physics, as was done by De Quatrefages and several others in those of Anthropology, Biology, etc., that, in their efforts to support their individual hypotheses and systems, most of the eminent and learned Materialists very often utter the greatest fallacies. Let us take the following case. Most of them reject *actio in distans*—one of the fundamental principles in the question of *Æther* or *Âkâsha* in Occultism—while, as Stallo justly observes, there is no physical action “which, on close examination, does not resolve itself into *actio in distans*”; and he proves it.

Now, metaphysical arguments, according to Professor Lodge, [803](#) are “unconscious appeals to experience.” And he adds that if such an experience *is not conceivable*, then it does not exist. In his own words: If a highly-developed mind or set of minds, find a doctrine about some comparatively simple and fundamental matter absolutely unthinkable, it is an evidence ... that the unthinkable state of things has no existence.

And thereupon, toward the end of his lecture, the Professor indicates that the explanation of cohesion, as well as of gravity, “is to be looked for in the vortex-atom theory of Sir William Thomson.”

It is needless to stop to inquire whether it is to this vortex-atom theory, also, that we have to look for the dropping down on earth of the first life-germ by a passing meteor or comet—Sir William Thomson's hypothesis. But Prof. Lodge might be reminded of the wise criticism on his lecture in Stallo's *Concepts of Modern Physics*. Noticing the above-quoted declaration by the Professor, the author asks Whether ... the elements of the vortex-atom theory are familiar, or even possible, facts of experience? For, if they are not, clearly that theory is obnoxious to the same criticism which is said to invalidate the assumption of *actio in distans*. [804](#)

And then the able critic shows clearly what the Ether is not, nor can ever be, notwithstanding all scientific claims to the contrary. And thus he opens widely, if unconsciously, the entrance door to our Occult Teachings. For, as he says: The medium in which the vortex-movements arise is, according to Professor Lodge's own express statement (*Nature*, vol. xxvii. p. 305), “a perfectly homogeneous, incompressible, continuous body, incapable of being resolved into simple elements or atoms; it is, in fact, continuous, not molecular.” And after making this statement Professor Lodge adds: “There is no other body of which we can say this, and hence the properties of the æther must be somewhat different from those of ordinary matter.” It appears, then, that the whole vortex-atom theory, which is offered to us as a substitute for the “metaphysical theory” of *actio in distans*, rests upon the hypothesis of the existence of a material medium which is utterly unknown to experience, and which has properties *somewhat* different [805](#) from those of ordinary matter. Hence this theory, instead of being, as is claimed, a reduction of an unfamiliar fact of experience to a familiar fact, is, on the contrary, a reduction of a fact which is perfectly familiar, to a fact which is not only unfamiliar, but wholly unknown, unobserved and unobservable. Furthermore, the alleged vortical motion of, or rather in, the assumed ethereal medium is ... *impossible*, because “motion in a perfectly homogeneous, incompressible, and therefore continuous fluid, is not sensible motion.”... It is manifest, therefore ... that, wherever the vortex-atom theory may land us, it certainly does not land us anywhere in the region of physics, or in the domain of *veræ causæ*. [806](#) And I may add that,

inasmuch as the hypothetical undifferentiated [807](#) and undifferentiable medium is clearly an involuntary reification of the old ontological concept *pure being* , the theory under discussion has all the attributes of an inapprehensible metaphysical phantom. [808](#)

A “phantom,” indeed, which can be made apprehensible only by Occultism. From such scientific Metaphysics to Occultism there is hardly one step. Those Physicists who hold the view that the atomic constitution of Matter is consistent with its penetrability, need not go far out of their way to be able to account for the greatest phenomena of Occultism, now so derided by Physical Scientists and Materialists. Cauchy's “material points without extension” are Leibnitz's Monads, and at the same time are the materials out of which the “Gods” and other invisible Powers clothe themselves in bodies. The disintegration and reintegration of “material” particles without extension, as a chief factor in phenomenal manifestations, ought to suggest themselves very easily as a clear possibility, at any rate to those few scientific minds which accept M. Cauchy's views. For, disposing of that property of Matter which they call impenetrability, by simply regarding the Atoms as “material points exerting on each other attractions and repulsions which vary with the distances that separate them,” the French theorist explains that: From this it follows that, if it pleased the author of nature simply to modify the laws according to which the atoms attract or repel each other, we might instantly see the hardest bodies penetrating each other, the smallest particles of matter occupying immense spaces, or the largest masses reducing themselves to the smallest volumes, the entire universe concentrating itself, as it were, in a single point. [809](#)

And that “point,” *invisible on our plane of perception and matter* , is quite visible to the eye of the Adept who can follow and see it present on other planes. For the Occultists, who say that the author of Nature *is Nature itself* , something indistinct and inseparable from the Deity, it follows that those who are conversant with the Occult laws of Nature, and know how to change and provoke new conditions in Ether, may— *not* modify the laws, but work and do the same in accordance with these immutable laws.

Section III. Is Gravitation a Law?

The corpuscular theory has been unceremoniously put aside; but gravitation—the principle that all bodies attract each other with a force proportional directly to their masses, and inversely to the squares of the distances between them—survives to this day and reigns, supreme as ever, in the alleged ethereal waves of Space. As a hypothesis, it had been threatened with death for its inadequacy to embrace all the facts presented to it; as a physical law, it is the King of the late and once all-potent “Imponderables.” “It is little short of blasphemy ... an insult to Newton's grand memory to doubt it!”—is the exclamation of an American reviewer of *Isis Unveiled*. Well; what is finally that invisible and intangible God in whom we should believe on blind faith? Astronomers who see in gravitation an easy-going solution for many things, and a universal force which allows them to calculate planetary motions, care little about the Cause of Attraction. They call Gravity a law, a cause in itself. We call the forces acting under that name effects, and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all; and then it will follow the corpuscular theory of light, and be consigned to rest for many scientific æons in the archives of all exploded speculations. Has not Newton himself expressed grave doubts about the nature of Force and the corporeality of the “Agents,” as they were then called? So has Cuvier, another scientific light shining in the night of research. He warns his readers, in the *Révolution du Globe*, about the doubtful nature of the so-called Forces, saying that “it is not so sure whether those agents were not after all Spiritual Powers [des agents spirituels].” At the outset of his *Principia*, Sir Isaac Newton took the greatest care to impress upon his school that he did not use the word “attraction,” with regard to the mutual action of bodies in a physical sense. To him it was, he said, a purely mathematical conception, involving no consideration of real and primary physical causes. In a passage of his *Principia*, [810](#) he tells us plainly that, physically considered, attractions are rather impulses. In Section xi (Introduction), he expresses the opinion that “there is some subtle spirit by the force and action of which all movements of matter are determined”; [811](#) and in his Third Letter to Bentley he says: It is inconceivable that inanimate brute matter should, without the mediation of something else *which is not material* , operate upon and affect other matter, without

mutual contact, as it must do if gravitation, in the sense of Epicurus, be essential and inherent in it.... That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance, through a vacuum, without the mediation of anything else by and through which their action may be conveyed from one to another, is to me so great an absurdity that I believe no man, who has in philosophical matters a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but *whether this agent be material or immaterial* I have left to the consideration of my readers.

At this, even Newton's contemporaries got frightened—at the apparent return of Occult Causes into the domain of Physics. Leibnitz called his principle of attraction “an incorporeal and inexplicable power.” The supposition of an attractive faculty and a perfect void was characterized by Bernoulli as “revolting,” the principle of *actio in distans* finding then no more favour than it does now. Euler, on the other hand, thought the action of gravity was due to either a Spirit or some subtle medium. And yet Newton knew of, if he did not accept, the Ether of the Ancients. He regarded the intermediate space between the sidereal bodies as vacuum. Therefore he believed in “subtle Spirit” and Spirits as we do, guiding the so-called attraction. The above-quoted words of the great man have produced poor results. The “absurdity” has now become a dogma in the case of pure Materialism, which repeats: “No Matter without Force, no Force without Matter; Matter and Force are inseparable, eternal and indestructible [*true*]; there can be no independent Force, since all Force is an inherent and necessary property of Matter [*false*]; consequently, there is no immaterial Creative Power.” Oh, poor Sir Isaac!

If, leaving aside all the other eminent men of Science who agreed in opinion with Euler and Leibnitz, the Occultists claim as their authorities and supporters Sir Isaac Newton and Cuvier only, as above cited, they need fear little from Modern Science, and may loudly and proudly proclaim their beliefs. But the hesitation and doubts of the above cited authorities, and of many others, too, whom we could name, did not in the least prevent scientific speculation from wool-gathering in the fields of brute matter just as before. First it was matter and an imponderable fluid distinct from it; then came the imponderable fluid so much criticized by Grove; then

Ether, which was at first discontinuous and then became continuous; after which came the “mechanical” Forces. These have now settled in life as “modes of motion,” and the Ether has become more mysterious and problematical than ever. More than one man of Science objects to such crude materialistic views. But then, from the days of Plato, who repeatedly asks his readers not to confuse *incorporeal* Elements with their Principles—the transcendental or spiritual Elements; from those of the great Alchemists, who, like Paracelsus, made a great difference between a phenomenon and its cause, or the Noumenon; to Grove, who, though he sees “no reason to divest universally diffused matter of the functions common to all matter,” yet uses the term Forces where his critics, “who do not attach to the word any idea of a specific action,” say Force; from those days to this, nothing has proved competent to stem the tide of brutal Materialism. Gravitation is the sole cause, the acting God, and Matter is its prophet, said the men of Science only a few years ago.

They have changed their views several times since then. But do the men of Science understand the innermost thought of Newton, one of the most spiritual-minded and religious men of his day, any better now than they did then? It is certainly to be doubted. Newton is credited with having given the death-blow to the Elemental Vortices of Descartes—the idea of Anaxagoras, resurrected, by the bye—though the last modern “vortical atoms” of Sir William Thomson do not, in truth, differ much from the former. Nevertheless, when his disciple Forbes wrote in the Preface to the chief work of his master a sentence declaring that “attraction was the cause of the system,” Newton was the first to solemnly protest. That which in the mind of the great mathematician assumed the shadowy, but firmly rooted image of God, as the Noumenon of all, [812](#) was called more philosophically by ancient and modern Philosophers and Occultists—“Gods,” or the creative fashioning Powers. The modes of expression may have been different, and the ideas more or less philosophically enunciated by all sacred and profane Antiquity; but the fundamental thought was the same. [813](#) For Pythagoras the Forces were Spiritual Entities, Gods, independent of planets and Matter as we see and know them on Earth, who are the rulers of the Sidereal Heaven. Plato represented the planets as moved by an intrinsic Rector, one with his dwelling, like “a boatman in his boat.” As for Aristotle, he called those

rulers “*immaterial* substances”; [814](#) though as one who had never been initiated, he rejected the Gods as Entities. [815](#) But this did not prevent him from recognizing the fact that the stars and planets “were not inanimate masses but acting and living bodies indeed.” As if sidereal spirits were the “diviner portions of their phenomena (τὰ θειότερα τῶν φανερωμένων).” [816](#)

If we look for corroboration in more modern and scientific times, we find Tycho Brahe recognizing in the stars a triple force, divine, spiritual and vital. Kepler, putting together the Pythagorean sentence, “the Sun, guardian of Jupiter,” and the verses of David, “He placed his throne in the Sun,” and “the Lord is the Sun,” etc., said that he understood perfectly how the Pythagoreans could believe that all the Globes disseminated through Space were rational Intelligences (*facultates ratiocinativæ*), circulating round the Sun, “in which resides a pure spirit of fire; the source of the general harmony.” [817](#)

When an Occultist speaks of Fohat, the energizing and guiding Intelligence in the Universal Electric or Vital Fluid, he is laughed at. Withal, as now shown, the nature neither of electricity, nor of life, nor even of light, is to this day understood. The Occultist sees in the manifestation of every force in Nature, the action of the quality, or the special characteristic of its Noumenon; which Noumenon is a distinct and intelligent Individuality on the other side of the manifested mechanical Universe. Now the Occultist does not deny—on the contrary he will support the view—that light, heat, electricity and so on are affections, not properties or qualities, of Matter. To put it more clearly: Matter is the condition, the necessary basis or vehicle, a *sine quâ non*, for the manifestation of these Forces, or Agents, on this plane.

But in order to gain the point, the Occultists have to examine the credentials of the law of gravity, first of all, of “Gravitation, the King and Ruler of Matter,” under every form. To do so effectually, the hypothesis, in its earliest appearance, has to be recalled to mind. To begin with, is it Newton who was the first to discover it? The Athenæum of Jan. 26, 1867, has some curious information upon this subject. It says: Positive evidence can be adduced that Newton derived all his knowledge of Gravitation and its laws from Bœhme, with whom Gravitation or Attraction is the first property of Nature.... For with him, his [Bœhme's] system shows us the

inside of things, while modern physical science is content with looking at the outside.

Then again:

The science of electricity, which was not yet in existence when he [Bøhme] wrote, is there anticipated [in his writings]; and not only does Bøhme describe all the now known phenomena of that force, but he even gives us the origin, generation, and birth of electricity, itself.

Thus Newton, whose profound mind easily read between the lines, and fathomed the spiritual thought of the great Seer, in its mystic rendering, owes his great discovery to Jacob Bøhme, the nursling of the Genii, Nirmânakâyas who watched over and guided him, of whom the author of the article in question so truly remarks: Every new scientific discovery goes to prove his profound and intuitive insight into the most secret workings of Nature.

And having *discovered* gravity, Newton, in order to render possible the action of attraction in space, had, so to speak, to annihilate every physical obstacle capable of impeding its free action; Ether among others, though he had more than a presentiment of its existence. Advocating the corpuscular theory, he made an *absolute vacuum* between the heavenly bodies. Whatever may have been his suspicions and inner convictions about Ether; however many friends he may have unbosomed himself to—as in the case of his correspondence with Bentley—his teachings never showed that he had any such belief. If he was “persuaded that the power of attraction could not be exerted by matter across a vacuum,” [818](#) how is it that so late as 1860, French astronomers, Le Couturier, for instance, combated “the *disastrous* results of the theory of vacuum established by the great man”? Le Couturier says: Il n'est plus possible aujourd'hui, de soutenir comme Newton, que les corps célestes se mouvent au milieu du vide immense des espaces.... Parmi les conséquences de la théorie du vide établie par Newton, il ne reste plus debout que le mot “attraction.”... Nous voyous venir le jour ou le mot attraction disparaîtra du vocabulaire scientifique. [819](#)

Professor Winchell writes:

These passages [Letter to Bentley] show what were his views respecting the nature of the interplanetary medium of communication. Though declaring that the heavens “are void of sensible matter,” he elsewhere excepted “perhaps some very thin vapours, steams, and effluvia, arising from the atmospheres of the earth, planets, and comets, and from such an exceedingly rare ethereal medium as we have elsewhere described.” [820](#)

This only shows that even such great men as Newton have not always the courage of their opinions. Dr. T. S. Hunt Called attention to some long-neglected passages in Newton's works, from which it appears that a belief in such universal, intercosmical medium gradually took root in his mind. [821](#)

But such attention was never called to the said passages before Nov. 28, 1881, when Dr. Hunt read his “Celestial Chemistry, from the time of Newton.” As Le Couturier says: Till then the idea was universal, even among the men of Science, that Newton had, while advocating the corpuscular theory, preached a *void* .

The passages had been “long neglected,” no doubt because they contradicted and clashed with the preconceived pet theories of the day, till finally the undulatory theory imperiously required the presence of an “ethereal medium” to explain it. This is the whole secret.

Anyhow, it is from this theory of Newton of a universal void, taught, if not believed in by himself, that dates the immense scorn now shown by modern Physics for ancient. The old sages had maintained that “Nature abhorred a vacuum,” and the greatest mathematicians of the world—read of the Western races—had discovered the antiquated “fallacy” and exposed it. And now Modern Science, however ungracefully, vindicates Archaic Knowledge, and has, moreover, to vindicate Newton's character and powers of observation at this late hour, after having neglected, for one century and a half, to pay any attention to such very important passages—perchance, because it was wiser not to attract any notice to them. Better late than never!

And now Father Æther is *re-welcomed* with open arms and wedded to gravitation, linked to it for weal or woe, until the day when it, or both, shall be replaced by something else. Three hundred years ago it was

plenum everywhere, then it became one dismal *vacuity* ; later still the sidereal ocean-beds, dried up by Science, rolled onward once more their ethereal waves. Recede ut procedas must become the motto of exact Science—“exact,” chiefly, in finding itself inexact every leap-year.

But we will not quarrel with the great men. They had to go back to the earliest “Gods of Pythagoras and old Kanâda” for the very backbone and marrow of their correlations and “newest” discoveries, and this may well afford good hope to the Occultists for their minor Gods. For we believe in Le Couturier's prophecy about gravitation. We know the day is approaching when an absolute reform will be demanded in the present modes of Science by the Scientists themselves, as was done by Sir William Grove, F.R.S. Till that day there is nothing to be done. For if gravitation were dethroned to-morrow, the Scientists would discover some other new mode of mechanical motion the day after. [822](#) Rough and up-hill is the path of true Science, and its days are full of vexation of spirit. But in the face of its “thousand” contradictory hypotheses offered as explanations of physical phenomena, there has been no better hypothesis than “motion”—however paradoxically interpreted by Materialism. As may be found in the first pages of this Volume, Occultists have nothing to say against Motion, [823](#) the Great Breath of Mr. Herbert Spencer's “Unknowable.” But, believing that everything on Earth is the shadow of something in Space, they believe in smaller “Breaths,” which, living, intelligent and independent of all but Law, blow in every direction during manvantaric periods. These Science will reject. But whatever may be made to replace attraction, *alias* gravitation, the result will be the same. Science will be as far then from the solution of its difficulties as it is now, unless it comes to some compromise with Occultism, and even with Alchemy—a supposition which will be regarded as an impertinence, but remains, nevertheless, a fact. As Faye says: Il manque quelque chose aux géologues pour faire la géologie de la Lune; c'est d'être astronomes. À la vérité, il manque aussi quelque chose aux astronomes pour aborder avec fruit cette étude, c'est d'être géologues. [824](#)

But he might have added, with still more pointedness: Ce qui manque à tous les deux, c'est l'intuition du mystique.

Let us remember Sir William Grove's wise "concluding remarks," on the ultimate structure of Matter, or the minutiae of molecular actions, which, he thought, man will never know.

Much harm has already been done by attempting hypothetically to dissect matter and to discuss the shapes, sizes, and numbers of atoms, and their atmospheres of heat, ether, or electricity. Whether the regarding electricity, light, magnetism, etc., as simply motions of ordinary matter, be or be not admissible, certain it is that all past theories have resolved, and all existing theories do resolve, the action of these forces into motion. Whether it be that, on account of our familiarity with motion, we refer other affections to it, as to a language which is most easily construed, and most capable of explaining them, or whether it be that it is in reality the only mode in which our minds, as contra-distinguished from our senses, are able to conceive material agencies, certain it is that since the period at which the mystic notions of spiritual or preternatural powers were applied to account for physical phenomena, all hypotheses framed to explain them have resolved them into motion.

And then the learned gentleman states a purely Occult tenet: The term perpetual motion, which I have not infrequently used in these pages, is itself equivocal. If the doctrines here advanced be well founded, all motion is, in one sense, perpetual. In masses, whose motion is stopped by mutual concussion, heat or motion of the particles is generated; and thus the motion continues, so that if we could venture to extend such thoughts to the universe, we should assume the same amount of motion affecting the same amount of matter for ever. [825](#)

This is precisely what Occultism maintains, and on the same principle, that: Where force is made to oppose force, and produce static equilibrium, the balance of preëxisting equilibrium is affected, and fresh motion is started equivalent to that which is withdrawn into a state of abeyance.

This process finds intervals in the Pralaya, but is eternal and ceaseless as the "Breath," even when the manifested Kosmos rests.

Thus, supposing attraction or gravitation should be given up in favour of the Sun being a huge magnet—a theory already accepted by some Physicists—a magnet that acts on the planets as attraction is now supposed

to do, whereto, or how much farther, would it lead the Astronomers from where they are now? Not an inch farther. Kepler came to this “curious hypothesis” nearly 300 years ago. He had not discovered the theory of attraction and repulsion in Kosmos, for it was known from the days of Empedocles, by whom the two opposite forces were called “love” and “hate”—words implying the same idea. But Kepler gave a pretty fair description of cosmic magnetism. That such magnetism exists in Nature, is as certain as that gravitation does not; not at any rate, in the way in which it is taught by Science, which has never taken into consideration the different modes in which the dual Force, that Occultism calls attraction and repulsion, may act within our Solar System, the Earth's atmosphere and beyond in the Kosmos.

As the great Humboldt writes:

Trans-solar space has not hitherto shown any phenomenon analogous to our solar system. It is a peculiarity of *our* system, that matter should have condensed within it in nebulous rings, the nuclei of which condense into earths and moons. I say again, heretofore, nothing of the kind has ever been observed beyond our planetary system. [826](#)

True, that since 1860 the Nebular Theory has sprung up, and being better known, a few identical phenomena were supposed to be observed beyond the Solar System. Yet the great man is quite right; and no *earths* or *moons* can be found, *except in appearance*, beyond, or of the same order of Matter as found in, our System. Such is the Occult Teaching.

This was proven by Newton himself; for there are many phenomena in our Solar System, which he confessed his inability to explain by the law of gravitation; “such were the uniformity in the directions of planetary movements, the nearly circular forms of the orbits, and their remarkable conformity to one plane.” [827](#) And if there is one single exception, then the law of gravitation has no right to be referred to as a universal law. “These adjustments,” we are told, “Newton, in his general Scholium, pronounces to be ‘the work of an intelligent and all-powerful Being’.” Intelligent that “Being” may be; as to “all-powerful,” there would be every reason to doubt the claim. A poor “God” he, who would work upon minor details and leave the most important to secondary forces! The poverty of

this argument and logic is surpassed only by that of Laplace, who, seeking very correctly to substitute Motion for Newton's "all-powerful Being," and ignorant of the true nature of that Eternal Motion, saw in it a blind physical law. "Might not those arrangements be an effect of the laws of motion?" he asks, forgetting, as do all our modern Scientists, that this law and this motion are a vicious circle, so long as the *nature of both* remains unexplained. His famous answer to Napoleon: "Dieu est devenu une hypothèse inutile," could be correctly made only by one who adhered to the philosophy of the Vedântins. It becomes a pure fallacy, if we exclude the interference of operating, intelligent, powerful (never "all-powerful") Beings, who are called "Gods."

But we would ask the critics of the mediæval Astronomers, why should Kepler be denounced as most unscientific, for offering just the same solution as did Newton, only showing himself more sincere, more consistent and even more logical? Where may be the difference between Newton's "all-powerful Being" and Kepler's Rectores, his Sidereal and Cosmic Forces, or Angels? Kepler again is criticized for his "curious hypothesis which made use of a vortical movement within the solar system," for his theories in general, and for favouring Empedocles' idea of attraction and repulsion, and "solar magnetism" in particular. Yet several modern men of Science, as will be shown—Hunt, if Metcalfe is to be excluded, Dr. Richardson, etc.—very strongly favour the same idea. He is half excused, however, on the plea that: To the time of Kepler no interaction between masses of matter had been distinctly recognized which was generically different from magnetism. [828](#)

Is it *distinctly* recognized now? Does Professor Winchell claim for Science any serious knowledge whatever of the nature of either electricity or magnetism—except that both seem to be the effects of some result arising from an undetermined cause.

The ideas of Kepler, when their theological tendencies are weeded out, are purely Occult. He saw that: (I) The Sun is a great Magnet. [829](#) This is what some eminent modern Scientists and also the Occultists believe in.

(II) The Solar substance is immaterial. [830](#) In the sense, of course, of Matter existing in states unknown to Science.

(III) For the constant motion and restoration of the Sun's energy and planetary motion, he provided the perpetual care of a Spirit, or Spirits. The whole of Antiquity believed in this idea. The Occultists do not use the word Spirit, but say Creative Forces, which they endow with intelligence. But we may call them Spirits also. We shall be taken to task for contradiction. It will be said that while we deny God, we admit Souls and operative Spirits, and quote from bigoted Roman Catholic writers in support of our argument. To this we reply: We deny the anthropomorphic God of the Monotheists, but never the Divine Principle in Nature. We combat Protestants and Roman Catholics on a number of dogmatic theological beliefs of human and sectarian origin. We agree with them in their belief in Spirits and intelligent operative Powers, though we do not worship "Angels" as the Roman Latinists do.

This theory is tabooed a great deal more on account of the "Spirit" that is given room in it, than of anything else. Herschell, the elder, believed in it likewise, and so do several modern Scientists. Nevertheless Professor Winchell declares that "a hypothesis more fanciful, and less in accord with the requirements of physical principles, has not been offered in ancient or modern times." [831](#)

The same was said, once upon a time, of the universal Ether, and now it is not only accepted perforce, but is advocated as the only possible theory to explain certain mysteries.

Grove's ideas, when he first enunciated them in London about 1840, were denounced as unscientific; nevertheless, his views on the Correlation of Forces are now universally accepted. It would, very likely, require one more conversant with Science than is the writer, to combat with any success some of the now prevailing ideas about gravitation and other similar "solutions" of cosmic mysteries. But, let us recall a few objections that came from recognized men of Science; from Astronomers and Physicists of eminence, who rejected the theory of rotation, as well as that of gravitation. Thus one reads in the French Encyclopædia that "Science agrees, in the face of all its representatives, that it is *impossible* to explain the *physical* origin of the rotatory motion of the solar system."

If the question is asked: “What causes rotation?” We are answered: “It is the centrifugal force.” “And this force, what is it that produces it?” “The force of rotation,” is the grave answer. [832](#) It will be well, perhaps, to examine both these theories as being directly or indirectly connected.

Section IV. The Theories of Rotation in Science.

Considering that “final cause is pronounced a chimera, and the First Great Cause is remanded to the sphere of the Unknown,” as a reverend gentleman justly complains, the number of hypotheses put forward, a nebula of them, is most remarkable. The profane student is perplexed, and does not know in which of the theories of *exact* Science he has to believe. We give below hypotheses enough for every taste and power of brain. They are all extracted from a number of scientific volumes.

Current Hypotheses explaining the Origin of Rotation.

Rotation has originated:

(a) By the collision of nebular masses wandering aimlessly in Space; or by attraction, “in cases where no actual impact takes place.”

(b) By the tangential action of currents of nebulous matter (in the case of an amorphous nebula) descending from higher to lower levels, [833](#) or simply by the action of the central gravity of the mass. [834](#)

“It is a fundamental principle in physics that no rotation could be generated in such a mass by the action of its own parts. As well attempt to change the course of a steamer by pulling at the deck railing,” remarks on this Prof. Winchell in *World-Life*. [835](#)

Hypotheses of the Origin of Planets and Comets.

(a) We owe the birth of the planets (1) to an explosion of the Sun—a parturition of its central mass; [836](#) or (2) to some kind of disruption of the nebular rings.

(b) “The comets are strangers to the planetary system.” [837](#) “The comets are undeniably generated in our solar system.” [838](#)

(c) The “*fixed* stars are motionless,” says one authority. “All the stars are actually in motion,” answers another authority. “Undoubtedly every star is in motion.” [839](#)

(d) “For over 350,000,000 years, the slow and majestic movement of the sun around its axis has never for a moment ceased.” [840](#)

(e) “Maedler believes that ... our sun has Alcyone in the Pleiades for the centre of its orbit, and consumes 180,000,000 of years in completing a single revolution.” [841](#)

(f) “The sun has existed no more than 15,000,000 of years, and will emit heat for no longer than 10,000,000 years more.” [842](#)

A few years ago this eminent Scientist was telling the world that the time required for the Earth to cool from incipient incrustation to its present state, could not exceed 80,000,000 years. [843](#) the encrusted age of the world is only 40,000,000, or half the duration once allowed, and the Sun's age is only 15,000,000, have we to understand that the Earth was at one time independent of the Sun?

Since the ages of the Sun, of the planets, and of the Earth, as they are stated in the various scientific hypotheses of the Astronomers and Physicists, are given elsewhere below, we have said enough to show the disagreement between the ministers of Modern Science. Whether we accept the *fifteen* million years of Sir William Thomson or the *thousand* millions of Mr. Huxley, for the rotational evolution of our Solar System, it will always come to this; that by accepting self-generated rotation for the heavenly bodies composed of inert Matter and yet moved by their own internal motion, for millions of years, this teaching of Science amounts to:

(a) An evident denial of that fundamental physical law, which states that “a body in motion tends constantly to inertia, i.e., to continue in the same state of motion or rest, unless it is stimulated into further action by a superior active force.”

(b) An original impulse, which culminates in an unalterable motion, within a resisting Ether that Newton had declared incompatible with that motion.

(c) Universal gravity, which, we are taught, always tends to a centre in rectilinear descent—alone the cause of the revolution of the whole Solar System, which is performing an eternal double gyration, each body around its axis and orbit. Another occasional version is: (d) A magnet in the Sun; or, that the said revolution is due to a magnetic force, which acts, just as gravitation does, in a straight line, and varies inversely as the square of the distance. [844](#)

(e) The whole acting under invariable and changeless laws, which are, nevertheless, often shown variable, as during some well-known freaks of planets and other bodies, as also when the comets approach or recede from the Sun.

(f) A Motor Force always proportionate to the mass it is acting upon; but independent of the specific nature of that mass, to which it is proportionate; which amounts to saying, as Le Couturier does, that: Without that force independent from, and of quite another nature than, the said mass, the latter, were it as huge as Saturn, or as tiny as Ceres, would always fall with the same rapidity. [845](#)

A mass, furthermore, which derives its weight from the body on which it weighs.

Thus neither Laplace's perceptions of a solar atmospheric fluid, which would extend beyond the orbits of the planets, nor Le Couturier's electricity, nor Foucault's heat, [846](#) nor this, nor the other, can ever help any of the numerous hypotheses about the origin and permanency of rotation to escape from this squirrel's wheel, any more than can the theory of gravity itself. This mystery is the Procrustean bed of Physical Science. If Matter is passive, as we are now taught, the simplest movement cannot be said to be an essential property of Matter—the latter being considered simply as an inert mass. How, then, can such a complicated movement, compound and multiple, harmonious and equilibrated, lasting in the eternities for millions and millions of years, be attributed simply to its own inherent force, unless the latter is an Intelligence? A physical will is something new—a conception that the Ancients would never have entertained, indeed! For over a century all distinction between body and force has been made away with. “Force is but the property of a body in

motion,” say the Physicists; “life—the property of our animal organs—is but the result of their molecular arrangement,” answer the Physiologists. As Littré teaches: In the bosom of that aggregate which is named planet, are developed all the forces immanent in matter ... i.e., that matter possesses *in itself* and *through itself* the forces that are proper to it ... and which are *primary*, not *secondary*. Such forces are the property of weight, the property of electricity, of terrestrial magnetism, the property of life.... Every planet can develop life ... as earth, for instance, which had not always mankind on it, and now bears (produit) men. [847](#)

An Astronomer says:

We talk of the weight of the heavenly bodies, but since it is recognized that weight decreases in proportion to the distance from the centre, it becomes evident that, at a certain distance, that weight must be forcibly reduced to zero. Were there any *attraction* there would be equilibrium.... And since the modern school recognizes neither a *beneath* nor an *above* in universal space, it is not clear what should cause the earth to fall, were there even no gravitation, nor attraction. [848](#)

Methinks the Count de Maistre was right in solving the question in his own theological way. He cuts the Gordian knot by saying:—“The planets rotate because they are made to rotate ... and the modern physical system of the universe is a physical impossibility.” [849](#) For did not Herschell say the same thing when he remarked that there is a Will needed to impart a circular motion, and another Will to restrain it? [850](#) This shows and explains how a retarded planet is cunning enough to calculate its time so well as to hit off its arrival at the fixed minute. For, if Science sometimes succeeds, with great ingenuity, in explaining some of such stoppages, retrograde motions, angles outside the orbits, etc., by appearances resulting from the inequality of their progress and ours in the course of our mutual and respective orbits, we still know that there are others, and “very real and considerable deviations,” according to Herschell, “which cannot be explained except by the mutual and irregular action of those planets and by the perturbing influence of the sun.”

We understand, however, that there are, besides those little and accidental perturbations, continuous perturbations called “secular”—

because of the extreme slowness with which the irregularity increases and affects the relations of the elliptic movement—and that these perturbations can be corrected. From Newton, who found that this world needed repairing very often, down to Reynaud, all say the same. In his *Ciel et Terre*, the latter says: The orbits described by the planets are far from immutable, and are, on the contrary, subject to a perpetual mutation in their position and form. [851](#)

Proving gravitation and the peripatetic laws to be as negligent as they are quick to repair their mistakes. The charge as it stands seems to be that: These orbits are alternately widening and narrowing, their great axis lengthens and diminishes, or oscillates at the same time from right to left around the sun, the plane itself, in which they are situated, raising and lowering itself periodically while pivoting around itself with a kind of tremor.

To this, De Mirville, who believes in intelligent “workmen” invisibly ruling the Solar System—as we do—observes very wittily: *Voilà, certes, a voyage which has little in it of mechanical precision; at the utmost, one could compare it to a steamer, pulled to and fro and tossed on the waves, retarded or accelerated, all and each of which impediments might put off its arrival indefinitely, were there not the intelligence of a pilot and engineers to catch up the time lost, and to repair the damages.* [852](#)

The law of gravity, however, seems to be becoming an obsolete law in starry heaven. At any rate those long-haired sidereal Radicals, called comets, appear to be very poor respecters of the majesty of that law, and to beard it quite impudently. Nevertheless, and though presenting in nearly every respect “phenomena not yet fully understood,” comets and meteors are credited by the believers in Modern Science with obeying the same laws and consisting of the same Matter, “as the suns, stars and nebulae,” and even “the earth and its inhabitants.” [853](#)

This is what one might call taking things on trust, aye, even to blind faith. But exact Science is not to be questioned, and he who rejects the hypotheses imagined by her students—gravitation, for instance—would be regarded as an ignorant fool for his pains; yet we are told by the just cited author a queer legend from the scientific annals.

The comet of 1811 had a tail 120 millions of miles in length and 25 millions of miles in diameter at the widest part, while the diameter of the nucleus was about 127,000 miles, more than ten times that of the earth.

He tells us that:

In order that bodies of this magnitude, passing near the earth, should not affect its motion or change the length of the year by even a single second, their actual substance must be inconceivably rare.

It must be so indeed, yet:

The extreme tenuity of a comet's mass is also proved by the phenomenon of the tail, which, as the comet approaches the sun, is thrown out sometimes to a length of 90 millions of miles in a few hours. And what is remarkable, this tail is thrown out against the force of gravity by some repulsive force, probably electrical, so that it always points away from the sun [!!!].... And yet, thin as the matter of comets must be, it obeys the common Law of Gravity [!?], and whether the comet revolves in an orbit within that of the outer planets, or shoots off into the abysses of space, and returns only after hundreds of years, its path is, at each instant, regulated by the same force as that which causes an apple to fall to the ground. [854](#)

Science is like Cæsar's wife, and must not be suspected—this is evident. But it can be respectfully criticized, nevertheless, and at all events, it may be reminded that the “apple” is a dangerous fruit. For the second time in the history of mankind, it may become the cause of the Fall—this time, of “exact” Science. A comet whose tail defies the law of gravity right in the Sun's face can hardly be credited with obeying that law.

In a series of scientific works on Astronomy and the Nebular Theory, written between 1865 and 1866, the present writer, a poor tyro in Science, has counted in a few hours, no less than thirty-nine contradictory hypotheses offered as explanations for the self-generated, primitive rotatory motion of the heavenly bodies. The writer is no Astronomer, no Mathematician, no Scientist; but she was obliged to examine these errors in defence of Occultism, in general, and what is still more important, in order to support the Occult Teachings concerning Astronomy and Cosmology. Occultists were threatened with terrible penalties for

questioning scientific truths. But now they feel braver; Science is less secure in its “impregnable” position than they were led to expect, and many of its strongholds are built on very shifting sands.

Thus, even this poor and unscientific examination of it has been useful, and it has certainly been very instructive. We have learned a good many things, in fact, having especially studied with particular care those astronomical data, that would be the most likely to clash with our heterodox and “superstitious” beliefs.

Thus, for instance, we have found there, concerning gravitation, the axial and orbital motions, that synchronous movement having been once overcome, in the early stage, this was enough to originate a rotatory motion till the end of Manvantara. We have also come to know, in all the aforesaid combinations of possibilities with regard to incipient rotation, most complicated in every case, some of the causes to which it may have been due, as well as some others to which it ought and should have been due, but, in some way or other, was not. Among other things, we are informed that incipient rotation may be provoked with equal ease in a mass in igneous fusion, and in one that is characterized by glacial opacity. [855](#) That gravitation is a law which nothing can overcome, but which is, nevertheless, overcome, in and out of season, by the most ordinary celestial or terrestrial bodies—the tails of impudent comets, for instance. That we owe the universe to the holy Creative Trinity, called Inert Matter, Senseless Force and Blind Chance. Of the real essence and nature of any of these three, Science knows nothing, but this is a trifling detail. Ergo, we are told that, when a mass of cosmic or nebular Matter—whose nature is entirely unknown, and which may be in a state of fusion (Laplace), or dark and cold (Thomson), for “this intervention of heat is itself a pure hypothesis” (Faye)—decides to exhibit its mechanical energy under the form of rotation, it acts in this wise. It (the mass) either bursts into spontaneous conflagration, or it remains inert, tenebrous, and frigid, both states being equally capable of sending it, without any adequate cause, spinning through Space for millions of years. Its movements may be retrograde, or they may be direct, about a hundred various reasons being offered for both motions, in about as many hypotheses; anyhow, it joins the maze of stars, whose origin belongs to the same miraculous and

spontaneous order—for: The nebular theory does not profess to discover the origin of things, but only a stadium in material history. [856](#)

Those millions of suns, planets, and satellites, composed of inert matter, will whirl on in most impressive and majestic symmetry round the firmament, moved and guided only, notwithstanding their inertia, “by their own internal motion.”

Shall we wonder, after this, if learned Mystics, pious Roman Catholics, and even such learned Astronomers as were Chaubard and Godefroy, [857](#) have preferred the Kabalah and the ancient systems to the modern dreary and contradictory exposition of the Universe? The Zohar makes a distinction, at any rate, between “the Hajaschar [the ‘Light Forces’], the Hachoser [‘Reflected Lights’], and the simple *phenomenal exteriority* of their spiritual types.” [858](#)

The question of “gravity” may now be dismissed, and other hypotheses examined. That Physical Science knows nothing of “Forces” is clear. We may close the argument, however, by calling to our help one more man of Science—Professor Jaumes, Member of the Academy of Medicine at Montpellier. Says this learned man, speaking of Forces: A cause is that which is essentially acting in the genealogy of phenomena, in every production as in every modification. I said that activity (or force) was invisible.... To suppose it corporeal and *residing in the properties of matter* would be a gratuitous hypothesis.... To reduce all the causes to God, ... would amount to embarrassing oneself with a hypothesis hostile to many verities. But to speak of *a plurality of forces* proceeding from the Deity and possessing inherent powers of their own, is not unreasonable, ... and I am disposed to admit phenomena produced by intermediate agents called Forces or Secondary Agents. The *distinction* of Forces is the principle of the division of Sciences; so many real and separate Forces, so many mother-Sciences.... No; Forces are not suppositions and abstractions, but realities, and the only acting realities whose attributes can be determined with the help of direct observation and induction. [859](#)

Section V. The Masks of Science. Physics Or Metaphysics?

If there is anything like progress on earth, Science will some day have to give up, nolens volens, such monstrous ideas as her physical, self-guiding laws, void of Soul and Spirit, and will then have to turn to the Occult Teachings. It has already done so, however altered may be the title-pages and revised editions of the Scientific Catechism. It is now over half a century since, in comparing modern with ancient thought, it was found that, however different our Philosophy may appear from that of our ancestors, it is, nevertheless, composed only of additions and subtractions taken from the old Philosophy and transmitted drop by drop through the filter of antecedents.

This fact was well known to Faraday, and to other eminent men of Science. Atoms, Ether, Evolution itself—all come to Modern Science from ancient notions, all are based on the conceptions of the archaic nations. “Conceptions” for the profane, under the shape of allegories; plain truths taught during the Initiations to the Elect, which truths have been partially divulged through Greek writers and have descended to us. This does not mean that Occultism has ever had the same views on Matter, Atoms and Ether as may be found in the exotericism of the classical Greek writers. Yet, if we may believe Mr. Tyndall, even Faraday was an Aristotelean, and was more an Agnostic than a Materialist. In his Faraday, as a Discoverer, [860](#) the author shows the great Physicist using “old reflections of Aristotle” which are “concisely found in some of his works.” Faraday, Boscovitch, and all others, however, who see, in the Atoms and molecules, “centres of force,” and in the corresponding element, Force, an Entity by itself, are far nearer the truth, perchance, than those, who, denouncing them, denounce at the same time the “old corpuscular Pythagorean theory”—one, by the way, which never passed to posterity as the great Philosopher really taught it—on the ground of its “delusion that the conceptual elements of matter can be grasped as separate and real entities.”

The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing existing in Nature as inorganic, or dead Matter. Is anything dead or inorganic which is capable of transformation or change?—Occultism asks. And is there anything under the sun which remains immutable or changeless?

For a thing to be *dead* implies that it had been at some time *living* . When, at what period of cosmogony? Occultism says that in all cases Matter is the most active, when it appears inert. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and de facto, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow flakes or drops of rain. But to Physical Science this will be an absurdity.

This fallacy is nowhere better illustrated than in the scientific work of a German savant, Professor Philip Spiller. In this cosmological treatise, the author attempts to prove that: No material constituent of a body, no atom, is in itself originally endowed with force, but that every such atom is absolutely dead, and without any inherent power to act at a distance. [861](#)

This statement, however, does not prevent Spiller from enunciating an Occult doctrine and principle. He asserts *the independent substantiality of Force* , and shows it as an “incorporeal stuff” (unkörperlicher Stoff) or Substance. Now *Substance* is not *Matter* in Metaphysics, and for argument's sake it may be granted that it is a wrong expression to use. But this is due to the poverty of European languages, and especially to the paucity of scientific terms. Then this “stuff” is identified and connected by Spiller with the Æther. Expressed in Occult language it might be said with more correctness that this “Force-Substance” is the ever-active phenomenal positive Ether—Prakriti; while the omnipresent all-pervading Æther is the Noumenon of the former, the substratum of all, or Âkâsha. Nevertheless, Stallo falls foul of Spiller, as he does of the Materialists. He is accused of “utter disregard of the fundamental correlation of Force and Matter,” of neither of which Science knows anything certain. For this “hypostasized half-concept” is, in the view of all other Physicists, not only *imponderable* , but destitute of cohesive, chemical, thermal, electric, and magnetic forces, of all of which forces—according to Occultism—Æther is the Source and Cause.

Therefore Spiller, with all his mistakes, exhibits more intuition than does any other modern Scientist, with the exception, perhaps, of Dr.

Richardson, the theorist on “Nerve-Force,” or Nervous Ether, also on “Sun-Force and Earth-Force.” [862](#) For Æther, in Esotericism, is the very quintessence of all possible energy, and it is certainly to this Universal Agent (composed of many agents) that are due all the manifestations of energy in the material, psychic and spiritual worlds.

What, in fact, are electricity and light? How can Science know that one is a fluid and the other a “mode of motion”? Why is no reason given why a difference should be made between them, since both are considered as force-correlations? Electricity is a fluid, we are told, immaterial and lion-molecular—though Helmholtz thinks otherwise—and the proof of it is that we can bottle it up, accumulate it and store it away. Then, it must be simply Matter, and no peculiar “fluid.” Nor is it only “a mode of motion,” for motion could hardly be stored in a Leyden jar. As for light, it is a still more extraordinary “mode of motion”; since, “marvellous as it may appear, light [also] can *actually be stored up for use* ,” as was demonstrated by Grove nearly half a century ago.

Take an engraving which has been kept for some days in the dark, expose it to full sunshine—that is, insulate it for 15 minutes; lay it on sensitive paper in a dark place, and at the end of 24 hours it will have left an impression of itself on the sensitive paper, the whites coming out as blacks.... There seems to be no limit for the reproduction of engravings. [863](#)

What is it that remains fixed, nailed, so to say, on the paper? It is a Force certainly that fixed the thing, but what is *that thing* , the residue of which remains on the paper?

Our learned men will get out of this by some scientific technicality; but what is it that is intercepted, so as to imprison a certain quantity of it on glass, paper, or wood? Is it “Motion” or is it “Force”? Or shall we be told that what remains behind is only the effect of the Force or Motion? Then what is this Force? Force or Energy is a quality; but every quality must belong to a something, or a somebody. In Physics, Force is defined as “that which changes or tends to change any physical relation between bodies, whether mechanical, thermal, chemical, electrical, magnetic, etc.” But it is not that Force or that Motion which remains behind on the paper, when the

Force or Motion has ceased to act; and yet something, which our physical senses cannot perceive, has been left there, to become a cause in its turn and to produce effects. What is it? It is not Matter, as defined by Science—i.e., Matter in any of its known states. An Alchemist would say it was a spiritual secretion—and he would be laughed at. But yet, when the Physicist said that electricity, stored up, is a fluid, or that light fixed on paper is still sunlight—that was *Science*. The newest authorities have, indeed, rejected these explanations as “exploded theories,” and have now deified “Motion” as their sole idol. But, surely, they and their idol will one day share the fate of their predecessors! An experienced Occultist, one who has verified the whole series of Nidânas, of causes and effects, that finally project their last effect on to this our plane of manifestations, one who has traced Matter back to its Noumenon, holds the opinion that the explanation of the Physicist is like calling anger, or its effects—the exclamation provoked by it—a secretion or a fluid, and man, the cause of it, its *material* conductor. But, as Grove prophetically remarked, the day is fast approaching when it will be confessed that the Forces we know are but the phenomenal manifestations of Realities we know nothing about—but which were known to the Ancients, and by them worshipped.

He made one still more suggestive remark which ought to have become the motto of Science, but has not. Sir William Grove said that: “Science should have neither desires nor prejudices. Truth should be her sole aim.”

Meanwhile, in our days, Scientists are more self-opinionated and bigoted than even the Clergy. For they minister to, if they do not actually worship, “Force-Matter,” which is their *Unknown God*. And how unknown it is, may be inferred from the many confessions of the most eminent Physicists and Biologists, with Faraday at their head. Not only, he said, could he never presume to pronounce whether Force was a property or function of Matter, but he actually did not know what was meant by the word Matter.

There was a time, he added, when he believed he knew something of Matter. But the more he lived, and the more carefully he studied it, the more he became convinced of his utter ignorance of the nature of Matter.

This ominous confession was made, we believe, at a Scientific Congress at Swansea. Faraday held a similar opinion, however, as stated by Tyndall: What do we know of the atom apart from its force? You imagine a nucleus which maybe called a and surround it by forces which may be called m; to my mind the a or nucleus vanishes and the substance consists of the powers m. And, indeed, what notion can we form of the nucleus independent of its powers? What thought remains on which to hang the imagination of an a independent of the acknowledged forces?

The Occultists are often misunderstood because, for lack of better terms, they apply to the Essence of Force, *under certain aspects*, the descriptive epithet of *Substance*. Now the names for the varieties of Substance on different planes of perception and being are legion. Eastern Occultism has a special appellation for each kind; but Science—like England, in the recollection of a witty Frenchman, blessed with thirty-six religions and only one fish-sauce—has but one name for all, namely “Substance.” Moreover, neither the orthodox Physicists nor their critics seem to be very certain of their premisses, and are as apt to confuse the effects as they are the causes. It is incorrect, for instance, to say, as Stallo does, that “Matter can no more be realized or conceived as mere positive spatial presence than as a concretion of forces,” or that “Force is nothing without mass, and mass is nothing without force”—for one is the Noumenon and the other the phenomenon. Again; Schelling, when saying that It is a mere delusion of the phantasy that something, we know not what, remains after we have denuded an object of all the predicates belonging to it, [865](#)

could never have applied the remark to the realm of transcendental Metaphysics. It is true that pure Force is *nothing* in the world of Physics; it is All in the domain of Spirit. Says Stallo: If we reduce the mass upon which a given force, however small, acts to its limit zero—or, mathematically expressed, until it becomes infinitely small—the consequence is that the velocity of the resulting motion is infinitely great, and that the “thing” ... is at any given moment neither here nor there, but everywhere—that there is no real presence; it is impossible, therefore, to construct matter by a synthesis of forces. [866](#)

This may be true in the phenomenal world, inasmuch as the illusive reflection of the One Reality of the supersensual world may appear true to

the dwarfed conceptions of a Materialist. It is absolutely incorrect when the argument is applied to things in what the Kabalists call the supermundane spheres. Inertia, so-called, is Force, according to Newton, [867](#) and for the student of Esoteric Sciences the greatest of the Occult Forces. A body can only conceptually, only on this plane of illusion, be considered divorced from its relations with other bodies—which, according to the physical and mechanical sciences, give rise to its attributes. In fact, it can never be so detached; death itself being unable to detach it from its relation with the Universal Forces, of which the One Force, or Life, is the synthesis: the inter-relation simply continues on another plane. But what, if Stallo is right, can Dr. James Croll mean when, in speaking “On the Transformation of Gravity,” he brings forward the views advocated by Faraday, Waterston, and others? For he says very plainly that gravity is a force pervading Space external to bodies, and that, on the mutual approach of the bodies, the force is not increased, as is generally supposed, but the bodies merely pass into a place where the force exists with greater intensity. [868](#)

No one will deny that a Force, whether gravity, electricity, or any other Force, which exists *outside* bodies and in open Space—be it Ether or a vacuum—must be *something*, and not a pure *nothing*, when conceived apart from a mass. Otherwise it could hardly exist in one place with a greater and in another with reduced “intensity.” G. A. Hirn declares the same in his *Théorie Mécanique de l'Univers*. He tries to demonstrate: That the atom of the chemists is not an entity of pure convention, or simply an explicative device, but that it exists really, that its volume is unalterable, and that consequently it is *not* elastic [!!]. Force, therefore, is not in the atom; it is *in the space* which separates the atoms from each other.

The above-cited views, expressed by two men of Science of great eminence in their respective countries, show that it is not in the least *unscientific* to speak of the substantiality of the so-called Forces. Subject to some future specific name, this Force is Substance of some kind, and can be nothing else; and perhaps one day Science will be the first to readopt the derided name of phlogiston. Whatever may be the future name given to it, to maintain that Force does not reside in the Atoms, but only in the “space between them,” may be scientific enough; nevertheless it is not true. To the mind of an Occultist it is like saying that water does not reside

in the drops of which the ocean is composed, but only in the space between those drops!

The objection that there are two distinct schools of Physicists, by one of which This force is assumed to be an independent substantial entity, which is not a property of matter nor essentially related to matter, [869](#)

is hardly likely to help the profane to any clearer understanding. It is, on the contrary, more calculated to throw the question into still greater confusion than ever. For Force is, then, neither this nor the other. By viewing it as “an independent substantial entity,” the theory extends the right hand of fellowship to Occultism, while the strange contradictory idea that it is not “related to Matter otherwise than by its power to act upon it,” [870](#) leads Physical Science to the most absurd contradictory hypotheses. Whether “Force” or “Motion” (Occultism, seeing no difference between the two, never attempts to separate them), it cannot act for the adherents of the atomo-mechanical theory in one way, and for those of the rival school in another. Nor can the Atoms be, in one case, absolutely uniform in size and weight, and in another, vary in their weight (Avogadro's law). For, in the words of the same able critic: While the absolute equality of the primordial units of mass is thus an essential part of the very foundations of the mechanical theory, the whole modern science of chemistry is based upon a principle directly subversive of it—a principle of which it has recently been said that “it holds the same place in chemistry that the law of gravitation does in astronomy.” [871](#) This principle is known as the law of Avogadro or Ampère. [872](#)

This shows that either modern Chemistry, or modern Physics, is entirely wrong in the respective fundamental principles. For if the assumption of Atoms of different specific gravities is deemed absurd, on the basis of the atomic theory in Physics; and if Chemistry, nevertheless, on this very assumption, meets with “unfailing experimental verification,” in the formation and transformation of chemical compounds; then it becomes apparent that it is the atomo-mechanical theory which is untenable. The explanation of the latter, that “the differences of weight are only differences of density, and differences of density are differences of distance between the particles contained in a given space,” is not really valid, because, before a Physicist can argue in his defence that “as in the

atom there is no multiplicity of particles and no void space, hence differences of density or weight are impossible in the case of atoms,” he must first know what an Atom is, in reality, and that is just what he cannot know. He must bring it under the observation of at least one of his physical senses—and that he cannot do: for the simple reason that no one has ever seen, smelt, heard, touched or tasted an Atom. The Atom belongs wholly to the domain of Metaphysics. It is an entified abstraction—at any rate for Physical Science—and has nought to do with Physics, strictly speaking, as it can never be brought to the test of retort or balance. The mechanical conception, therefore, becomes a jumble of the most conflicting theories and dilemmas, in the minds of the many Scientists who disagree on this, as on other subjects; and its evolution is beheld with the greatest bewilderment by the Eastern Occultist, who follows this scientific strife.

To conclude, on the question of gravity. How can Science presume to know anything certain of it? How can it maintain its position and its hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes outside its influence? How can they disagree with the Occultists before they agree among themselves? Indeed one hears of the Conservation of Energy, and in the same breath of the perfect hardness and inelasticity of the Atoms; of the kinetic theory of gases being identical with “potential energy,” so called, and, at the same time, of the elementary units of mass being absolutely hard and inelastic! An Occultist opens a scientific work and reads as follows: Physical atomism derives all the qualitative properties of matter from the forms of atomic motion. *The atoms themselves remain as elements utterly devoid of quality* . [873](#)

And further:

Chemistry in its ultimate form must be atomic mechanics. [874](#)

And a moment after he is told that:

Gases consist of atoms which behave like solid, *perfectly elastic* spheres. [875](#)

Finally, to crown all, Sir W. Thomson is found declaring that: We are forbidden by the modern theory of the conservation of energy to assume inelasticity, or anything short of perfect elasticity of the ultimate molecules whether of ultra-mundane or mundane matter. [876](#)

But what do the men of true Science say to all this? By the “men of true Science” we mean those who care too much for truth and too little for personal vanity to dogmatize on anything, as do the majority. There are several among them—perhaps more than dare openly publish their secret conclusions, for fear of the cry “Stone him to death!”—men, whose intuitions have made them span the abyss that lies between the terrestrial aspect of Matter, and the, to us, on our plane of illusion, subjective, i.e., transcendently objective Substance, and have led them to proclaim the existence of the latter. Matter, to the Occultist, it must be remembered, is that totality of existences in the Kosmos, which falls within any of the planes of possible perception. We are but too well aware that the orthodox theories of sound, heat and light, are against the Occult Doctrines. But, it is not enough for the men of Science, or their defenders, to say that they do not deny dynamic power to light and heat, and to urge, as a proof, the fact that Mr. Crookes' radiometer has unsettled no views. If they would fathom the ultimate nature of these Forces, they have first to admit their *substantial* nature, however *supersensuous* that nature may be. Neither do the Occultists deny the correctness of the vibratory theory. [877](#) Only they limit its functions to our Earth—declaring its inadequacy on other planes than ours, since Masters in the Occult Sciences perceive the Causes that produce ethereal vibrations. Were all these only the fictions of the Alchemists, or dreams of the Mystics, such men as Paracelsus, Philalethes, Van Helmont, and so many others, would have to be regarded as worse than visionaries; they would become impostors and deliberate mystifiers.

The Occultists are taken to task for calling the Cause of light, heat, sound, cohesion, magnetism, etc., etc., a Substance. [878](#) Mr. Clerk Maxwell has stated that the pressure of strong sunlight on a square mile is about 3-¼ lbs. It is, they are told, “the energy of the myriad ether waves”; and when they call it a Substance impinging on that area, their explanation is proclaimed unscientific.

There is no justification for such an accusation. In no way—as already more than once stated—do the Occultists dispute the explanations of Science, as affording a solution of the immediate objective agencies at work. Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed *all* that lies beyond the threshold of Sense. It merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. And the latter maintains that those etheric tremors are not set up, as asserted by Science, by the vibrations of the molecules of known bodies, the Matter of our terrestrial objective consciousness, but that we must seek for the ultimate Causes of light, heat, etc., in Matter existing in supersensuous states—states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of Matter in motion. Such states can be perceived by the Seer or the Adept during the hours of trance, under the Sushumnâ Ray—the first of the Seven Mystic Rays of the Sun. [879](#)

Thus, we put forward the Occult teaching which maintains the reality of a supersubstantial and supersensible essence of that Âkâsha—not Ether, which is only an aspect of the latter—the nature of which cannot be inferred from its remoter manifestations, its merely phenomenal phalanx of effects, on this terrene plane. Science, on the contrary, informs us that heat can never be regarded as Matter in any conceivable state. To cite a most impartial critic, one whose authority no one can call in question, as a reminder to Western dogmatists, that the question cannot be in any way considered as settled: There is no fundamental difference between light and heat ... each is merely a metamorphosis of the other... Heat is light in complete repose. Light is heat in rapid motion. Directly light is combined with a body, it becomes heat; but when it is thrown off from that body it again becomes light. [880](#)

Whether this is true or false we cannot tell, and many years, perhaps many generations, will have to elapse before we shall be able to tell. [881](#) We are also told that the two great obstacles to the fluid (?) theory of heat undoubtedly are: (1) The production of heat by friction—excitation of molecular motion.

(2) The conversion of heat into mechanical motion.

The answer given is: There are fluids of various kinds. Electricity is called a fluid, and so was heat quite recently, but it was on the supposition that heat was some imponderable substance. This was during the supreme and autocratic reign of Matter. When Matter was dethroned, and Motion was proclaimed the sole sovereign ruler of the Universe, heat became a “mode of motion.” We need not despair; it may become something else tomorrow. Like the Universe itself, Science is ever becoming, and can never say, “I am that I am.” On the other hand, Occult Science has its changeless traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal Law, simply because that Science, justly referred to by Philosophy as the Divine, was born on higher planes, and was brought to Earth by Beings who were wiser than man will be, even in the Seventh Race of his Seventh Round. And *that* Science maintains that Forces are not what modern learning would have them; e.g., magnetism is not a “mode of motion”; and, in this particular case, at least, exact Modern Science is sure to come to grief some day. Nothing, at the first blush, can appear more ridiculous, more outrageously absurd than to say, for instance: The Hindû initiated Yogî knows really ten times more than the greatest European Physicist of the ultimate nature and constitution of light, both solar and lunar. Yet why is the Sushumnâ Ray believed to be that Ray which furnishes the Moon with its borrowed light? Why is it “the Ray cherished by the initiated Yogî”? Why is the Moon considered as the Deity of the Mind, by those Yogîs? We say, because light, or rather all its Occult properties, every combination and correlation of it with other forces, mental, psychic, and spiritual, was perfectly known to the old Adepts.

Therefore, although Occult Science may be less well-informed than modern Chemistry as to the behaviour of compound elements in various cases of physical correlation, yet it is immeasurably higher in its knowledge of the ultimate Occult states of Matter, and of the true nature of Matter, than all the Physicists and Chemists of our modern day put together.

Now, if we state the truth openly and in full sincerity, namely, that the ancient Initiates had a far wider knowledge of Physics, as a Science of

Nature, than is possessed by our Academies of Science, all taken together, the statement will be characterized as an impertinence and an absurdity; for Physical Sciences are considered to have been carried in our age to the apex of perfection. Hence, the twitting query: Can the Occultists meet successfully the two points, namely (a) the production of heat by friction—excitation of molecular motion; and (b) the conversion of heat into mechanical force, if they hold to the old exploded theory of heat being a substance or a fluid?

To answer the question, it must first be observed that the Occult Sciences do not regard either electricity, or any of the Forces supposed to be generated by it, as Matter in any of the states known to Physical Science; to put it more clearly, none of these Forces, so-called, is a solid, gas, or fluid. If it did not look pedantic, an Occultist would even object to electricity being called a fluid—as it is an effect and not a cause. But its Noumenon, he would say, is a Conscious Cause. The same in the cases of “Force” and the “Atom.” Let us see what an eminent Academician, Butlerof, the Chemist, had to say about these two abstractions. This great man of Science argues: What is Force? What is it from a strictly scientific stand-point, and as warranted by the law of conservation of energy? Conceptions of Force are resumed by our conceptions of this, that, or another mode of motion. Force is thus simply the passage of one state of motion into another state of the same; of electricity into heat and light, of heat into sound or some mechanical function, and so on. [882](#) The first time electric fluid was produced by man on earth it must have been by friction; hence, as well known, it is heat that produces it by disturbing its zero state, [883](#) and electricity exists no more on earth per se than heat or light, or any other force. They are all correlations, as Science says. When a given quantity of heat, assisted by a steam engine, is transformed into mechanical work, we speak of steam power (or force). When a falling body strikes an obstacle in its way, thereby generating heat and sound—we call it the power of collision. When electricity decomposes water or heats a platinum wire, we speak of the force of the electric fluid. When the rays of the sun are intercepted by the thermometer bulb and its quicksilver expands, we speak of the calorific energy of the sun. In short, when one state of a determined quantity of motion ceases, another state of motion equivalent to the preceding takes its place, and the result of such a

transformation or correlation is—Force. In all cases where such a transformation, or the passage of one state of motion into another, is entirely absent, there no force is possible. Let us admit for a moment an absolutely homogeneous state of the Universe, and our conception of Force falls down to nought.

Therefore it becomes evident that the Force, which Materialism considers as the cause of the diversity that surrounds us, is in sober reality only an effect, a result of that diversity. From such point of view Force is not the cause of motion, but a result, while the cause of that Force, or forces, is not the Substance or Matter, but Motion itself. Matter thus must be laid aside, and with it the basic principle of Materialism, which has become unnecessary, as Force brought down to a state of motion can give no idea of the Substance. If Force is the result of motion, then it becomes incomprehensible why that motion should become witness to Matter and not to Spirit or a Spiritual essence. True, our reason cannot conceive of a motion minus something moving (and our reason is right); but the nature or esse of that something moving remains to Science entirely unknown; and the Spiritualist, in such case, has as much right to attribute it to a “Spirit,” as a Materialist to creative and all-potential Matter. A Materialist has no special privileges in this instance, nor can he claim any. The law of the conservation of energy, as thus seen, is shown to be illegitimate in its pretensions and claims in this case. The “great dogma”—*no force without matter and no matter without force*—falls to the ground, and loses entirely the solemn significance with which Materialism has tried to invest it. The conception of Force still gives no idea of Matter, and compels us in no way to see in it “the origin of all origins.” [884](#)

We are assured that Modern Science is not Materialistic; and our own conviction tells us that it cannot be so, when its learning is real. There is good reason for this, well defined by some Physicists and Chemists themselves. Natural Sciences cannot go hand in hand with Materialism. To be at the height of their calling, men of Science have to reject the very possibility of Materialistic doctrines having aught to do with the Atomic Theory; and we find that Lange, Butlerof, Du Bois Reymond—the last probably unconsciously—and several others, have proved it. And this is, furthermore, demonstrated by the fact, that Kanâda in India, and Leucippus and Democritus in Greece, and after them Epicurus—the

earliest Atomists in Europe—while propagating their doctrine of definite proportions, believed in Gods or supersensuous Entities, at the same time. Their ideas upon Matter thus differed from those now prevalent. We must be allowed to make our statement clearer by a short synopsis of the ancient and modern views of Philosophy upon Atoms, and thus prove that the Atomic Theory kills Materialism.

From the standpoint of Materialism, which reduces the beginnings of all to Matter, the Universe consists, in its fulness, of Atoms and vacuity. Even leaving aside the axiom taught by the Ancients, and now absolutely demonstrated by telescope and microscope, that Nature abhors a vacuum, what is an Atom? Professor Butlerof writes: It is, we are answered by Science, the limited division of Substance, the indivisible particle of Matter. To admit the divisibility of the atom, amounts to an admission of an infinite divisibility of Substance, which is equivalent to reducing Substance to nihil, or nothingness. Owing to a feeling of self-preservation alone, Materialism cannot admit infinite divisibility; otherwise, it would have to bid farewell for ever to its basic principle and thus sign its own death-warrant. [885](#)

Büchner, for instance, like a true dogmatist in Materialism declares that: To accept infinite divisibility is absurd, and amounts to doubting the very existence of Matter.

The Atom is indivisible then, saith Materialism? Very well. Butlerof answers: See now what a curious contradiction this fundamental principle of the Materialists is leading them into. The atom is *indivisible*, and at the same time we know it to be *elastic*. An attempt to deprive it of elasticity is unthinkable; it would amount to an absurdity. Absolutely non-elastic atoms could never exhibit a single one of those numerous phenomena that are attributed to their correlations. Without any elasticity, the atoms could not manifest their energy, and the Substance of the Materialists would remain weeded of every force. Therefore, if the Universe is composed of atoms, then those atoms must be elastic. It is here that we meet with an insuperable obstacle. For, what are the conditions requisite for the manifestation of elasticity? An elastic ball, when striking against an obstacle, is flattened and contracts, which it would be impossible for it to do, were not that ball to consist of particles, the relative position of which

experiences at the time of the blow a temporary change. This may be said of elasticity in general; no elasticity is possible without change with respect to the position of the compound particles of an elastic body. This means that the elastic body is changeful and consists of particles, or, in other words, that elasticity can pertain only to those bodies that are divisible. And the atom *is* elastic. [886](#)

This is sufficient to show how absurd are the simultaneous admissions of the non-divisibility and of the elasticity of the Atom. The Atom is elastic, ergo, the Atom is divisible, and must consist of particles, or of sub-atoms. And these sub-atoms? They are either non-elastic, and in such case they represent no dynamic importance, or, they are elastic also; and in that case, they, too, are subject to divisibility. And thus ad infinitum. But infinite divisibility of Atoms resolves Matter into simple centres of Force, i.e., precludes the possibility of conceiving Matter as an objective substance.

This vicious circle is fatal to Materialism. It finds itself caught in its own nets, and no issue out of the dilemma is possible for it. If it says that the Atom is indivisible, then it will have Mechanics asking it the awkward question: How does the Universe move in this case, and how do its forces correlate? A world built on absolutely non-elastic atoms, is like an engine without steam, it is doomed to eternal inertia. [887](#)

Accept the explanations and teachings of Occultism, and—the blind inertia of Physical Science being replaced by the intelligent active Powers behind the veil of Matter—motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of Matter, and the infinite divisibility of the Atom, that the whole Science of Occultism is built. It opens limitless horizons to Substance, informed by the divine breath of its Soul in every possible state of tenuity, states still undreamed of by the most spiritually disposed Chemists and Physicists.

The above views were enunciated by an Academician, the greatest Chemist in Russia, and a recognized authority even in Europe, the late Professor Butlerof. True, he was defending the phenomena of the Spiritualists, the materializations, so-called, in which he believed, as Professors Zöllner and Hare did, as Mr. A. Russel Wallace, Mr. W.

Crookes, and many another Fellow of the Royal Society, do still, whether openly or secretly. But his argument with regard to the nature of the Essence that acts behind the physical phenomena of light, heat, electricity, etc., is no less scientific and authoritative for all that, and applies admirably to the case in hand. Science has no right to deny to the Occultists their claim to a more profound knowledge of the so-called Forces, which, they say, are only the effects of causes generated by Powers, substantial, yet supersensuous, and beyond any kind of Matter with which Scientists have hitherto become acquainted. The most Science can do is to assume and to maintain the attitude of Agnosticism. Then it can say: Your case is no more proven than is ours; but we confess to knowing nothing in reality either about Force or Matter, or about that which lies at the bottom of the so-called correlation of Forces. Therefore, time alone can prove who is right and who is wrong. Let us wait patiently, and meanwhile show mutual courtesy, instead of scoffing at each other.

But to do this requires a boundless love of truth and the surrender of that prestige—however false—of infallibility, which the men of Science have acquired among the ignorant and flippant, though cultured, masses of the profane. The blending of the two Sciences, the Archaic and the Modern, requires first of all the abandonment of the actual Materialistic lines. It necessitates a kind of religious Mysticism and even the study of old Magic, which our Academicians will never take up. The necessity is easily explained. Just as in old Alchemical works the real meaning of the Substances and Elements mentioned is concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of Fire) concealed in the Vedas; and especially in the Purânas, under allegories comprehensible only to the Initiates. Had they no meaning, then indeed all these long legends and allegories about the sacredness of the three types of Fire, and the Forty-Nine original Fires—personified by the Sons of Daksha's Daughters and the Rishis, their Husbands, “who with the first Son of Brahmâ and his three descendants constitute the Forty-nine Fires”—would be idiotic verbiage and no more. But it is not so. Every Fire has a distinct function and meaning in the worlds of the physical and the spiritual. It has, moreover, in its essential nature a corresponding relation to one of the human psychic faculties, besides its well determined chemical and physical potencies when coming

in contact with terrestrially differentiated Matter. Science has no speculations to offer upon Fire per se; Occultism and ancient religious Science have. This is shown even in the meagre and purposely veiled phraseology of the Purânas, where, as in the Vâyû Purâna, many of the qualities of the personified Fires are explained. Thus, Pâvaka is Electric Fire, or Vaidyuta; Pavamâna, the Fire produced by Friction, or Nirmathya; and Shuchi is Solar Fire, or Saura [888](#)—all these three being the sons of Abhimânin, the Agni (Fire), eldest son of Brahmâ and of Svâhâ. Pâvaka, moreover, is made parent to Kavyavâhana, the Fire of the Pitris; Shuchi to Havyavâhana, the Fire of the Gods; and Pavamâna to Saharaksha, the Fire of the Asuras. Now all this shows that the writers of the Purânas were perfectly conversant with the Forces of Science and their correlations, as well as with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are now unknown to Physical Science. Very naturally, when an Orientalist, especially one with materialistic tendencies, reads that these are only appellations of Fire employed in the invocations and rituals, he calls this “Tântrika superstition and mystification”; and he becomes more careful to avoid errors in spelling than to give attention to the secret meaning attached to the personifications, or to seek their explanation in the physical correlations of Forces, so far as these are known. So little credit, indeed, is given to the ancient Âryans for knowledge, that even such glaring passages as that in Vishnu Purâna, are left without any notice. Nevertheless, what can this sentence mean?

Then ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, ... but, possessing many and various energies and being unconnected, they could not, without combination, create living beings, not having blended with each other. Having combined therefore with one another, they assumed through their mutual association, the character of one mass of entire unity; and, from the direction of Spirit, etc. [889](#)

This means, of course, that the writers were perfectly acquainted with correlation, and were well posted about the origin of Kosmos from the “Indiscrete Principle,” Avyaktânugrahena, as applied to Parabrahman and Mûlaprakriti conjointly, and not to “Avyakta, either First Cause, or Matter,” as Wilson gives it. The old Initiates knew of no “miraculous

creation,” but taught the evolution of Atoms, on our physical plane, and their first differentiation from Laya into Protyle, as Mr. Crookes has suggestively named Matter, or primordial substance, *beyond* the zero-line—there where we place Mûlaprakriti, the Root-Principle of the World-Stuff and of all in the World.

This can be easily demonstrated. Take, for instance, the newly-published catechism of the Vishishthâdvaita Vedântins, an orthodox and exoteric system, yet fully enunciated and taught in the XIth century [890](#) at a time when European “Science” still believed in the squareness and flatness of the Earth of Cosmas Indicopleustes of the VIth century. It teaches that before Evolution began, Prakriti, Nature, was in a condition of Laya, or of absolute homogeneity, as “Matter exists in two conditions, the Sûkshma, or latent and undifferentiated, and the Sthûla, or differentiated, condition.” Then it became Anu, atomic. It teaches of Suddasattva—“a substance not subject to the qualities of Matter, from which it is quite different,” and adds that out of that Substance the bodies of the Gods, the inhabitants of Vaikunthaloka, the Heaven of Vishnu, are formed. That every particle or atom of Prakriti contains Jîva (divine life), and is the Sharîra (body) of that Jîva which it contains, while every Jîva is in its turn the Sharîra of the Supreme Spirit, as “Parabrahman pervades every Jîva, as well as every particle of Matter.” Dualistic and anthropomorphic as may be the philosophy of the Vishishthâdvaita, when compared with that of the Advaita—the non-dualists—it is yet supremely higher in logic and philosophy than the Cosmogony accepted either by Christianity or by its great opponent, Modern Science. The followers of one of the greatest minds that ever appeared on Earth, the Advaita Vedântins are called Atheists, because they regard all save Parabrahman, the Secondless, or the Absolute Reality as an illusion. Yet the wisest Initiates came from their ranks, as also the greatest Yogîs. The Upanishads show that they most assuredly knew not only what is the causal substance in the effects of friction, and that their forefathers were acquainted with the conversion of heat into mechanical force, but that they were also acquainted with the Noumenon of every spiritual as well as of every cosmic phenomenon.

Truly the young Brâhman who graduates in the Universities and Colleges of India with the highest honours; who starts in life as an M.A. and an LL.B., with a tail initialed from Alpha to Omega after his name,

and a contempt for his national Gods proportioned to the honours received in his education in Physical Science; truly he has but to read in the light of the latter, and with an eye to the correlation of physical Forces, certain passages in his Purânas, if he would learn how much more his ancestors knew than he will ever know—unless he becomes an Occultist. Let him turn to the allegory of Purûravas and the celestial Gandharva, [891](#) who furnished the former with a vessel full of heavenly fire. The primeval mode of obtaining fire by friction has its scientific explanation in the Vedas, and is pregnant with meaning for him who reads between the lines. The Tretâgni (sacred triad of fires) obtained by the attrition of sticks made of the wood of the Ashvattha tree, the Bo-tree of Wisdom and Knowledge, sticks “as many finger-breadths long as there are syllables in the Gâyatrî,” must have a secret meaning, or else the writers of the Vedas and Purânas were no sacred writers but mystificators. That it has such a meaning, the Hindu Occultists are a proof, and they alone are able to enlighten Science, as to why and how the Fire, that was primevally One, was made three-fold (tretâ) in our present Manvantara, by the Son of Ilâ (Vâch), the Primeval Woman after the Deluge, the wife and daughter of Vaivasvata Manu. The allegory is suggestive, in whatever Purâna it may be read and studied.

Section VI. An Attack on the Scientific Theory of Force by a Man of Science.

The wise words of several English men of Science have now to be quoted in our favour. Ostracized for “principle's sake” by the few, they are tacitly approved of by the many. That one of them preaches almost Occult doctrines—in some things identical with, and often amounting to a public recognition of, our “Fohat and his seven Sons,” the Occult Gandharva of the Vedas—will be recognized by every Occultist, and even by some profane readers.

If such readers will open Volume V of the Popular Science Review, [892](#) they will find in it an article on “Sun-Force and Earth-Force,” by Dr. E. W. Richardson, F.R.S., which reads as follows: At this moment, when the theory of mere motion as the origin of all varieties of force is again becoming the prevailing thought, it were almost heresy to reöpen a debate, which for a period appears, by general consent, to be virtually closed; but I accept the risk, and shall state, therefore, what were the precise views of the immortal heretic, whose name I have whispered to the readers, (Samuel Metcalfe,) respecting Sun-Force. Starting with the argument on which nearly all physicists are agreed, that there exist in nature two agencies—matter which is ponderable, visible, and tangible, and a something which is imponderable, invisible, and appreciable only by its influence on matter—Metcalfe maintains that the imponderable and active agency which he calls “caloric” is *not a mere form of motion*, not a vibration amongst the particles of ponderable matter, but *itself a material substance flowing from the sun* through space, [893](#) filling the voids between the particles of solid bodies, and conveying by sensation the property called heat. The nature of caloric, or Sun-Force, is contended for by him on the following grounds: (i) That it may be added to, and abstracted from other bodies and measured with mathematical precision.

(ii) That it augments the volume of bodies, which are again reduced in size by its abstraction.

(iii) That it modifies the forms, properties, and conditions of all other bodies.

(iv) That it passes by radiation through the most perfect vacuum [894](#) that can be formed, in which it produces the same effects on the thermometer as in the atmosphere.

(v) That it exerts mechanical and chemical forces which nothing can restrain, as in volcanoes, the explosion of gunpowder, and other fulminating compounds.

(vi) That it operates in a sensible manner on the nervous system, producing intense pain; and when in excess, disorganization of the tissues.

As against the vibratory theory, Metcalfe further argues that if caloric were a *mere property or quality*, it could not augment the volume of other bodies; for this purpose it must itself have volume, it must occupy space, and it must, therefore, be a material agent. If caloric were *only the effect of vibratory motion* amongst the particles of ponderable matter, *it could not radiate from hot bodies* without the simultaneous transition of the vibrating particles; but the fact stands out that heat can radiate from material ponderable substance without loss of weight of such substance.... With this view as to the material nature of caloric or sun-force; with the impression firmly fixed on his mind that “everything in Nature is composed of two descriptions of matter, the one essentially active and ethereal, the other passive and motionless,” [895](#) Metcalfe based the hypothesis that the sun-force, or caloric, is a self-active principle. For its own particles, he holds, it has repulsion; for the particles of all ponderable matter it has affinity; it attracts the particles of ponderable matter with forces which vary inversely as the squares of the distance. It thus acts *through* ponderable matter. If universal space were filled with caloric, sun-force, alone (without ponderable matter), caloric would also be inactive and would constitute a boundless ocean of powerless or quiescent ether, because it would then have nothing on which to act, while ponderable matter, however inactive of itself, has “certain properties by which it modifies and controls the actions of caloric, both of which are governed by immutable laws that have their origin in the mutual relations and specific properties of each.”

And he lays down a law which he believes is absolute, and which is thus expressed: “By the attraction of caloric for ponderable matter, it unites and holds together all things; by its self-repulsive energy it separates and expands all things.”

This, of course, is almost the Occult explanation of cohesion. Dr. Richardson continues: As I have already said, the tendency of modern teaching is to rest upon the hypothesis ... that heat is motion, or, as it would, perhaps, be better stated, a specific force or form of motion. [896](#)

But this hypothesis, popular as it is, is not one that ought to be accepted to the exclusion of the simpler views of the material nature of sun-force, and of its influence in modifying the conditions of matter. *We do not yet know sufficient to be dogmatic.* [897](#)

The hypothesis of Metcalfe respecting sun-force and earth-force is not only very simple, but most fascinating.... Here are two elements in the universe, the one is ponderable matter.... The second element is the all-pervading ether, solar fire. It is without weight, substance, form, or colour; it is matter infinitely divisible, and its particles repel each other; its rarity is such that we have no word, except ether, [898](#) by which to express it. It pervades and fills space, but alone it too is quiescent—dead. [899](#) We bring together the two elements, the inert matter, the self-repulsive ether [?] and thereupon dead [?] ponderable matter is vivified; [Ponderable matter may be inert but never dead—this is Occult Law.] ... through the particles of the ponderable substance the ether [Ether's second principle] penetrates, and, so penetrating, it combines with the ponderable particles and holds them in mass, holds them together in bond of union; they are dissolved in the ether.

This distribution of solid ponderable matter through ether extends, according to the theory before us, to everything that exists at this moment. The ether is all-pervading. The human body itself is charged with the ether [*Astral Light rather*]; its minute particles are held together by it; the plant is in the same condition; the most solid earth, rock, adamant, crystal, metal, all are the same. But there are differences in the capacities of different kinds of ponderable matter to receive sun-force, and upon this depends the various changing conditions of matter; the solid, the liquid,

the gaseous condition. Solid bodies have attracted caloric in excess over fluid bodies, and hence their firm *cohesion* ; when a portion of molten zinc is poured upon a plate of solid zinc, the molten zinc becomes as solid because there is a rush of caloric from the liquid to the solid, and in the equalization the particles, previously loose or liquid, are more closely brought together... Metcalfe himself, dwelling on the above-named phenomena, and accounting for them by the unity of principle of action, which has already been explained, sums up his argument in very clear terms, in a comment on the densities of various bodies. “Hardness and softness,” he says, “solidity and liquidity, are not essential conditions of bodies, but depend on the relative proportions of ethereal and ponderable matter of which they are composed. The most elastic gas may be reduced to the liquid form by the abstraction of caloric, and again converted into a firm solid, the particles of which would cling together with a force proportional to their augmented affinity for caloric. On the other hand, by adding a sufficient quantity of the same principle to the densest metals, their attraction for it is diminished when they are expanded into the gaseous state, and their cohesion is destroyed.”

Having thus quoted at length the heterodox views of the great “heretic”—views that to be correct, need only a little alteration of terms here and there—Dr. Richardson, undeniably an original and liberal thinker, proceeds to sum up these views, and continues: I shall not dwell at great length on this unity of sun-force and earth-force, which this theory implies. But I may add that out of it, or out of the hypothesis of mere motion as force, and of virtue without substance, we may gather, as the nearest possible approach to the truth on this, the most complex and profound of all subjects, the following inferences: (a) Space, inter-stellary, inter-planetary, inter-material, inter-organic, is not a vacuum, but is filled with a subtle fluid or gas, which for want of a better term [900](#) we may still call, as the ancients did, Aith-ur—Solar Fire—Æther. This fluid, unchangeable in composition, indestructible, invisible, [901](#) pervades everything and all [*ponderable*] matter, [902](#) the pebble in the running brook, the tree overhanging, the man looking on, is charged with the ether in various degrees; the pebble less than the tree, the tree less than man. All in the planet is in like manner so charged! A world is built up in ethereal fluid, and moving through a sea of it.

(b) The ether, whatever its nature is, is from the sun and from the suns: [903](#) the suns are the generators of it, the store-houses of it, the diffusers of it. [904](#)

(c) Without the ether there could be no motion; without it particles of ponderable matter could not glide over each other; without it there could be no impulse to excite those particles into action.

(d) Ether determines the constitution of bodies. Were there no ether there could be no change of constitution in substance; water, for instance, could only exist as a substance, compact and insoluble beyond any conception we could form of it. It could never even be ice, never fluid, never vapour, except for ether.

(e) Ether connects sun with planet, planet with planet, man with planet, man with man. Without ether there could be no communication in the Universe; no light, no heat, no phenomenon of motion.

Thus we find that Ether and elastic Atoms are, in the alleged mechanical conception of the Universe, the Spirit and Soul of Kosmos, and that the theory—put it in any way and under any disguise—always leaves a more widely opened issue for men of Science to speculate upon beyond the line of modern Materialism [905](#) than the majority avails itself of. Atoms, Ether, or both, modern speculation cannot get out of the circle of ancient thought; and the latter was soaked through with archaic Occultism. Undulatory or corpuscular theory—it is all one. It is speculation from the aspects of phenomena, not from the knowledge of the essential nature of the cause and causes. When Modern Science has explained to its audience the late achievements of Bunsen and Kirchoff; when it has shown the seven colours, the primary of a ray which is decomposed in a fixed order on a screen; and has described the respective lengths of luminous waves, what has it proved? It has justified its reputation for exactness in mathematical achievement by measuring even the length of a luminous wave—“varying from about seven hundred and sixty millionths of a millimètre at the red end of the spectrum to about three hundred and ninety-three millionths of a millimètre at the violet end.” But when the exactness of the calculation with regard to the effect on the light-wave is thus vindicated, Science is forced to admit that the Force, which is the

supposed cause, is *believed* to produce “inconceivably minute undulations” in some medium—“generally regarded as identical with the ethereal medium” [906](#)—and that medium itself is still only—a “hypothetical agent”!

Auguste Comte's pessimism with respect to the possibility of knowing some day the chemical composition of the Sun, has not, as has been averred, been belied thirty years later by Kirchoff. The spectroscope has helped us to see that the elements, with which the modern Chemist is familiar, must in all probability be present in the Sun's outward “robes”—*not in the Sun itself*; and, taking these “robes,” the solar cosmic veil, for the Sun itself, the Physicists have declared its luminosity to be due to combustion and flame, and mistaking the vital principle of that luminary for a purely material thing, have called it “chromosphere.” [907](#) We have only hypotheses and theories so far, not law—by any means.

Section VII. Life, Force, or Gravity.

The imponderable fluids have had their day; mechanical Forces are less talked about; Science has put on a new face for this last quarter of a century; but gravitation has remained, owing its life to new combinations after the old ones had nearly killed it. It may answer scientific hypotheses very well, but the question is whether it answers as well to truth, and represents a fact in nature. Attraction by itself is not sufficient to explain even planetary motion; how can it then presume to explain the rotatory motion in the infinitudes of Space? Attraction alone will never fill all the gaps, unless a special impulse is admitted for every sidereal body, and the rotation of every planet with its satellites is shown to be due to some one cause combined with attraction. And even then, says an Astronomer, [908](#) Science would have to name that cause.

Occultism has named it for ages, and so have all the ancient Philosophers; but then all such beliefs are now proclaimed exploded superstitions. The extra-cosmic God has killed every possibility of belief in intra-cosmic intelligent Forces; yet who, or what, is the original “pusher” in that motion? Says Francœur: [909](#)

When we have learned the cause, unique et speciale, that pushes, we will be ready to combine it with the one which attracts.

And again:

Attraction between the celestial bodies is only repulsion: it is the sun that drives them incessantly onward; for otherwise, their motion would stop.

If ever this theory of the Sun-Force being the primal cause of all life on earth, and of all motion in heaven, is accepted, and if that other far bolder theory of Herschell, about certain organisms in the Sun, is accepted even as a provisional hypothesis, then will our teachings be vindicated, and Esoteric allegory will be shown to have anticipated Modern Science by millions of years, probably, for such are the Archaic Teachings. Mârttânda, the Sun, watches and threatens his seven brothers, the planets, without abandoning the central position to which his Mother, Aditi, relegated him. The Commentary [910](#) says: He pursues them, turning slowly around himself, ... following from afar the direction in which his brothers move, on the path that encircles their houses—or the orbit.

It is the sun-fluids or emanations that impart all motion, and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern Physics or according to the law of gravity, but in harmony with the laws of *manvantaric motion* designed from the early Sandhyâ, the Dawn of the rebuilding and higher reformation of the System. These laws are immutable; but the motion of all the bodies—which motion is diverse and alters with every minor Kalpa—is regulated by the Movers, the Intelligences within the Cosmic Soul. Are we so very wrong in believing all this? Well, here is a great and modern man of Science who, speaking of vital electricity, uses language far more akin to Occultism than to modern Materialistic thought. We refer the sceptical reader to an article on “The Source of Heat in the Sun,” by Robert Hunt, F.R.S., [911](#) who, speaking of the luminous envelope of the Sun and its “peculiar curdy appearance,” says: Arago proposed that this envelope should be called the Photosphere, a name now generally adopted. By the elder Herschell, the surface of this photosphere was compared to mother-of-pearl.... It resembles the ocean on a tranquil summer-day, when its

surface is slightly crisped by a gentle breeze.... Mr. Nasmyth has discovered a more remarkable condition than any that had previously been suspected, ... objects which are peculiarly lens-shaped ... like “willow leaves,” ... different in size ... not arranged in any order, ... crossing each other in all directions ... with an irregular motion among themselves.... They are seen approaching to and receding from each other, and sometimes assuming new angular positions, so that the appearance ... has been compared to a dense shoal of fish, which, indeed, they resemble in shape.... The size of these objects gives a grand idea of the gigantic scale upon which physical (?) operations are carried out in the sun. They cannot be less than 1,000 miles in length, and from two to three hundred miles in breadth. The most probable conjecture which has been offered respecting those leaf or lens-like objects, is that the photosphere [912](#) is an immense ocean of gaseous matter [what kind of “matter”?] ... in a state of intense [apparent] incandescence, and that they are perspective projections of the sheets of flame.

Solar “flames” seen through telescopes are reflections, says Occultism. But the reader has already seen what Occultists have to say to this.

Whatever they [those sheets of flame] may be, it is evident they are the immediate sources of solar heat and light. Here we have a surrounding envelope of photogenic matter, [913](#) which pendulates with mighty energies, and by communicating its motion to the ethereal medium in stellar space, produces heat and light in far distant worlds. We have said that those forms have been compared to certain organisms, and Herschell says, “Though it would be too daring to speak of such organizations as *partaking of life* [why not?], [914](#) yet we do not know that vital action is competent to develop heat, light, and electricity.”... Can it be that there is truth in this fine thought? May the pulsing of vital matter in the central sun of our system be the source of all that life which crowds the earth, and without doubt overspreads the other planets, to which the sun is the mighty minister?

Occultism answers these queries in the affirmative; and Science will find this to be the case, one day.

Again, Mr. Hunt writes:

But regarding Life—Vital Force—as a power far more exalted than either light, heat, or electricity, and indeed capable of exerting a controlling power over them all [this is absolutely Occult] ... we are certainly disposed to view with satisfaction that speculation which supposes the photosphere to be the primary seat of vital power, and to regard with a poetic pleasure that hypothesis which refers the solar energies to Life. [915](#)

Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that (a) the Sun is the store-house of Vital Force, which is the Noumenon of Electricity; and (b) that it is from its mysterious, never-to-be-fathomed depths, that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth. For see what another eminent Physician says, who calls this, our life-fluid, “Nervous Ether.” Change a few sentences in the article, extracts from which now follow, and you have another quasi-Occult treatise on Life-Force. It is again Dr. B. W. Richardson, F.R.S., who gives his views as follows on “Nervous Ether,” as he has on “Sun-Force” and “Earth-Force”: The idea attempted to be conveyed by the theory is, that between the molecules of the matter, solid or fluid, of which the nervous organisms, and, indeed, of which all the organic parts of a body are composed, there exists a refined subtle medium, vaporous or gaseous, which holds the molecules in a condition for motion upon each other, and for arrangement and re-arrangement of form; a medium by and through which all motion is conveyed; by and through which the one organ or part of the body is held in communion with the other parts, by which and through which the outer living world communicates with the living man; a medium, which, being present, enables the phenomena of life to be demonstrated, and which, being universally absent, leaves the body actually dead.

And the whole Solar System falls into Pralaya—the author might have added. But let us read further: I use the word ether in its general sense as meaning a very light, vaporous or gaseous matter; I use it, in short, as the astronomer uses it when he speaks of the ether of Space, by which he means a subtle but material medium.... When I speak of a *nervous* ether, I do not convey that the ether is existent in nervous structure only: I believe truly that it is a special part of the nervous organization; but, as nerves pass into all structures that have capacities for movement and sensibilities,

so the nervous ether passes into all such parts; and as the nervous ether is, according to my view, a direct product from blood, so we may look upon it as a part of the atmosphere of the blood.... The evidence in favour of the existence of an elastic medium pervading the nervous matter and capable of being influenced by simple pressure is all-convincing.... In nervous structure there is, unquestionably, a true nervous fluid, as our predecessors taught. [916](#) The precise chemical (?) [917](#) composition of this fluid is not yet well known; the physical characters of it have been little studied. Whether it moves in currents, we do not know; whether it circulates, we do not know; whether it is formed in the centres and passes from them to the nerves, or whether it is formed everywhere where blood enters nerve, we do not know. The exact uses of the fluid we do not consequently know. It occurs to my mind, however, that the veritable fluid of nervous matter is not of itself sufficient to act as the subtle medium that connects the outer with the inner universe of man and animal. I think—and this is the modification I suggest to the older theory—there must be another form of matter present during life; a matter which exists in the condition of vapour or gas, which pervades the whole nervous organism, surrounds as an enveloping atmosphere [918](#) each molecule of nervous structure, and is the medium of all motion, communicated to and from the nervous centres.... When it is once fairly presented to the mind that during life *there is in the animal body a finely diffused form of matter*, a vapour filling every part—and even stored in some parts; a matter constantly renewed by the vital chemistry; a matter as easily disposed of as the breath, after it has served its purpose—a new flood of light breaks on the intelligence. [919](#)

A new flood of light is certainly thrown on the wisdom of ancient and mediæval Occultism and its votaries. For Paracelsus wrote the same thing more than three hundred years ago, in the sixteenth century, as follows: The whole of the Microcosm is potentially contained in the Liquor Vitæ, a nerve fluid ... in which is contained the nature, quality, character, and essence of beings. [920](#)

The Archæus is an essence that is equally distributed in all parts of the human body.... The Spiritus Vitæ takes its origin from the Spiritus Mundi. Being an emanation of the latter, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars

[cosmic forces] upon the invisible body of man [his vital Linga Sharîra] may be explained. [921](#)

Had Dr. Richardson studied all the secret works of Paracelsus, he would not have been obliged to confess so often, “we do not know,” “it is not known to us,” etc. Nor would he ever have written the following sentence, recanting the best portions of his independent rediscovery.

It may be urged that in this line of thought is included no more than the theory of the existence of the ether ... supposed to pervade space.... It may be said that this universal ether pervades all the organism of the animal body as from without, and as part of every organization. This view would be Pantheism physically discovered, *if it were true* [!!]. It fails to be true because it would destroy the individuality of every individual sense. [922](#)

We fail to see this, and we *know* it is not so. Pantheism *may* be “physically rediscovered.” It was known, seen, and felt by the whole of antiquity. Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans, and in the quiver of life of the smallest blade of grass. Philosophy rejects one *finite* and *imperfect* God in the universe, the anthropomorphic deity of the Monotheist as represented by his followers. It repudiates, in its name of Philo-theosophia, the grotesque idea that Infinite, Absolute Deity should, or rather could, have any direct or indirect relation to finite illusive evolutions of Matter, and therefore it cannot imagine a universe *outside* that Deity, or the absence of that Deity from the smallest speck of animate or inanimate Substance. This does not mean that every bush, tree or stone is God or *a* God; but only that every speck of the manifested material of Kosmos belongs to, and is the Substance of, God, however low it may have fallen in its cyclic gyration through the Eternities of the Ever-Becoming; and also that every such speck individually, and Kosmos collectively, is an aspect and a reminder of that universal One Soul—which Philosophy refuses to call God, thus limiting the eternal and ever-present Root and Essence.

Why either the Ether of Space or “Nervous Ether” should “destroy the individuality of every sense,” seems incomprehensible to one acquainted with the real nature of that “Nervous Ether” under its Sanskrit, or rather

Esoteric and Kabalistic name. Dr. Richardson agrees that: If we did not individually produce the medium of communication between ourselves and the outer world, if it were produced from without and adapted to one kind of vibration alone, there were fewer senses required than we possess: for, taking two illustrations only—ether of light is not adapted for sound, and yet we hear as well and see; while air, the medium of motion of sound, is not the medium of light, and yet we see and hear.

This is not so. The opinion that Pantheism “fails to be true because it would destroy the individuality of every individual sense” shows that all the conclusions of the learned doctor are based on the modern physical theories, though he would fain reform them. But he will find it impossible to do this unless he allows the existence of spiritual senses to replace the gradual atrophy of the physical. “We see and hear,” in accordance (of course, in Dr. Richardson's mind) with the explanations of the phenomena of sight and hearing, afforded by that same Materialistic Science which postulates that we cannot see and hear otherwise. The Occultists and Mystics know better. The Vedic Âryans were as familiar with the mysteries of sound and colour on the physical plane as are our Physiologists, but they had also mastered the secrets of both on planes inaccessible to the Materialist. They knew of a double set of senses; spiritual and material. In a man who is deprived of one or more senses, the remaining senses become the more developed; for instance, the blind man will recover his sight through the senses of touch, of hearing, etc., and he who is deaf will be able to hear through sight, by seeing *audibly* the words uttered by the lips and mouth of the speaker. But these are cases that belong to the world of Matter still. The spiritual senses, those that act on a higher plane of consciousness, are rejected à priori by Physiology, because the latter is ignorant of the Sacred Science. It limits the action of Ether to vibrations, and, dividing it from air—though air is simply differentiated and compound Ether—makes it assume functions to fit in with the special theories of the Physiologist. But there is more real Science in the teachings of the Upanishads, when these are correctly understood, than the Orientalists, who do not understand them at all, are ready to admit. Mental as well as physical correlations of the seven senses—seven on the physical and seven on the mental planes—are clearly explained and defined in the Vedas, and especially in the Upanishad called Anugîtâ: The indestructible

and the destructible, such is the double manifestation of the Self. Of these the indestructible is the existent [the true essence or nature of Self, the underlying principles], the manifestation as an individual (entity) is called the destructible. [923](#)

Thus speaks the Ascetic in the Anugîtâ, and also: Every one who is twice-born [initiated] knows such is the teaching of the ancients.... Space is the first entity.... Now Space [Âkâsha, or the Noumenon of Ether] has one quality ... and that is stated to be sound only ... [and the] qualities of sound [are] Shadja, Rishabha, together with Gândhâra, Madhyama, Panchama, and beyond these [should be understood to be] Nishâda and Dhaivata [the Hindû gamut]. [924](#)

These seven notes of the scale are the principles of sound. The qualities of every Element, as of every sense, are septenary, and to judge and dogmatize on them from their manifestation on the material or objective plane—likewise sevenfold in itself—is quite arbitrary. For it is only by the Self emancipating itself from these seven causes of illusion, that we can acquire the knowledge (Secret Wisdom) of the qualities of objects of sense on their dual plane of manifestation, the visible and the invisible. Thus it is said: Hear me ... state this wonderful mystery.... Hear also the assignment of causes exhaustively. The nose, and the tongue, and the eye, and the skin, and the ear as the fifth [organ of sense] mind and understanding, [925](#) these seven [senses] should be understood to be the causes of (the knowledge of) qualities. Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation, and the object of the understanding [the highest spiritual sense or perception], these seven are causes of action. He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be understood to be the causes of the agents. These [the agents] being possessed of qualities (sattva, rajas, tamas), enjoy their own qualities, agreeable and disagreeable. [926](#)

The modern commentators, failing to comprehend the subtle meaning of the ancient Scholiasts, take the sentence, “causes of the agents,” to mean “that the powers of smelling, etc., when attributed to the Self, make him appear as an agent, as an active principle” (!), which is entirely fanciful. These “seven” are understood to be the causes of the agents, because “the

objects are causes, as their enjoyment causes an impression.” It means esoterically that they, these seven senses, are caused by the agents, which are the “deities,” for otherwise what does, or can, the following sentence mean? “Thus,” it is said, “these seven [senses] are the causes of emancipation”—i.e., when these causes are made ineffectual. And, again, the sentence, “among the learned [the wise Initiates] who understand everything, the qualities *which are in the position* [in the nature, rather] *of the deities* , each in its place,” etc., means simply that the “learned” understand the nature of the Noumena of the various phenomena; and that “qualities,” in this instance, mean the qualities of the high Planetary or Elementary Gods or Intelligences, which rule the elements and their products, and not at all the “senses,” as the modern commentator thinks. For the learned do not suppose their senses to have aught to do with them, any more than with their Self.

Then we read in the Bhagavadgîtâ of Krishna, the Deity, saying: Only some know me truly. Earth, water, fire, air, space [or Âkâsha, Æther], mind, understanding and egoism [or the perception of all the former on the illusive plane], ... this is a lower form of my nature. Know (that there is) another (form of my) nature, and higher than this, which is animate, O you of mighty arms! and by which this universe is upheld.... All this is woven upon me, like numbers of pearls upon a thread. [927](#) I am the taste in the water, O son of Kuntî! I am the light of the sun and moon. I am ... sound (“i.e., the occult essence which underlies all these and the other qualities of the various things mentioned”—Transl.), in space ... the fragrant smell in the earth, refulgence in the fire ... etc. [928](#)

Truly, then, one should study Occult Philosophy before one begins to seek for and verify the mysteries of Nature on its surface alone, as he alone “who knows the truth about the qualities of Nature, who understands the creation of all entities ... is emancipated” from error. Says the Preceptor: Accurately understanding the great (tree) of which the unperceived [Occult Nature, the root of all] is the sprout from the seed [Parabrahman], which consists of the understanding [Mahat, or the Universal Intelligent Soul] as its trunk, the branches of which are the great egoism, [929](#) in the holes of which are the sprouts, namely, the senses, of which the great [occult, or invisible] elements are the flower-bunches, [930](#) the gross elements [the gross objective matter], the smaller boughs, which

are always possessed of leaves, always possessed of flowers ... which is eternal and the seed of which is the Brahman [the Deity]; and cutting it with that excellent sword—knowledge [Secret Wisdom]—one attains immortality and casts off birth and death. [931](#)

This is the Tree of Life, the Ashvattha tree, after the cutting of which only, Man, the slave of life and death, can be emancipated.

But the men of Science know nought, nor will they hear of the “Sword of Knowledge” used by the Adepts and Ascetics. Hence the one-sided remarks of even the most liberal among them, based on and flowing from undue importance given to the arbitrary divisions and classification of Physical Science. Occultism heeds them very little, and Nature heeds them still less. The whole range of physical phenomena proceeds from the Primary of Æther—Âkâsha, as dual-natured Âkâsha proceeds from undifferentiated Chaos, so-called, the latter being the primary aspect of Mûlaprakriti, the Root-Matter and the first abstract Idea one can form of Parabrahman. Modern Science may divide its hypothetically conceived Ether in as many ways as it likes; the real Æther of Space will remain as it is throughout. It has its seven “principles,” as all the rest of Nature has, and where there was no Æther there would be *no* “sound,” as it is the vibrating sounding-board in Nature in all its seven differentiations. This is the first mystery the Initiates of old have learned. Our present normal physical senses were, from our present point of view, abnormal in those days of slow and progressive downward evolution and fall into Matter. And there was a day when all that in our modern times is regarded as exceptional, so puzzling to the Physiologists now compelled to believe in them—such as thought-transference, clairvoyance, clairaudience, etc.; in short, all that is now called “wonderful and abnormal”—when all that and much more belonged to the senses and faculties common to all humanity. We are, however, cycling back and cycling forward; that is to say, that having lost in spirituality what we acquired in physical development until almost the end of the Fourth Race, we are now as gradually and imperceptibly losing in the physical all that we regain once more in the spiritual reëvolution. This process must go on, until the period which will bring the Sixth Root-Race on a line parallel with the spirituality of the Second Race, a long extinct mankind.

But this will hardly be understood at present. We must return to Dr. Richardson's hopeful, though somewhat incorrect hypothesis about "Nervous Ether." Under the misleading translation of the word as "Space," Âkâsha has just been shown in the ancient Hindû system as the "first born" of the One, having but one quality, "Sound," which is septenary. In Esoteric language this One is the Father-Deity, and Sound is synonymous with the Logos, Verbum, or Son. Whether consciously or otherwise, it must be the latter; and Dr. Richardson, while preaching an Occult doctrine, chooses the lowest form of the septenary nature of that Sound, and speculates upon it, adding: The theory, I offer, is that the nervous ether is an *animal product* . In different classes of animals it may differ in physical quality so as to be adapted to the special wants of the animal, but essentially it plays one part in all animals, and is produced, in all, in the same way.

Herein lies the nucleus of error leading to all the resultant mistaken views. This "Nervous Ether" is the lowest principle of the Primordial Essence which is Life. It is Animal Vitality diffused in all Nature, and acting according to the conditions it finds for its activity. It is not an "animal product," but the living animal, the living flower and plant, are its products. The animal tissues only absorb it according to their more or less morbid or healthy state—as do physical materials and structures (in their primogenial state, *nota bene*)—and, from the moment of the birth of the Entity, are regulated, strengthened, and fed by it. It descends in a larger supply to vegetation in the Sushumnâ Sun-Ray which lights and feeds the Moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest, than when they are in full activity. Therefore Dr. Richardson errs again in stating that: The nervous ether is not, according to my idea of it, in itself active, nor an excitant of animal motion in the sense of a force; but it is essential as supplying the conditions by which the motion is rendered possible. [It is *just the reverse* .]... It is the conductor of all vibrations of heat, of light, of sound, of electrical action, of mechanical friction. [932](#) It holds the nervous system throughout in perfect tension, during states of life [true]. By exercise it is disposed of [*rather generated*] ... and when demand for it is greater than the supply, its deficiency is indicated by nervous collapse or exhaustion. [933](#) It accumulates in the nervous centres during sleep,

bringing them, if I may so speak, to their due tone, and therewith raising the muscles to awakening and renewed life.

Just so; this is quite correct and comprehensible. Therefore: The body fully renewed by it, presents capacity for motion, fulness of form, *life* . The body bereft of it presents inertia, the configuration of shrunken death, the evidence of having lost something physical that was in it when it lived.

Modern Science denies the existence of a “vital principle.” This extract is a clear proof of its grand mistake. But this “physical something,” that we call life-fluid—the *Liquor Vitæ* of Paracelsus—has not deserted the body, as Dr. Richardson thinks. It has only changed its state from activity to passivity, and has become latent, owing to the too morbid state of the tissues, on which it has hold no longer. Once the rigor mortis is absolute, the *Liquor Vitæ* will reäwaken into action, and will begin its work on the atoms *chemically* . Brahmâ-Vishnu, the Creator and the Preserver of Life, will have transformed himself into Shiva the Destroyer.

Lastly Dr. Richardson writes:

The nervous ether may be poisoned; it may, I mean, have diffused through it, by simple gaseous diffusion, other gases or vapours derived from without; it may derive from within products of substances swallowed and ingested, or gases of decomposition produced during disease in the body itself. [934](#)

And the learned gentleman might have added on the same Occult principle: That the “Nervous Ether” of one person can be poisoned by the “Nervous Ether” of another person or by his “auric emanations.” But see what Paracelsus said of this “Nervous Ether”: The Archæus is of a magnetic nature, and attracts or repulses other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates [within and] around him like a luminous sphere [aura] and it may be made to act at a distance.... It may poison the essence of life [*blood*] and cause diseases, or it may purify it after it has been made impure, and restore the health. [935](#)

That the two, “Archæus” and “Nervous Ether,” are identical, is shown by the English Scientist, who says that *generally* the tension of it may be too high or too low; that it may be so: Owing to local changes in the nervous matter it invests.... Under sharp excitation it may vibrate as if in a storm and plunge every muscle under cerebral or spinal control into uncontrolled motion—unconscious convulsions.

This is called nervous excitation, but no one, except the Occultist, knows the reason of such nervous perturbation, or explains the primary causes of it. The principle of Life may kill when too exuberant, as much as when there is too little of it. But this “principle” on the manifested plane, that is to say, our plane, is but the effect and the result of the intelligent action of the “Host,” or collective Principle, the manifesting Life and Light. It is itself subordinate to, and emanates from, the ever-invisible, eternal and Absolute One Life, in a descending and reascending scale of hierarchic degrees, a true septenary ladder, with Sound, the Logos, at the upper end, and the Vidyâdharas [936](#), the inferior Pitris, at the lower.

Of course, the Occultists are fully aware of the fact that the vitalist “fallacy,” so derided by Vogt and Huxley, is, nevertheless, still countenanced in very high scientific quarters, and, therefore, they are happy to feel that they do not stand alone. Thus, Professor de Quatrefages writes: It is very true that we do not know *what* life *is* ; but no more do we know *what* the force *is* that set the stars in motion.... Living beings are heavy, and therefore subject to gravitation; they are the seat of numerous and various physico-chemical phenomena which are indispensable to their existence, and which must be referred to the action of etherodynamy [electricity, heat, etc.]. But these phenomena are here manifested under the influence of another force.... Life is not antagonistic to the inanimate forces, but it governs and rules their action by its laws. [937](#)

Section VIII. The Solar Theory.

A SHORT ANALYSIS OF THE COMPOUND AND SINGLE ELEMENTS OF SCIENCE AS AGAINST THE OCCULT TEACHINGS. HOW FAR THIS THEORY, AS GENERALLY ACCEPTED, IS SCIENTIFIC.

In his reply to Dr. Gull's attack on the theory of Vitality, which is inseparably connected with the Elements of the Ancients in the Occult Philosophy, Professor Beale, the great Physiologist, has a few words as suggestive as they are beautiful: There is a mystery in life—a mystery which has never been fathomed, and which appears greater, the more deeply the phenomena of life are studied and contemplated. In living centres—far more central than the centres seen by the highest magnifying powers, in centres of living matter, where the eye cannot penetrate, but towards which the understanding may tend—proceed changes of the nature of which the most advanced physicists and chemists fail to afford us the conception: nor is there the slightest reason to think that the nature of these changes will ever be ascertained by physical investigation, inasmuch as they are certainly of an order or nature totally distinct from that to which any other phenomenon known to us can be relegated.

This “mystery,” or the origin of the Life Essence, Occultism locates in the same Centre as the nucleus of prima materia of our Solar System, for they are one.

As says the Commentary:

The Sun is the heart of the Solar World [System] and its brain is hidden behind the [visible] Sun. Thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein.... The planets are its limbs and pulses.

It has been stated elsewhere [938](#) that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the real Sun being hidden behind, and the visible Sun being only

its reflection, its shell. The Nasmyth willow leaves, mistaken by Sir John Herschell for “solar inhabitants,” are the reservoirs of solar vital energy; “the vital electricity that feeds the whole system; the sun in abscondito being thus the storehouse of our little Cosmos, self-generating its vital fluid, and ever receiving as much as it gives out,” and the visible Sun only a window cut into the real solar palace and presence, which, however, shews without distortion the interior work.

Thus, during the manvantaric solar period, or life, there is a regular circulation of the vital fluid throughout our System, of which the Sun is the heart—like the circulation of the blood in the human body; the Sun contracting as rhythmically as the human heart does at every return of it. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years to circulate, and a whole year to pass through its auricle and ventricle before it washes the lungs, and passes thence back to the great arteries and veins of the System.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, [939](#) the increase being due to the contraction of the Solar Heart. The Universe, our World in this case, breathes, just as man and every living creature, plant, and even mineral does upon the Earth; and as our Globe itself breathes every twenty-four hours. The dark region is not due to the “absorption exerted by the vapours issuing from the bosom of the sun, and interposed between the observer and the photosphere,” as Father Secchi would have it, [940](#) nor are the spots formed “by the matter [heated gaseous matter] itself which the irruption projects upon the solar disk.” The phenomenon is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ made visible, so as to have it reflected upon a screen, such as is used by lecturers on Astronomy to show the moon, for instance, then every one would see the sun-spot phenomena repeated every second, and that they were due to contraction and the rushing of the blood.

We read in a work on Geology that it is the dream of Science that: All the recognized chemical elements will one day be found but modifications of a single material element. [941](#)

Occult Philosophy has taught this since the existence of human speech and language, adding, however, on the principle of the immutable law of analogy, “as it is above, so it is below,” another of its axioms, that there is neither Spirit nor Matter, in reality, but only numberless aspects of the One ever-hidden Is, or Sat. The homogeneous primordial Element is simple and single, *only on the terrestrial plane* of consciousness and sensation, since Matter, after all, is nothing more than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that single element which is defined on our Earth by current Science, as the ultimate undecomposable constituent of some kind of Matter, would be pronounced in the world of a higher spiritual perception to be something very complex indeed. Our purest water would be found to yield, instead of its two declared simple elements of oxygen and hydrogen, many other constituents, undreamed of by our modern terrestrial Chemistry. As in the realm of Matter, so in the realm of Spirit, the shadow of that which is cognized on the plane of objectivity exists on that of pure subjectivity. The speck of the perfectly homogeneous Substance, the sarcode of the Hæckelian Moneron, is now viewed as the archebiosis of terrestrial existence (Mr. Huxley's protoplasm) [942](#); and Bathybius Hæckelii has to be traced to its pre-terrestrial archebiosis. This is first perceived by the Astronomers at its third stage of evolution, and in the “secondary creation,” so-called. But the students of Esoteric Philosophy understand well the secret meaning of the Stanza: Brahmâ ... has essentially the *aspect of Prakriti*, both evolved and unevolved... Spirit, O Twice-born [Initiate], is the leading *aspect of Brahmâ*. The next is a two-fold aspect [of Prakriti and Purusha] ... both evolved and unevolved; and Time is the last! [943](#)

Anu is one of the names of Brahmâ, as distinct from Brahman, and it means “atom”; anîyâmsam anîyasâm, “the most atomic of the atomic,” the “immutable and imperishable (achyuta) Purushottama.”

Surely, then, the elements now known to us—be their number whatever it may—as they are understood and defined at present, are not, nor can they be, the *primordial Elements*. Those were formed from “the *curds of the cold radiant Mother*” and “the *fire-seed of the hot Father*,” who “are one,” or, to express it in the plainer language of Modern Science, those Elements had their genesis in the depths of the primordial Fire-mist, the

masses of incandescent vapour of the irresolvable nebulæ; for, as Professor Newcomb shows, [944](#) resolvable nebulæ do not constitute a class of proper nebulæ. More than half of those, he thinks, which were at first mistaken for nebulæ, are what he calls “starry clusters.”

The elements now known have arrived at their state of permanency in this Fourth Round and Fifth Race. They have a short period of rest before they are propelled once more on their upward spiritual evolution, when the “living fire of Orcus” will dissociate the most irresolvable, and scatter them again into the primordial One.

Meanwhile the Occultist goes further, as has been shown in the Commentaries on the Seven Stanzas. Hence he can hardly hope for any help or recognition from Science, which will reject both his “anîyâmsam anîyasâm,” the absolutely spiritual Atom, and his Mânasaputras or Mind-born Men. In resolving the “single material element” into one absolute irresolvable Element, Spirit, or Root-Matter, thus placing it at once outside the reach and province of Physical Philosophy—he has, of course but little in common with the orthodox men of Science. He maintains that Spirit and Matter are two Facets of the unknowable Unity, their apparently contrasted aspects depending, (a) on the various degrees of differentiation of Matter, and (b) on the grades of consciousness attained by man himself. This is, however, Metaphysics, and has little to do with Physics—however great in its own terrestrial limitation that physical Philosophy may now be.

Nevertheless, once that Science admits, if not the actual existence, at any rate, the possibility of the existence, of a Universe with its numberless forms, conditions, and aspects built out of a “single Substance,” [945](#) it has to go further. Unless it also admits the possibility of One Element, or the One Life of the Occultists, it will have to hang up that “single Substance,” especially if limited to only the solar nebulæ, in mid air, like the coffin of Mahomet, though minus the attractive magnet that sustained that coffin. Fortunately for the speculative Physicists, if we are unable to state with any degree of precision what the nebular theory does imply, we have, thanks to Professor Winchell, and several dissident Astronomers, been able to learn what it does not imply.

Unfortunately, this is far from clearing even the most simple of the problems that have vexed, and do still vex, the men of learning in their search after truth. We have to proceed with our enquiries, starting with the earliest hypotheses of Modern Science, if we would discover *where* and *why* it sins. Perchance it may be found that Stallo is right, after all, and that the blunders, contradictions and fallacies made by the most eminent men of learning are simply due to their abnormal attitude. They are, and want to remain Materialistic *quand même*, and yet “the general principles of the atomo-mechanical theory—the basis of modern Physics—are substantially identical with the cardinal doctrines of ontological Metaphysics.” Thus, “the fundamental errors of ontology become apparent in proportion to the advance of physical science.” [946](#) Science is honeycombed with metaphysical conceptions, but the Scientists will not admit the charge, and fight desperately to put atomo-mechanical masks on purely incorporeal and spiritual laws in Nature, on our plane—refusing to admit their substantiality even on other planes, the bare existence of which they reject *à priori*.

It is easy to show, however, how Scientists, wedded to their materialistic views, have, ever since the days of Newton, endeavoured to put false masks on fact and truth. But their task is becoming every year more difficult; and every year also, Chemistry, beyond all the other sciences, approaches nearer and nearer the realm of the Occult in Nature. It is assimilating the very truths taught by the Occult Sciences for ages, but hitherto bitterly derided. “Matter is eternal,” says the Esoteric Doctrine. But the Matter the Occultists conceive of in its *laya*, or *zero* state, is not the matter of Modern Science, not even in its most rarefied gaseous state. Mr. Crookes' “radiant matter” would appear Matter of the grossest kind in the realm of the beginnings, as it becomes pure Spirit before it returns back even to its first point of differentiation. Therefore, when the Adept or Alchemist adds that, though Matter is eternal, for it is Pradhâna, yet Atoms are born at every new Manvantara, or reconstruction of the universe, it is no such contradiction as a Materialist, who believes in nothing beyond the Atom, might think. There is a difference between *manifested* and *unmanifested* Matter, between Pradhâna, the beginningless and endless cause, and Prakriti, or the manifested effect. Says the Shloka: That which is the unevolved cause is emphatically called by the most

eminent sages, Pradhâna, original base, which is subtile Prakriti, viz., that which is eternal and which at once is, and is not, a mere process. [947](#)

That which in modern phraseology is referred to as Spirit and Matter, is one in eternity as the Perpetual Cause, and it is neither Spirit nor Matter, but it—rendered in Sanskrit by Tad, “that”—all that is, was, or will be, all that the imagination of man is capable of conceiving. Even the exoteric Pantheism of Hindûism renders it as no monotheistic Philosophy ever did, for in superb phraseology its Cosmogony begins with the well-known words: There was neither day nor night, neither heaven nor earth, neither darkness nor light. And there was not aught else apprehensible by the senses or by the mental faculties. There was then, however, one Brahma, essentially Prakriti [Nature] and Spirit. For the two aspects of Vishnu which are other than his supreme essential aspect are Prakriti and Spirit, O Brâhman. *When* these two other *aspects* of his no longer subsist, but are dissolved, *then* that *aspect* whence form and the rest, i.e., *creation*, proceed *anew*, is denominated time, O twice-born.

It is that which is dissolved, or the illusionary *dual* aspect of That, the essence of which is eternally One, that we call Eternal Matter, or Substance, formless, sexless, inconceivable, even to our sixth sense or mind, [948](#) in which, therefore, we refuse to see that which Monotheists call a personal, anthropomorphic God.

How are these two propositions—that “Matter is eternal,” and that “the Atom is periodical, and not eternal”—viewed by exact Modern Science? The materialistic Physicist will criticize and laugh them to scorn. The liberal and progressive man of Science, however, the true and earnest scientific searcher after truth, such as the eminent Chemist, Mr. Crookes, will corroborate the probability of the two statements. For hardly had the echo of his lecture on the “Genesis of the Elements” died away—the lecture which, delivered by him before the Chemical Section of the British Association, at the Birmingham meeting in 1887, so startled every evolutionist who heard or read it—than there came another in March, 1888. Once more the President of the Chemical Society brought before the world of Science and the public the fruits of some new discoveries in the realm of Atoms, and these discoveries justified the Occult Teachings in every way. They are more startling even than the statements made by him

in the first lecture, and well deserve the attention of every Occultist, Theosophist, and Metaphysician. This is what he says in his "Elements and Meta-Elements," thus justifying Stallo's charges and prevision, with the fearlessness of a scientific mind which loves Science for truth's sake, regardless of any consequences to his own glory and reputation. We quote his own words: Permit me, gentlemen, now to draw your attention for a short time to a subject which concerns the fundamental principles of chemistry, a subject which may lead us to admit the possible existence of bodies which, though neither compounds nor mixtures, are not elements in the strictest sense of the word—bodies which I venture to call "meta-elements." To explain my meaning it is necessary for me to revert to our conception of an element. What is the criterion of an element? Where are we to draw the line between distinct existence and identity? No one doubts that oxygen, sodium, chlorine, sulphur are separate elements; and when we come to such groups as chlorine, bromine, iodine, etc., we still feel no doubt, although were degrees of "elementicity" admissible—and to that we may ultimately have to come—it might be allowed that chlorine approximates much more closely to bromine than to oxygen, sodium, or sulphur. Again, nickel and cobalt are near to each other, very near, though no one questions their claim to rank as distinct elements. Still I cannot help asking what would have been the prevalent opinion among chemists had the respective solutions of these bodies and their compounds presented identical colours, instead of colours which, approximately speaking, are mutually complementary. Would their distinct nature have even now been recognized? When we pass further and come to the so-called rare earths the ground is less secure under our feet. Perhaps we may admit scandium, ytterbium, and others of the like sort to elemental rank; but what are we to say in the case of praseo- and neo-dymium, between which there may be said to exist no well-marked chemical difference, their chief claim to separate individuality being slight differences in basicity and crystallizing powers, though their physical distinctions, as shown by spectrum observations, are very strongly marked? Even here we may imagine the disposition of the majority of chemists would incline toward the side of leniency, so that they would admit these two bodies within the charmed circle. Whether in so doing they would be able to appeal to any broad principle is an open question. If we admit these candidates how in justice are we to exclude the series of elemental bodies or meta-elements

made known to us by Krüss and Nilson? Here the spectral differences are well marked, while my own researches on didymium show also a slight difference in basicity between some at least of these doubtful bodies. In the same category must be included the numerous separate “elements”—commonly so-called—have been and are being split up. Where then are we to draw the line? The different groupings shade off so imperceptibly the one into the other that it is impossible to erect a definite boundary between any two adjacent bodies and to say that the body on this side of the line is an element, while the one on the other side is non-elementary, or merely something which simulates or approximates to an element. Wherever an apparently reasonable line might be drawn it would no doubt be easy at once to assign most bodies to their proper side, as in all cases of classification the real difficulty comes in when the border-line is approached. Slight chemical differences, of course, are admitted, and, up to a certain point, so are well-marked physical differences. What are we to say, however, when the only chemical difference is an almost imperceptible tendency for the one body—of a couple or of a group—to precipitate before the other? Again, there are cases where the chemical differences reach the vanishing point, although well-marked physical differences still remain. Here we stumble on a new difficulty: in such obscurities what is chemical and what is physical? Are we not entitled to call a slight tendency of a nascent amorphous precipitate to fall down in advance of another a “physical difference”? And may we not call coloured reactions depending on the amount of some particular acid present and varying, according to the concentration of the solution and to the solvent employed, “chemical differences”? I do not see how we can deny elementary character to a body which differs from another by well-marked colour, or spectrum-reactions, while we accord it to another body whose only claim is a very minute difference in basic powers. Having once opened the door wide enough to admit some spectrum differences, we have to inquire how minute a difference qualifies the candidate to pass? I will give instances from my own experience of some of these doubtful candidates.

Here the great Chemist gives several cases of the very extraordinary behaviour of molecules and earths, apparently the same, but which yet, when examined very closely, were found to exhibit differences which,

however minute, still show that none of them are simple bodies, and that the 60 or 70 elements accepted in chemistry can no longer cover the ground. Their name, apparently, is legion, but as the so-called “periodic theory” stands in the way of an unlimited multiplication of elements, Mr. Crookes is obliged to find some means of reconciling the new discovery with the old theory. “That theory,” he says: Has received such abundant verification that we cannot lightly accept any interpretation of phenomena which fails to be in accordance with it. But if we suppose the elements reinforced by a vast number of bodies slightly differing from each other in their properties, and forming, if I may use the expression, aggregations of nebulae where we formerly saw, or believed we saw, separate stars, the periodic arrangement can no longer be definitely grasped. No longer, that is, if we retain our usual conception of an element. Let us, then, modify this conception. For “element” read “elementary group”—such elementary groups taking the place of the old elements in the periodic scheme—and the difficulty falls away. In defining an element, let us take not an external boundary, but an internal type. Let us say, e.g., the smallest ponderable quantity of yttrium is an assemblage of ultimate atoms almost infinitely more like each other than they are to the atoms of any other approximating element. It does not necessarily follow that the atoms shall all be absolutely alike among themselves. The atomic weight which we ascribed to yttrium, therefore, merely represents a mean value around which the actual weights of the individual atoms of the “element” range within certain limits. But if my conjecture is tenable, could we separate atom from atom, we should find them varying within narrow limits on each side of the mean. The very process of fractionation implies the existence of such differences in certain bodies.

Thus fact and truth have once more forced the hand of “exact” Science, and compelled it to enlarge its views and change its terms, which, masking the multitude, reduced them to one body—like the Septenary Elohim and their hosts transformed by the materialistic religionists into one Jehovah. Replace the chemical terms “molecule,” “atom,” “particle,” etc., by the words “Hosts,” “Monads,” “Devas,” etc., and one might think the genesis of Gods, the primeval evolution of manvantaric *intelligent* Forces, was being described. But the learned lecturer adds to his descriptive remarks something still more suggestive; whether consciously or unconsciously,

who knoweth? For he says: Until lately such bodies passed muster as elements. They had definite properties, chemical and physical; they had recognized atomic weights. If we take a pure dilute solution of such a body, yttrium for instance, and if we add to it an excess of strong ammonia, we obtain a precipitate which appears perfectly homogeneous. But if instead we add very dilute ammonia in quantity sufficient only to precipitate one-half of the base present, we obtain no immediate precipitate. If we stir up the whole thoroughly so as to insure a uniform mixture of the solution and the ammonia, and set the vessel aside for an hour, carefully excluding dust, we may still find the liquid clear and bright, without any vestige of turbidity. After three or four hours, however, an opalescence will declare itself, and the next morning a precipitate will have appeared. Now let us ask ourselves, What can be the meaning of this phenomenon? The quantity of precipitant added was insufficient to throw down more than half the yttria present, therefore a process akin to selection has been going on for several hours. The precipitation has *evidently not been effected at random*, those molecules of the base being decomposed which happened to come in contact with a corresponding molecule of ammonia, for we have taken care that the liquids should be uniformly mixed, so that one molecule of the original salt would not be more exposed to decomposition than any other. If, further, we consider the time which elapses before the appearance of a precipitate, we cannot avoid coming to the conclusion that the action which has been going on for the first few hours is of a selective character. The problem is not why a precipitate is produced, but what determines or directs some atoms to fall down and others to remain in solution. Out of the multitude of atoms present, what power is it that directs each atom to choose the proper path? We may picture to ourselves some directive force passing the atoms one by one in review, selecting one for precipitation and another for solution till all have been adjusted.

The italics in the above passage are ours. Well may a man of Science ask himself: What power is it that directs each Atom? and what is the meaning of its character being *selective*? Theists would solve the question by answering "God"; and would thereby solve nothing philosophically. Occultism answers on its own Pantheistic grounds, and teaches the student about Gods, Monads, and Atoms. The learned lecturer sees in it that which

is his chief concern: the finger-posts and the traces of a path which may lead to the discovery, and the full and complete demonstration, of an homogeneous element in Nature. He remarks: In order that such a selection can be effected there evidently must be some slight differences between which it is possible to select, and this difference almost certainly must be one of basicity, so slight as to be imperceptible by any test at present known, but susceptible of being nursed and encouraged to a point when the difference can be appreciated by ordinary tests.

Occultism, which knows of the existence and presence in Nature of the One Eternal Element, at the first differentiation of which the roots of the Tree of Life are periodically struck, needs no scientific proofs. It says: Ancient Wisdom has solved the problem ages ago. Aye; earnest, as well as mocking reader, Science is slowly but surely approaching our domains of the Occult. It is forced by its own discoveries to adopt nolens volens our phraseology and symbols. Chemical Science is now compelled, by the very force of things, to accept even our illustration of the evolution of the Gods and Atoms, so suggestively and undeniably figured in the Caduceus of Mercury, the God of Wisdom, and in the allegorical language of the Archaic Sages. Says a Commentary in the Esoteric Doctrine: The trunk of the Asvattha (the tree of Life and Being, the rod of the Caduceus) grows from and descends at every Beginning (every new Manvantara) from the two dark wings of the Swan (Hansa) of Life. The two Serpents, the ever-living and its illusion (Spirit and matter) whose two heads grow from the one head between the wings, descend along the trunks interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!

Every one knows what the Caduceus is, modified considerably by the Greeks. The original symbol—with the triple head of the serpent—became altered into a rod with a knob, and the two lower heads were separated, thus disfiguring somewhat the original meaning. Yet it is as good an illustration as can be for our purpose, this laya rod, entwined by two serpents. Verily the wonderful powers of the magic Caduceus were sung by all the ancient poets, with a very good reason for those who understood the secret meaning.

Now what says the learned President of the Chemical Society of Great Britain, in that same lecture, which has any reference to, or bearing upon, our above-mentioned doctrine? Very little; only this—and nothing more: In the Birmingham address already referred to I asked my audience to picture the action of two forces on the original protyle—one being time, accompanied by a lowering of temperature; the other, swinging to and fro like a mighty pendulum, having periodic cycles of ebb and swell, rest and activity, being intimately connected with the imponderable matter, essence, or source of energy we call electricity. Now, a simile like this effects its object if it fixes in the mind the particular fact it is intended to emphasize, but it must not be expected necessarily to run parallel with all the facts. Besides the lowering of temperature with the periodic ebb and flow of electricity, positive or negative, requisite to confer on the newly-born elements their particular atomicity, it is evident that a third factor must be taken into account. Nature does not act on a flat plane; she demands space for her cosmogenic operations, and if we introduce space as the third factor, all appears clear. Instead of a pendulum, which, though to a certain extent a good illustration, is impossible as a fact, let us seek some more satisfactory way of representing what I conceive may have taken place. Let us suppose the zigzag diagram not drawn upon a plane, but projected in space of three dimensions. What figure can we best select to meet all the conditions involved? Many of the facts can be well explained by supposing the projection in space of Professor Emerson Reynolds' zigzag curve to be a spiral. This figure is, however, inadmissible, inasmuch as the curve has to pass through a point neutral as to electricity and chemical energy twice in each cycle. We must, therefore, adopt some other figure. A figure of eight (8), or lemniscate, will foreshorten into a zigzag just as well as a spiral, and it fulfils every condition of the problem.

A lemniscate for the evolution downward, from Spirit into Matter; another form of a spiral, perhaps, in its reinvolutionary path onward, from Matter into Spirit; and the necessary gradual and final reabsorption into the laya state, that which Science calls, in her own way, “the point neutral as to electricity,” or the *zero* point. Such are the Occult facts and statement. They may be left with the greatest security and confidence to

Science, to be justified some day. Let us hear some more, however, about this primordial genetic type of the symbolical Caduceus.

Such a figure will result from three very simple simultaneous motions. First, a simple oscillation backwards and forwards (suppose east and west); secondly, a simple oscillation at right angles to the former (suppose north and south) of half the periodic time—i.e., twice as fast; and thirdly, a motion at right angles to these two (suppose downwards), which, in its simplest form, would be with unvarying velocity. If we project this figure in space we find on examination that the points of the curves, where chlorine, bromine, and iodine are formed, come close under each other; so also will sulphur, selenium, and tellurium; again, phosphorus, arsenic, and antimony; and in like manner other series of analogous bodies. It may be asked whether this scheme explains how and why the elements appear in this order? Let us imagine a cyclical translation in space, each evolution witnessing the genesis of the group of elements which I previously represented as produced during one complete vibration of the pendulum. Let us suppose that one cycle has thus been completed, the centre of the unknown creative force in its mighty journey through space having scattered along its track the primitive atoms—the seeds, if I may use the expression—which presently are to coalesce and develop into the groupings now known as lithium, beryllium, boron, carbon, nitrogen, oxygen, fluorine, sodium, magnesium, aluminium, silicon, phosphorus, sulphur, and chlorine. What is most probably the form of track now pursued? Were it strictly confined to the same plane of temperature and time, the next elementary groupings to appear would again have been those of lithium, and the original cycle would have been eternally repeated, producing again and again the same 14 elements. The conditions, however, are not quite the same. Space and electricity are as at first, but temperature has altered, and thus, instead of the atoms of lithium being supplemented with atoms in all respects analogous with themselves, the atomic groupings which come into being when the second cycle commences form, not lithium, but its lineal descendant, potassium. Suppose, therefore, the vis generatrix travelling to and fro in cycles along a lemniscate path, as above suggested, while simultaneously temperature is declining and time is flowing on—variations which I have endeavoured to represent by the downward sink—each coil of the lemniscate track crosses

the same vertical line at lower and lower points. Projected in space, the curve shows a central line neutral as far as electricity is concerned, and neutral in chemical properties—positive electricity on the north, negative on the south. Dominant atomicities are governed by the distance east and west from the neutral centre line, monatomic elements being one remove from it, diatomic two removes, and so on. In every successive coil the same law holds good.

And, as if to prove the postulate of Occult Science and Hindû philosophy, that, at the hour of the Pralaya, the two aspects of the Unknowable Deity, “the Swan in darkness,” Prakriti and Purusha, Nature or Matter in all its forms and Spirit, no longer subsist but are absolutely dissolved, we learn the conclusive scientific opinion of the great English Chemist, who caps his proofs by saying: We have now traced the formation of the chemical elements from knots and voids in a primitive, formless fluid. We have shown the possibility, nay, the probability that the atoms are not eternal in existence, but share with all other created beings the attributes of decay and death.

Occultism says amen to this, as the scientific “possibility” and “probability” are for it facts, demonstrated beyond the necessity for further proof, or for any extraneous physical evidence. Nevertheless, it repeats with as much assurance as ever: “matter is eternal, becoming atomic (its aspect) only periodically.” This is as sure as that the other proposition, which is almost unanimously accepted by Astronomers and Physicists—namely, that the wear and tear of the body of the Universe is steadily going on, and that it will finally lead to the extinction of the Solar Fires and the destruction of the Universe—is quite erroneous on the lines traced by men of Science. There will be, as there ever were in time and eternity, periodical dissolutions of the manifested Universe, such as a partial Pralaya after every Day of Brahmâ; and a Universal Pralaya—the Mahâ-Pralaya—only after the lapse of every Age of Brahmâ. But the scientific causes for such dissolution, as brought forward by exact Science, have nothing to do with the true causes. However that may be, Occultism is once more justified by Science, for Mr. Crookes said: We have shown, from arguments drawn from the chemical laboratory, that in matter which has responded to every test of an element, there are minute shades of difference which may admit of selection. We have seen that the time-

honoured distinction between elements and compounds no longer keeps pace with the developments of chemical science, but must be modified to include a vast array of intermediate bodies—"meta-elements." We have shown how the objections of Clerk-Maxwell, weighty as they are, may be met; and finally, we have adduced reasons for believing that primitive matter was formed by the act of a generative force, throwing off at intervals of time atoms endowed with varying quantities of primitive forms of energy. If we may hazard any conjectures as to the source of energy embodied in a chemical atom, we may, I think, premise that the heat radiations propagated outwards through the ether from the ponderable matter of the universe, by some process of nature not yet known to us, are transformed at the confines of the universe into the primary—the essential—motions of chemical atoms, which, the instant they are formed, gravitate inwards, and thus restore to the universe the energy which otherwise would be lost to it through radiant heat. If this conjecture be well founded, Sir William Thomson's startling prediction of the final decrepitude of the universe through the dissipation of its energy falls to the ground. In this fashion, gentlemen, it seems to me that the question of the elements may be provisionally treated. Our slender knowledge of these first mysteries is extending steadily, surely, though slowly.

By a strange and curious coincidence even our Septenary doctrine seems to force the hand of Science. If we understand rightly, Chemistry speaks of fourteen groupings of primitive atoms—lithium, beryllium, boron, carbon, nitrogen, oxygen, fluorine, sodium, magnesium, aluminium, silicon, phosphorus, sulphur and chlorine; and Mr. Crookes, speaking of the "dominant atomicities," enumerates seven groups of these, for he says: As the mighty focus of creative energy goes round, we see it in successive cycles sowing in one tract of space seeds of lithium, potassium, rubidium, and cæsium; in another tract, chlorine, bromine, and iodine; in a third, sodium, copper, silver, and gold; in a fourth, sulphur, selenium, and tellurium; in a fifth, beryllium, calcium, strontium, and barium; in a sixth, magnesium, zinc, cadmium, and mercury; in a seventh, phosphorus, arsenic, antimony, and bismuth [which makes seven groupings on the one hand. And after showing] ... in other tracts the other elements—namely, aluminium, gallium, indium, and thallium; silicon, germanium, and tin; carbon, titanium, and zirconium ... [he adds] while a natural position near

the neutral axis is found for the three groups of elements relegated by Professor Mendeleeff to a sort of Hospital for Incurables—his eighth family.

It might be interesting to compare these seven, and the eighth family of “incurables,” with the allegories concerning the seven primitive sons of “Mother, Infinite Space,” or Aditi, and the eighth son rejected by her. Many a strange coincidence may thus be found between “those intermediate links ... named meta-elements” or elementoids, and those whom Occult Science names their Noumenoi, the intelligent Minds and Rulers of those groupings of Monads and Atoms. But this would lead us too far. Let us be content with finding the confession of the fact that: This deviation from absolute homogeneity should mark the constitution of these molecules or aggregations of matter which we designate elements and will perhaps be clearer if we return in imagination to the earliest dawn of our material universe, and, face to face with the Great Secret, try to consider the processes of elemental evolution.

Thus finally Science, in the person of its highest representatives, in order to make itself clearer to the profane, adopts the phraseology of such old Adepts as Roger Bacon, and returns to the “protyle.” All this is hopeful and suggestive of the “signs of the times.”

Indeed these “signs” are many and multiply daily; but none are more important than those just quoted. For now the chasm between the Occult “superstitious and unscientific” teachings and those of “exact” Science is completely bridged, and one, at least, of the few eminent Chemists of the day is in the realm of the infinite possibilities of Occultism. Every new step he will take will bring him nearer and nearer to that mysterious Centre, from which radiate the innumerable paths that lead down Spirit into Matter, and which transform the Gods and the living Monads into man and sentient Nature.

But we have something more to say on this subject in the following Section.

Section IX. The Coming Force. Its Possibilities And Impossibilities.

Shall we say that Force is “moving Matter,” or “Matter in motion,” and a manifestation of Energy; or that Matter and Force are the phenomenal differentiated aspects of the one primary, undifferentiated Cosmic Substance?

This query is made with regard to that Stanza which treats of Fohat and his “Seven brothers or Sons,” in other words, of the *cause* and the *effects* of Cosmic Electricity, the Brothers or Sons of Occult parlance being the seven primary forces of Electricity, whose purely phenomenal, and hence grossest, effects are alone cognizable by Physicists on the cosmic and especially on the terrestrial plane. These include, among other things, Sound, Light, Colour, etc. Now what does Physical Science tell us of these “Forces”? Sound, it says, is a sensation produced by the impact of atmospheric molecules on the tympanum, which, by setting up delicate tremors in the auditory apparatus, thus communicate their vibrations to the brain. Light is the sensation caused by the impact of inconceivably minute vibrations of ether on the retina of the eye.

So, too, say we. But these are simply the effects produced in our atmosphere and its immediate surroundings, all, in fact, which falls within the range of our terrestrial consciousness. Jupiter Pluvius sent his symbol in drops of rain, of water composed, as is believed, of two “elements,” which Chemistry dissociates and recombines. The compound molecules are in its power, but their atoms still elude its grasp. Occultism sees in all these Forces and manifestations a ladder, the lower rungs of which belong to exoteric Physics, and the higher are traced to a living, intelligent, invisible Power, which is, as a rule, the unconcerned, but, exceptionally, the conscious, Cause of the sense-born phenomena designated as this or that natural law.

We say and maintain that Sound, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with Occult Knowledge. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an *ozone* the fabrication of which is beyond Chemistry, but is within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral “vital body” has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with personally knowing something about it.

And if all this appears too *unscientific* to be even noticed, let Science explain to what mechanical and physical laws, known to it, are due the recently produced phenomena of the so-called Keely motor. What is it that acts as the formidable generator of invisible but tremendous force, of that power which is not only capable of driving an engine of 25 horse-power, but has even been employed to bodily lift the machinery? Yet this is done simply by drawing a fiddle-bow across a tuning fork, as has been repeatedly proven. For the Etheric Force, discovered by John Worrell Keely, of Philadelphia, well-known in America and Europe, is no hallucination. Notwithstanding his failure to utilize it—a failure prognosticated and maintained by some Occultists from the first—the phenomena exhibited by the discoverer during the last few years have been wonderful, almost miraculous, not in the sense of the *supernatural* [949](#) but of the *superhuman*. Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds, as easily as he reduced a dead ox to that condition.

The reader is now asked to give serious attention to that newly-discovered potency, which the discoverer has named Inter-Etheric Force, and Forces.

In the humble opinion of the Occultists, as of his immediate friends, Mr. Keely was, and still is, at the threshold of some of the greatest secrets of the Universe; of that chiefly on which is built the whole mystery of physical Forces, and the Esoteric significance of the “Mundane Egg” symbolism. Occult Philosophy, viewing the manifested and the unmanifested Kosmos as a unity, symbolizes the ideal conception of the former by that “Golden Egg” with two poles in it. It is the positive pole that acts in the manifested World of Matter, while the negative loses itself in the unknowable Absoluteness of sat— *Be-ness* . [950](#) Whether this agrees with the philosophy of Mr. Keely, we cannot tell, nor does it really much matter. Nevertheless, his ideas about the ethero-material construction of the Universe look strangely like our own, being *in this respect* nearly identical. This is what we find him saying in an able pamphlet compiled by Mrs. Bloomfield-Moore, an American lady of wealth and position, whose incessant efforts in the pursuit of truth can never be too highly appreciated: Mr. Keely, in explanation of the working of his engine, says: “In the conception of any machine heretofore constructed, the medium for inducing a neutral centre has never been found. If it had, the difficulties of perpetual-motion seekers would have ended, and this problem would have become an established and operating fact. It would only require an introductory impulse of a few pounds, on such a device, to cause it to run for centuries. In the conception of my vibratory engine, I did not seek to attain perpetual motion; but a circuit is formed that actually has *a neutral centre* , which is in a condition to be vivified by my vibratory ether, and, while under operation by said substance, is really a machine that is virtually independent of the mass (or globe), [951](#) and it is the wonderful velocity of the vibratory circuit which makes it so. Still, with all its perfection, it requires to be fed with the vibratory ether to make it an independent motor... All structures require a foundation in strength according to the weight of the mass they have to carry, but the foundations of the universe rest on a vacuous point far more minute than a molecule; in fact, to express this truth properly, on an *inter-etheric point* , which requires an infinite mind to understand it. To look down into the depths of an etheric centre is precisely the same as it would be to search into the broad space of heaven's ether to find the end, with this difference: that one is the positive field, while the other is the negative field.”

This is, as may easily be seen, precisely the Eastern Doctrine. Mr. Keely's inter-etheric point is the laya-point of the Occultists; this, however, does not require “an infinite mind to understand it,” but only a specific intuition and ability to trace its hiding-place in this World of Matter. Of course, the laya centre cannot be produced, but an inter-etheric vacuum can be—as is proved by the production of bell-sounds in space. Mr. Keely speaks as an unconscious Occultist, nevertheless, when he remarks, in his theory of planetary suspension: As regards planetary volume, we would ask in a scientific point of view, How can the immense difference of volume in the planets exist without disorganizing the harmonious action that has always characterized them? I can only answer this question properly by entering into a progressive analysis, starting on the rotating etheric centres that were fixed by the Creator [952](#) with their attractive or accumulative power. If you ask what power it is that gives to each etheric atom its inconceivable velocity of rotation (or introductory impulse), I must answer that no finite mind will ever be able to conceive what it is. The philosophy of accumulation is the only proof that such a power has been given. The area, if we can so speak, of such an atom presents to the attractive or magnetic, the elective or propulsive, all the receptive force and all the antagonistic force that characterize a planet of the largest magnitude; consequently, as the accumulation goes on, the perfect equation remains the same. When this minute centre has once been fixed, the power to rend it from its position would necessarily have to be so great as to displace the most immense planet that exists. When this atomic neutral centre is displaced, the planet must go with it. The neutral centre carries the full load of any accumulation from the start, and remains the same, for ever balanced in the eternal space.

Mr. Keely illustrates his idea of “a neutral centre” in this way: We will imagine that, after an accumulation of a planet of any diameter, say, 20,000 miles, more or less, for the size has nothing to do with the problem, there should be a displacement of all the material, with the exception of a crust 5,000 miles thick, leaving an intervening void between this crust and a centre of the size of an ordinary billiard ball, it would then require a force as great to move this small central mass as it would to move the shell of 5,000 miles thickness. Moreover, this small central mass would carry the load of this crust for ever, keeping it equidistant; and there could

be no opposing power, however great, that could bring them together. The imagination staggers in contemplating the immense load which bears upon this point of centre, where weight ceases.... This is what we understand by a neutral centre.

And this is what Occultists understand by a laya centre.

The above is pronounced to be “unscientific” by many. But so is everything that is not sanctioned and kept on the strictly orthodox lines of Physical Science. Unless the explanation given by the inventor himself is accepted—and his explanations, being quite *orthodox* from the Spiritual and the Occult standpoints, if not from that of materialistic speculative Science, called *exact*, are therefore ours in this particular—what can Science answer to facts already seen, which it is no longer possible for anyone to deny? Occult Philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and even this only when forced to do so by the evolutionary tidal wave that carries on Humanity slowly, silently, but steadily, toward the dawn of the Sixth Race mankind. For once out of the safe custody of their legitimate heirs and keepers, those mysteries cease to be Occult: they fall into the public domain, and have to run the risk of becoming curses more often than blessings in the hands of the selfish—of the Cains of the human race. Nevertheless, whenever such individuals as the discoverer of Etheric Force are born, men with peculiar psychic and mental capacities, [953](#) they are generally and more frequently helped, than allowed to go unassisted, groping on their way; if left to their own resources, they very soon fall victims to martyrdom or become the prey of unscrupulous speculators. But they are helped only on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: *a danger to the poor*, now offered in daily holocaust by the less wealthy to the very wealthy. [954](#) This necessitates a short digression and an explanation.

Some twelve years back, during the Philadelphia Centennial Exhibition, the writer, in answering the earnest queries of a Theosophist, one of the earliest admirers of Mr. Keely, repeated to him what she had heard in quarters, information from which she could never doubt.

It had been stated that the inventor of the “Self-Motor” was what is called, in the jargon of the Kabalists, a “*natural-born* magician.” That he was and would remain unconscious of the full range of his powers, and would work out merely those which he had found out and ascertained in his own nature—*firstly* , because, attributing them to a wrong source, he could never give them full sway; and *secondly* , because it was beyond his power to pass to others that which was *a capacity inherent in his own special nature* . Hence, the whole secret could not be made over permanently to anyone, for practical purposes or use. [955](#)

Individuals born with such a capacity are not very rare. That they are not heard of more frequently is due to the fact that they live and die, in almost every case, in utter ignorance that they are possessed of abnormal powers. Mr. Keely possesses powers which are called abnormal, just because they happen to be as little known, in our day, as was the circulation of the blood before Harvey's time. Blood existed, and it behaved as it does at present in the first man born from woman; and so exists and has existed in man that *principle* which can control and guide etheric vibratory Force. At any rate, it exists in all those mortals whose *Inner Selves* are primordially connected, by reason of their direct descent, with that group of Dhyân-Chohans who are called “the first-born of Æther.” Mankind, psychically considered, is divided into various groups, each group being connected with one of the Dhyânic Groups that first formed *psychic* man (see paragraphs 1, 2, 3, 4, 5 in the Commentary to Stanza VII.). Mr. Keely—being greatly favoured in this respect, and besides his psychic temperament, being, moreover, intellectually a genius in mechanics—may achieve most wonderful results. He has achieved some already—more than any mortal man, *not initiated into the final Mysteries* , has achieved in this age up to the present day. What he has done is—as his friends justly say of him—certainly quite sufficient “to demolish with the hammer of Science the idols of Science”—the idols of matter with the feet of clay. Nor would the writer for a moment think of contradicting Mrs. Bloomfield-Moore, when, in her paper on “Psychic Force and Etheric Force,” she states that Mr. Keely, as a Philosopher: Is great enough in soul, wise enough in mind, and sublime enough in courage to overcome all difficulties, and to stand at last before the world as the greatest discoverer and inventor in the world.

And again she writes:

Should Keely do no more than lead scientists from the dreary realms where they are groping into the open field of elemental force, where gravity and cohesion are disturbed in their haunts and diverted to use; where, from unity of origin, emanates infinite energy in diversified forms, he will achieve immortal fame. Should he demonstrate, to the destruction of materialism, that the universe is animated by a mysterious principle to which matter, however perfectly organized, is absolutely subservient, he will be a greater spiritual benefactor to our race than the modern world has yet found in any man. Should he be able to substitute, in the treatment of disease, the finer forces of nature for the grossly material agencies which have sent more human beings to their graves than war, pestilence and famine combined, he will merit and receive the gratitude of mankind. All this and more will he do, if he and those who have watched his progress, day by day for years, are not too sanguine in their expectations.

The same lady, in her pamphlet, Keely's Secrets, [956](#) brings forward the following passage from an article, written in the Theosophist a few years ago, by the writer of the present volume: The author of No. 5 of the pamphlets issued by the Theosophical Publication Society, What is Matter and What is Force, says therein: "The men of science have just found out 'a fourth state of matter,' whereas the Occultists have penetrated years ago beyond the sixth, and therefore do not infer, but know of, the existence of the seventh, the last." This knowledge comprises one of the secrets of Keely's so-called "compound secret." It is already known to many that his secret includes "the augmentation of energy," the insulation of the ether, and the adaptation of dynaspheric force to machinery.

It is just because Keely's discovery would lead to a knowledge of one of the most Occult secrets, a secret which can never be allowed to fall into the hands of the masses, that his failure to push his discoveries to their logical end seems certain to Occultists. But of this more presently. Even in its limitations this discovery may prove of the greatest benefit. For: Step by step, with a patient perseverance which some day the world will honour, this man of genius has made his researches, overcoming the colossal difficulties which again and again raised up in his path what seemed to be (to all but himself) insurmountable barriers to further

progress: but never has the world's index finger so pointed to an hour when all is making ready for the advent of the new form of force that mankind is waiting for. Nature, always reluctant to yield her secrets, is listening to the demands made upon her by her master, necessity. The coal mines of the world cannot long afford the increasing drain made upon them. Steam has reached its utmost limits of power, and does not fulfil the requirements of the age. It knows that its days are numbered. Electricity holds back, with bated breath, dependent upon the approach of her sister colleague. Air ships are riding at anchor, as it were, waiting for the force which is to make aërial navigation something more than a dream. As easily as men communicate with their offices from their homes by means of the telephone, so will the inhabitants of separate continents talk across the ocean. Imagination is palsied when seeking to foresee the grand results of this marvellous discovery, when once it is applied to art and mechanics. In taking the throne which it will force steam to abdicate, dynaspheric force will rule the world with a power so mighty in the interests of civilization, that no finite mind can conjecture the results. Laurence Oliphant, in his preface to *Scientific Religion*, says: "A new moral future is dawning upon the human race—one, certainly, of which it stands much in need." In no way could this new moral future be so widely, so universally, commenced as by the utilizing of dynaspheric force to beneficial purposes in life.

The Occultists are ready to admit all this with the eloquent writer. Molecular vibration is, undeniably, "Keely's legitimate field of research," and the discoveries made by him will prove wonderful—yet *only in his hands and through himself*. The world so far will get but that with which it can be safely entrusted. The truth of this assertion has, perhaps, not yet quite dawned upon the discoverer himself, since he writes that he is absolutely certain that he will accomplish all that he has promised, and that he will then give it out to the world; but it must dawn upon him, and at no very far distant date. And what he says in reference to his work is a good proof of it: In considering the operation of my engine, the visitor, in order to have even an approximate conception of its *modus operandi*, must discard all thought of engines that are operated upon the principle of pressure and exhaustion, by the expansion of steam or other analogous gas which impinges upon an abutment, such as the piston of a steam-engine. My engine has neither piston nor eccentrics, nor is there one grain of

pressure exerted in the engine, whatever may be the size or capacity of it. My system, in every part and detail, both in the developing of my power and in every branch of its utilization, *is based and founded on sympathetic vibration* . In no other way would it be possible to awaken or develop my force, and equally impossible would it be to operate my engine upon any other principle.... This, however, is the true system; and henceforth all my operations will be conducted in this manner—that is to say, my power will be generated, my engines run, my cannon operated, *through a wire* . It has been only after years of incessant labour, and the making of almost innumerable experiments, involving not only the construction of a great many most peculiar mechanical structures, and the closest investigation and study of the phenomenal properties of the substance “ether,” per se, produced, that I have been able to dispense with complicated mechanism, and to obtain, as I claim, mastery over the subtle and strange force with which I am dealing.

The passages underlined by us, are those which bear directly on the Occult side of the application of the vibratory Force, that which Mr. Keely calls “sympathetic vibration.” The “wire” is already a step below, or downward from the pure Etheric plane into the Terrestrial. The discoverer has produced marvels—the word “miracle” is not too strong—when acting through the inter-etheric Force alone, the fifth and sixth principles of Âkâsha. From a generator six feet long, he has come down to one “no larger than an old-fashioned silver watch”; and this by itself is a miracle of *mechanical* , but not of spiritual, genius. As was well said by his great patroness and defender, Mrs. Bloomfield-Moore: The two forms of force which he has been experimenting with, and the phenomena attending them, are the very antithesis of each other.

One was generated and acted upon by and through himself. No one, who should have repeated the thing done by himself, *could have produced the same results* . It was truly Keely's Ether that acted, while Smith's or Brown's Ether would have remained for ever barren of results. For Keely's difficulty has hitherto been to produce a machine which would develop and regulate the Force without the intervention of any “will power” or personal influence of the operator, whether conscious or unconscious. In this he has failed, so far as others were concerned, for *no one but himself* could operate on his “machines.” Occultly this was a far more advanced

achievement than the “success” which he anticipates from his wire, but the results obtained from the fifth and sixth planes of the Etheric, or Astral, Force, will never be permitted to serve for purposes of commerce and traffic. That Keely's organism is directly connected with the production of his marvellous results is proven by the following statement, emanating from one who knows the great discoverer intimately.

At one time the shareholders of the “Keely Motor Co.” put a man in his workshop for the express purpose of discovering his secret. After six months of close watching, he said to J. W. Keely one day: “I know how it is done, now.” They had been setting up a machine together, and Keely was manipulating the stop-cock which turned the force on and off. “Try it, then,” was the answer. The man turned the cock, and nothing came. “Let me see you do it again,” the man said to Keely. The latter complied, and the machinery operated at once. Again the other tried, but without success. Then Keely put his hand on his shoulder and told him to try once more. He did so, with the result of an instantaneous production of the current.

This fact, if true, settles the question.

We are told that Mr. Keely defines electricity “as a certain form of atomic vibration.” In this he is quite right; but this is Electricity on the terrestrial plane, and through terrestrial correlations. He estimates—Molecular vibrations at 100,000,000 per second.

Inter-molecular vibrations at 300,000,000 per second.

Atomic vibrations at 900,000,000 per second.

Inter-atomic vibrations at 2,700,000,000 per second.

Ætheric vibrations at 8,100,000,000 per second.

Inter-Ætheric vibrations at 24,300,000,000 per second.

This proves our point. There are no vibrations that could be counted or even estimated at an *approximate* rate beyond “the realm of the fourth Son of Fo-hat,” to use an Occult phrase, or that motion which corresponds to the formation of Mr. Crookes' radiant matter, lightly called some years ago the “fourth state of matter”— *on this our plane* .

If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; it was because that, which he has unconsciously

discovered, is the terrible sidereal Force, known to, and named by the Atlanteans Mash-mak, and by the Âryan Rishis in their Astra Vidyâ by a name that we do not like to give. It is the Vril of Bulwer Lytton's Coming Race, and of the coming Races of our mankind. The name Vril may be a fiction; the Force itself is a fact, as little doubted in India as is the existence of the Rishis, since it is mentioned in all the secret books.

It is this vibratory Force, which, when aimed at an army from an Agni-ratha, fixed on a flying vessel, a balloon, according to the instructions found in Astra Vidyâ, would reduce to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorized in the Vishnu Purâna, in the Râmâyana and other works, in the fable about the sage Kapila whose “glance made a mountain of ashes of King Sagara's 60,000 sons,” and which is explained in the Esoteric Works, and referred to as the Kapilâksha—Kapila's Eye.

And is it this Satanic Force that our generations are to be allowed to add to their stock of Anarchist's baby-toys, known as melenite, dynamite clock-work, explosive oranges, “flower baskets,” and such other innocent names? Is it this destructive agency, which, once in the hands of some modern Attila, a bloodthirsty Anarchist, for instance, would in a few days reduce Europe to its primitive chaotic state, with no man left alive to tell the tale—is it this Force which is to become the common property of all men alike?

What Mr. Keely has already done is grand and wonderful in the extreme; there is enough work before him in the demonstration of his new system to “humble the pride of those scientists who are materialistic, by revealing those mysteries which lie behind the world of matter,” without, nolens volens, revealing it to all. For surely Psychics and Spiritualists, of whom there are a good number in European armies, would be the first to personally experience the fruits of the revelation of such mysteries. Thousands of them would speedily find themselves in blue Ether, perhaps with the populations of whole countries to keep them company, were such a Force to be even entirely discovered, let alone made publicly known. The discovery in its completeness is by several thousand—or shall we say hundred thousand—years too premature. It will be in its appointed place and time only when the great roaring flood of starvation, misery, and

underpaid labour ebbs back again—as it will when the just demands of the many are at last happily attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings unheeded throughout the world, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than now exist, *and on some new continent that may appear* . Then only will Keely's Motor and Force, as originally contemplated by himself and his friends, be in demand, because it will then be more needed by the poor than by the wealthy.

Meanwhile the Force he has discovered will work through wires, and, if he succeeds, this will be quite sufficient to make of him the greatest discoverer of the age in the present generation.

What Mr. Keely says of *Sound* and *Colour* is also correct from the Occult standpoint. Hear him talk as though he were the nursling of the “Gods-Revealers,” and as if he had gazed all his life into the depths of Father-Mother Æther.

In comparing the tenuity of the atmosphere with that of the etheric flows, obtained by his invention for breaking up the molecules of air by vibration, Keely says: It is as platinum to hydrogen gas. Molecular separation of air brings us to the first sub-division only; inter-molecular, to the second; atomic, to the third; inter-atomic, to the fourth; etheric, to the fifth; and inter-etheric, to the sixth sub-division, or positive association with luminiferous ether. [957](#) In my introductory argument I have contended that this is the vibratory envelope of all atoms. In my definition of atom I do not confine myself to the sixth sub-division where this luminiferous ether is developed in its crude form, as far as my researches prove. [958](#) I think this idea will be pronounced by the physicists of the present day, a wild freak of the imagination. Possibly, in time, a light may fall upon this theory that will bring its simplicity forward for scientific research. At present I can only compare it to some planet in a dark space, where the light of the sun of science has not yet reached it.... I assume that sound, like odour, is a real substance of unknown and wonderful tenuity, emanating from a body where it has been induced by percussion and throwing out absolute corpuscles of matter, inter-atomic particles, with velocity of 1,120 feet per second; in vacuo

20,000. The substance which is thus disseminated is a part and parcel of the mass agitated, and, if kept under this agitation continuously, would, in the course of a certain cycle of time, become thoroughly absorbed by the atmosphere; or, more truly, would pass through the atmosphere to an elevated point of tenuity corresponding to the condition of sub-division that governs its liberation from its parent body.... The sounds from vibratory forks, set so as to produce etheric chords, while disseminating their tones (compound), permeate most thoroughly all substances that come under the range of their atomic bombardment. The clapping of a bell in vacuo liberates these atoms with the same velocity and volume as one in the open air; and were the agitation of the bell kept up continuously for a few millions of centuries it would thoroughly return to its primitive element; and, if the chamber were hermetically sealed, and strong enough, the vacuous volume surrounding the bell would be brought to a pressure of many thousands of pounds to the square inch, by the tenuous substance evolved. In my estimation, sound truly defined is the disturbance of atomic equilibrium, rupturing actual atomic corpuscles; and the substance thus liberated must certainly be a certain order of etheric flow. Under these conditions, is it unreasonable to suppose that, if this flow were kept up, and the body thus robbed of its element, it would in time disappear entirely? All bodies are formed primitively from this highly tenuous ether, animal, vegetable, and mineral, and they are only returned to their high gaseous condition when brought under a state of differential equilibrium.... As regards odour, we can only get some definite idea of its extreme and wondrous tenuity by taking into consideration that a large area of atmosphere can be impregnated for a long series of years from a single grain of musk; which, if weighed after that long interval, will be found to be not appreciably diminished. The great paradox attending the flow of odorous particles is that they can be held under confinement in a glass vessel! Here is a substance of much higher tenuity than the glass that holds it, and yet it cannot escape. It is as a sieve with its meshes large enough to pass marbles, and yet holding fine sand which cannot pass through; in fact, a molecular vessel holding an atomic substance. This is a problem that would confound those who stop to recognize it. But infinitely tenuous as odour is, it holds a very crude relation to the substance of sub-division that governs a magnetic flow (a flow of sympathy, if you please to call it so). This sub-division comes next to sound, but is above sound. The action of

the flow of a magnet coincides somewhat to the receiving and distributing portion of the human brain, giving off at all times a depreciating ratio of the amount received. It is a grand illustration of the control of mind over matter, which gradually depreciates the physical till dissolution takes place. The magnet on the same ratio gradually loses its power and becomes inert. If the relations that exist between mind and matter could be equated and so held, we would live on in our physical state eternally, as there would be no physical depreciation. But this physical depreciation leads, at its terminus, to the source of a much higher development—viz., the liberation of the pure ether from the crude molecular; which, in my estimation, is to be much desired. [959](#)

It may be remarked that, save for a few small divergencies, no Adept nor Alchemist could have better explained these theories, in the light of Modern Science, however much the latter may protest against these novel views. In all its fundamental principles, if not in its details, this is Occultism pure and simple; and moreover, it is modern Natural Philosophy as well.

This new Force, or whatever Science may call it, the effects of which are undeniable—as is admitted by more than one Naturalist and Physicist who has visited Mr. Keely's laboratory and personally witnessed its tremendous effects—what is it? Is it a “mode of motion,” also, in vacuo, since there is no Matter to generate it except Sound—another “mode of motion,” no doubt, a *sensation* caused, like Colour, by vibrations? Fully as we believe in these vibrations as the proximate, the immediate, cause of such sensations, we as absolutely reject the one-sided scientific theory that there is *no factor* to be considered as external to us, other than etheric or atmospheric vibrations.

In this case the American Substantialists are not wrong, though they are too anthropomorphic and material in their views for these to be accepted by Occultists, when they argue through Mrs. M. S. Organ, M.D., that: There must be positive entitative properties in objects which have a constitutional relation to the nerves of animal sensations, or there can be no perception. No impression of any kind can be made upon brain, nerve, or mind—no stimulus to action—unless there is an actual and direct communication of a substantial force. [“Substantial” as far as it appears,

in the usual sense of the word, in this universe of Illusion and Mâyâ, of course; not in reality.] That force may be the most refined and sublimated immaterial Entity [?]. Yet it must exist; for no sense, element, or faculty of the human being can have a perception, or be stimulated into action, without some substantial force coming in contact with it. This is the fundamental law pervading the whole organic and mental world. In the true philosophical sense there is no such thing as independent action: for every force or substance is correlated to some other force or substance. We can with just as much truth and reason assert that no substance possesses any inherent gustatory property or any olfactory property—that taste and odour are simply sensations caused by vibrations; and hence mere illusions of animal perceptions.

There *is* a transcendental set of causes put in motion, so to speak, in the occurrence of these phenomena, which, *not being in relation to our narrow range of cognition*, can only be understood and traced to their source and their nature, by the spiritual faculties of the Adept. They are, as Asclepios puts it to the King, “incorporeal corporealities,” such as “appear in the mirror,” and “abstract forms” that we see, hear, and smell, in our dreams and visions. What have the “modes of motion,” light, and ether to do with these? Yet we see, hear, smell and touch them, ergo they are as much *realities* to us in our dreams, as any other thing on this plane of Mâyâ.

Section X. On the Elements and Atoms.

When the Occultist speaks of Elements, and of human Beings who lived during those geological ages, the duration of which it is found as impossible to determine—according to the opinion of one of the best English Geologists [960](#)—as the nature of Matter, it is because he knows what he is talking about. When he says Man and Elements, he means neither man in his present physiological and anthropological form, nor the elemental Atoms, those hypothetical conceptions, existing at present in scientific minds, the entitative abstractions of Matter in its highly attenuated state; nor, again, does he mean the compound Elements of Antiquity. In Occultism the word Element in every case means Rudiment. When we say “Elementary Man,” we mean either the proëmial, incipient sketch of man, in its unfinished and undeveloped condition, hence in that

form which now lies latent in physical man during his life-time, and takes shape only occasionally and under certain conditions; or, that form which for a time survives the material body, and which is better known as an Elementary. [961](#) With regard to Element, when the term is used metaphysically, it means, in distinction to the mortal, the incipient Divine Man; and, in its physical usage, it means inchoate Matter in its first undifferentiated condition, or in the Laya state, the eternal and normal condition of Substance, which differentiates only periodically; during that differentiation, Substance is really in an abnormal state—in other words, it is but a transitory illusion of the senses.

As to the Elemental Atoms, so-called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindû to Brahmâ, when he calls him Anu, the Atom. Every Elemental Atom, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief, when not *knowledge*, a Soul; not necessarily a disembodied Soul, but a Jîva, as the Hindûs call it, a centre of Potential Vitality, with latent intelligence in it, and, in the case of compound Souls, an intelligent active Existence, from the highest to the lowest order, a form composed of more or less differentiations. It requires a Metaphysician—and an Eastern Metaphysician—to understand our meaning. All those Atom-Souls are differentiations from the One, and are in the same relation to it as is the Divine Soul, Buddhi, to its informing and inseparable Spirit, Âtmâ.

Modern Physics, in borrowing from the Ancients their Atomic Theory, forgot one point, the most important point of the doctrine; hence they have got only the husks and will never be able to get the kernel. In adopting physical Atoms, they omitted the suggestive fact that, from Anaxagoras to Epicurus, to the Roman Lucretius, and finally even to Galileo, all these Philosophers believed more or less in *animated* Atoms, not in invisible specks of so-called “brute” matter. According to them, rotatory motion was generated by larger (read, more divine and pure) Atoms forcing other Atoms downwards; the lighter ones being simultaneously thrust upward. The Esoteric meaning of this is the ever cyclic curve of differentiated Elements downward and upward through inter-cyclic phases of existence, until each again reaches its starting-point or birthplace. The idea was metaphysical as well as physical; the hidden interpretation embracing

Gods or Souls, in the shape of Atoms, as the *causes* of all the *effects* produced on Earth by the *secretions* from the divine bodies. [962](#) No Ancient Philosopher, not even the Jewish Kabalists, ever dissociated Spirit from Matter, or Matter from Spirit. Everything originated in the One, and, proceeding from the One, must finally return to the One.

Light becomes heat, and consolidates into fiery particles; which, from being ignited, become cold, hard particles, round and smooth. And this is called Soul, imprisoned in its robe of matter. [963](#)

Atoms and Souls were synonymous in the language of the Initiates. The doctrine of “whirling Souls,” Gilgoolem, in which so many learned Jews have believed, [964](#) had no other meaning esoterically. The learned Jewish Initiates never meant Palestine alone by the Promised Land, but they meant the same Nirvâna as do the learned Buddhist and Brahman—the bosom of the Eternal One, symbolized by that of Abraham, and by Palestine as its substitute on Earth.

Surely no educated Jew ever believed this allegory in its literal sense, that the bodies of Jews contain within them a principle of Soul which cannot rest, if the bodies are deposited in a foreign land, until, by a process called the “whirling of the Soul” the immortal particle reaches once more the sacred soil of the “Promised Land.” [965](#) The meaning of this is evident to an Occultist. The process was supposed to be accomplished by a kind of metempsychosis, the psychic spark being conveyed through bird, beast, fish, and the most minute insect. [966](#) The allegory relates to the *Atoms of the body*, each of which has to pass through every form, before all reach the final state, which is the first starting-point of the departure of every Atom—its primitive Laya state. But the primitive meaning of Gilgoolem, or the “Revolution of Souls,” was the idea of the reïncarnating Souls or Egos. “All the Souls go into the Gilgoolah,” into a cyclic or revolving process; i.e., they all proceed on the cyclic path of re-births. Some Kabalists interpret this doctrine to mean only a kind of purgatory for the souls of the wicked. But this is not so.

The passage of the Soul-Atom “through the seven Planetary Chambers” had the same metaphysical and physical meaning. It had the latter when it was said to dissolve into Ether. Even Epicurus, the model Atheist and

Materialist, knew so much and believed so much in the ancient Wisdom, that he taught that the Soul—entirely distinct from immortal Spirit, when the former is enshrined *latent* in it, as it is in every atomic speck—was composed of a fine, tender essence, formed from the smoothest, roundest, and finest atoms. [967](#)

And this shows that the ancient Initiates, who were followed more or less closely by all profane Antiquity, meant by the term Atom, a Soul, a Genius or Angel, the first-born of the ever-concealed Cause of all causes; and in this sense their teachings become comprehensible. They asserted, as do their successors, the existence of Gods and Genii, Angels or Demons, not outside, nor independent of, the Universal Plenum, but within it. Only this Plenum, during the life-cycles, is infinite. They admitted and taught a good deal of that which modern Science now teaches—namely, the existence of a primordial World-Stuff or Cosmic Substance, eternally homogeneous, except during its periodic existence; then, universally diffused throughout infinite Space, it differentiates, and gradually forms sidereal bodies from itself. They taught the revolution of the Heavens, the Earth's rotation, the Heliocentric System, and the Atomic Vortices—Atoms being in reality Souls and Intelligences. These “Atomists” were spiritual, most transcendental, and philosophical Pantheists. It is not they who would have ever conceived or dreamed that monstrous contrasted progeny, the nightmare of our modern civilized race: inanimate material and self-guiding Atoms, on the one hand, and an extra-cosmic God on the other.

It may be useful to show what the Monad was, and what its origin, in the teachings of the old Initiates.

Modern exact Science, as soon as it began to grow out of its teens, perceived the great, and to it hitherto esoteric, axiom, that nothing, whether in the spiritual, psychic, or physical realm of Being, could come into existence out of nothing. There is no cause in the manifested Universe without its adequate effects, whether in Space or Time; nor can there be an effect without its primal cause, which itself owes its existence to a still higher one—the final and absolute Cause having to remain to man for ever an incomprehensible Causeless Cause. But even this is no solution, and must be viewed, if at all, from the highest philosophical and metaphysical

standpoints, otherwise the problem had better be left unapproached. It is an abstraction, on the verge of which human reason—however trained in metaphysical subtleties—trembles, threatening to collapse. This may be demonstrated to any European, who would undertake to solve the problem of existence, by the articles of faith of the true Vedântin for instance. Let him read and study the sublime teachings of Shankarâchârya, on the subject of Soul and Spirit, and the reader will realize what is now said. [968](#)

While the Christian is taught that the human Soul is a breath of God, being created by him for sempiternal existence, having a beginning, but no end—and therefore never to be called eternal—the Occult Teaching says: Nothing is created, it is only transformed. Nothing can manifest itself in this Universe—from a globe down to a vague, rapid thought—that was not in the Universe already; everything on the subjective plane is an eternal *is* ; as everything on the objective plane is an *ever-becoming* —because all is transitory.

The Monad—a truly “indivisible thing,” as defined by Good, who did not give it the sense we now do—is here rendered as the Âtmâ, in conjunction with Buddhi and the higher Manas. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and illusive life. The Monad, then, can be traced through the course of its pilgrimage and in its changes of transitory vehicles, only from the incipient stage of the manifested Universe. In Pralaya, the intermediate period between two Manvantaras, it loses its name, as it loses it when the real One Self of man merges into Brahman, in cases of high Samâdhi (the Turîya state), or final Nirvâna; in the words of Shankara: When the disciple having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the Âtmâ just as an actor (abandons) the dress (put on).

For Buddhi, the Anandamaya Sheath, is but a mirror which reflects absolute bliss; and, moreover, that reflection itself is yet not free from ignorance, and is *not* the Supreme Spirit, since it is subject to conditions, is a spiritual modification of Prakriti, and is an effect; Âtmâ alone is the one real and eternal substratum of all, the Essence and Absolute Knowledge, the Kshetrajña. Now that the Revised Version of the Gospels

has been published and the most glaring mistranslations of the old versions are corrected, one can understand better the words in 1 John v. 6: “It is the Spirit that beareth witness because the Spirit is truth.” The words that follow in the mistranslated version about the “three witnesses,” hitherto supposed to stand for “the Father, the Word, and the Holy Ghost,” show the real meaning of the writer very clearly, thus still more forcibly identifying his teaching in this respect with that of Shankarâchârya. For what can the sentence mean, “there are three that bear witness ... the Spirit and the Water and the Blood”—if it bears no relation to, nor connection with, the more philosophical statement of the great Vedântin teacher, who, speaking of the Sheaths—the principles in man—Jîva, Vijñânâmaya, etc., which *are*, in their physical manifestation, “Water and Blood” or Life, adds that Âtmâ, Spirit, alone is what remains after the subtraction of the Sheaths and that it is the Only Witness, or synthesized unity. The less spiritual and philosophical school, solely with an eye to a Trinity, made three witnesses out of “one,” thus connecting it more with Earth than with Heaven. It is called in Esoteric Philosophy the “One Witness,” and, while it rests in Devachan, is referred to as the “Three Witnesses to Karma.”

Âtmâ, our seventh principle, being identical with the Universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval Seven;—of which Seven something will be said further on. It is the emanating Spark from the uncreated Ray—a mystery. In the esoteric, and even exoteric Buddhism of the North, Âdi-Buddha (Chogi Dangpoi Sangye), the One Unknown, without beginning or end, identical with Parabrahman and Ain Suph, emits a bright Ray from its Darkness.

This is the Logos, the First, or Vajradhara, the Supreme Buddha, also called Dorjechang. As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his Heart—the “Diamond Heart,” Vajrasattva or Dorjesempa. This is the Second Logos of Creation, from whom emanate the seven—in the exoteric blind the five—Dhyâni-Buddhas, called the Anupâdaka, the “Parentless.” These Buddhas are the primeval Monads from the World of Incorporeal Being, the Arûpa World, wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in the Esoteric Philosophy. These Dhyâni-Buddhas emanate, or create from

themselves, by virtue of Dhyâna, celestial Selves—the super-human Bodhisattvas. These, incarnating at the beginning of every human cycle on Earth as mortal men, become occasionally, owing to their personal merit, Bodhisattvas among the Sons of Humanity, after which they may reappear as Mânushi, or Human, Buddhas. The Anupâdaka, or Dhyâni-Buddhas, are thus identical with the Brâhmanical Mânasaputra, Mind-born Sons—whether of Brahmâ, or of either of the other two Trimûrtian Hypostases; they are identical also with the Rishis and Prajâpatis. Thus, a passage is found in Anugâtâ, which, read esoterically, shows plainly, though under another imagery, the same idea and system. It says: Whatever entities there are in this world, moveable or immoveable, they are the very first to be dissolved [at Pralaya]; and next the developments produced from the elements [from which the visible universe is fashioned]; and (after) these developments [evolved entities], all the elements. Such is the upward gradation among entities. Gods, Men, Gandharvas, Pishâchas, Asuras, Râkshasas, all have been created by Nature [Svabhâva, or Prakriti, plastic Nature], not by actions, nor by a cause [not by any physical cause]. These Brâhmanas [the Rishi Prajâpati?], the creators of the world, are born here (on earth) again and again. And whatever is produced from them is dissolved in due time in those very five great elements [the five, or rather seven, Dhyâni-Buddhas, also called “Elements” of Mankind], like billows in the ocean. These great elements are in every way (beyond) the elements that make up the world [the gross elements]. And he who is released, even from these five elements [the Tanmâtras], [969](#) goes to the highest goal. The Lord Prajâpati [Brahmâ] created all this by the mind only [by Dhyâna, or abstract meditation and mystic powers, like the Dhyâni-Buddhas]. [970](#)

Evidently then, these Brâhmanas are identical with the terrestrial Bodhisattvas of the heavenly Dhyâni-Buddhas. Both, as primordial, intelligent “Elements,” become the Creators or the Emanators of the Monads destined to become human in that cycle; after which they evolve themselves, or, so to say, expand into their own Selves as Bodhisattvas or Brâhmanas, in heaven and earth, to become at last simple men. “The creators of the world are born here, on earth again and again”—truly. In the Northern Buddhist system, or the popular exoteric religion, it is taught that every Buddha, while preaching the Good Law on Earth, manifests himself simultaneously in three Worlds: in the Formless World as a

Dhyâni-Buddha, in the World of Forms as a Bodhisattva, and in the World of Desire, the lowest or our World, as a man. Esoterically the teaching differs. The divine, purely Âdi-Buddhic Monad manifests as the universal Buddhi, the Mahâ-Buddhi or Mahat, in Hindû philosophies, the spiritual, omniscient and omnipotent Root of divine Intelligence, the highest Anima Mundi or the Logos. This descends “like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end” of the cycle of existence, and becomes Universal Life on the Mundane Plane. From this Plane of conscious Life shoot out, like seven fiery tongues, the Sons of Light, the Logoi of Life; then the Dhyâni-Buddhas of contemplation, the concrete forms of their formless Fathers, the Seven Sons of Light, *still themselves*, to whom maybe applied the Brâhmanical mystic phrase: “Thou art That”—Brahman. It is from these Dhyâni-Buddhas that emanate their Chhâyâs or Shadows, the Bodhisattvas of the celestial realms, the prototypes of the super-terrestrial Bodhisattvas, and of the terrestrial Buddhas, and finally of men. The Seven Sons of Light are also called Stars.

The star under which a human Entity is born, says the Occult Teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. *But this is not his astrological star.* The latter is concerned and connected with the *Personality*; the former with the *Individuality*. The Angel of that Star, or the Dhyâni-Buddha connected with it, will be either the guiding, or simply the presiding, Angel, so to say, in every new rebirth of the Monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The Adepts have each their Dhyâni-Buddha, their elder “Twin-Soul,” and they know it, calling it “Father-Soul,” and “Father-Fire.” It is only at the last and supreme Initiation, however, when placed face to face with the bright “Image” that they learn to recognize it. How much did Bulwer Lytton know of this mystic fact, when describing, in one of his highest inspirational moods, Zanoni face to face with his Augoeides?

The Logos, or both the unmanifested and the manifested Word, is called by the Hindûs, Îshvara, the Lord, though the Occultists give it another name. Îshvara, say the Vedântins, is the highest consciousness in Nature. “This highest consciousness,” answer the Occultists, “is only a synthetic unit in the World of the manifested Logos—or on the plane of illusion; for

it is the sum total of Dhyân Chohanîc consciousness.” “O wise man, remove the conception that Not-Spirit is Spirit”—says Shankarâchârya. Âtmâ is Not-Spirit in its final Parabrahmic state; Îshvara, or Logos, is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial Monads, *plus* their divine Reflection, which emanate from, and return into, the Logos, each in the culmination of its time. There are seven chief Groups of such Dhyân Chohans, which groups will be found and recognized in every religion, for they are the primeval Seven Rays. Humanity, Occultism teaches us, is divided into seven distinct Groups, with their sub-divisions, mental, spiritual, and physical. Hence there are seven chief planets, the spheres of the indwelling seven Spirits, under each of which is born one of the human Groups which is guided and influenced thereby. There are only seven planets *especially* connected with Earth, and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the genus homo, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations. [971](#)

The Monad, then, viewed as One, is above the seventh principle in Kosmos and man; and as a Triad, it is the direct radiant progeny of the said compound Unit, not the Breath of “God,” as that Unit is called, nor creating out of nihil; for such an idea is quite unphilosophical, and degrades Deity, dragging It down to a finite, attributive condition. As well expressed by the translator of the Crest-Jewel of Wisdom—though Îshvara is “God.”

Unchanged in the profoundest depths of Pralayas and in the intensest activity of Manvantaras, [still] beyond [him] is âtmâ, round whose pavilion is the darkness of eternal mâyâ. [972](#)

The “Triads” born under the same Parent-Planet, or rather the Radiations of one and the same Planetary Spirit or Dhyâni-Buddha are, in all their after lives and rebirths, sister, or “twin” souls, on this Earth. The idea is the same as that of the Christian Trinity, the “Three in One,” only it is still

more metaphysical: the Universal “Over-Spirit,” manifesting on the two higher planes, those of Buddhi and Mahat. These are the three Hypostases, metaphysical, but never personal.

This was known to every high Initiate in every age and in every country: “I and my Father are one,” said Jesus. [973](#) When he is made to say, elsewhere: “I ascend to *my* Father and *your* Father,” [974](#) it meant that which has just been stated. The identity, and at the same time the illusive differentiation of the *Angel* -Monad and the *Human* -Monad is shown in the sentences: “My Father is *greater* than I”; [975](#) “Glorify *your* Father *which is in Heaven* ”; [976](#) “Then shall the righteous shine forth as the sun in the kingdom of *their* Father” (not *our* Father). [977](#) So again Paul asks: “Know ye not ye are the *temple* of God, and that the *Spirit of God dwelleth* in you?” [978](#) All this was simply meant to show that the group of disciples and followers attracted to him belonged to the same Dhyâni-Buddha, Star, or Father, and that this again belonged to the same planetary realm and division as he did. It is the *knowledge* of this Occult Doctrine that found expression in the review of The Idyll of the White Lotus, when T. Subba Row wrote: Every Buddha meets at his last Initiation all the great Adepts who reached Buddhahood during the preceding ages ... every class of Adepts has its own bond of spiritual communion which knits them together... The only possible and effectual way of entering into such brotherhood ... is by bringing oneself within the influence of the Spiritual light which radiates from one's own Logos. I may further point out here ... that such communion is only possible between persons whose souls derive their life and sustenance from the same divine Ray, and that, as seven distinct Rays radiate from the “Central Spiritual Sun,” all Adepts and Dhyân Chohans are divisible into seven classes, each of which is guided, controlled, and overshadowed by one of the seven forms or manifestations of the divine Wisdom. [979](#)

It is then the Seven Sons of Light,—called after their planets and often identified with them by the rabble, namely, Saturn, Jupiter, Mercury, Mars, Venus, and *presumably* the Sun and Moon, for the modern critic, who goes no deeper than the surface of old religions [980](#)—which are, according to the Occult Teachings, our heavenly Parents, or synthetically our “Father.” Hence, as already remarked, Polytheism is really more philosophical and correct, as to fact and Nature, than is anthropomorphic Monotheism.

Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, and the three others, which must remain unnamed, were the heavenly bodies in direct astral and psychic communication, morally and physically, with the Earth, its Guides, and Watchers; the visible orbs furnishing our Humanity with its outward and inward characteristics, and their Regents or Rectors with our Monads and spiritual faculties. In order to avoid creating new misconceptions, let it be stated that among the three Secret Orbs, or Star-Angels, neither Uranus nor Neptune were included; not only because they were unknown under these names to the ancient Sages, but because they, like all other planets, however many there may be, are the Gods and Guardians of other septenary Chains of Globes within our System.

Nor do the two great planets last discovered depend entirely on the Sun, as do the rest of the planets. Otherwise, how can we explain the fact that Uranus receives 1/390th part of the light received by our Earth, while Neptune receives only 1/900th part; and that their satellites show a peculiarity of inverse rotation found in no other planets of the Solar System? At any rate, what we say applies to Uranus, though the fact has again been disputed recently.

This subject will, of course, be considered as a mere vagary, by all those who confuse the universal order of Being with their own systems of classification. Here, however, simple facts from Occult Teachings are stated, to be either accepted or rejected, as the case may be. There are details which, on account of their great metaphysical abstraction, *cannot* be entered upon. Hence, we merely state that only seven of our planets are as intimately related to our Globe, as the Sun is to all the bodies subject to him in his System. Of these bodies the poor little number of *primary* and *secondary* planets known to Astronomy, looks wretched enough, in truth. [981](#) Therefore, it stands to reason that there are a great number of planets, small and large, that have not been discovered yet, but of the existence of which ancient Astronomers—all of them initiated Adepts—must certainly have been aware. But, as the relation of these to the Gods was sacred, it had to remain arcane, as did also the names of various other planets and stars.

Besides this, even the Roman Catholic Theology speaks of “*seventy* planets that preside over the destinies of the nations of this globe;” and,

save the erroneous application, there is more truth in this tradition than in exact modern Astronomy. The seventy planets are connected with the seventy elders of the people of Israel, [982](#) and the Regents of these planets are meant, not the orbs themselves; the word seventy is a play and a blind upon the 7×7 of the subdivisions. Each people and nation, as we have already said, has its *direct* Watcher, Guardian and Father in Heaven—a Planetary Spirit. We are willing to leave their own national God, Jehovah, to the descendants of Israel, the worshippers of Sabaoth or Saturn; for, indeed, the Monads of the people chosen by him are his own, and the Bible has never made any secret of it. Only the text of the Protestant English Bible is, as usual, in disagreement with those of the Septuagint and the Vulgate. Thus, while in the former we read: When the Most High [not Jehovah] divided to the nations their inheritance ... he set the bounds of the people according to the number of the children of Israel. [983](#)

In the Septuagint the text reads “according to the number of the Angels,” Planet-Angels, a version more concordant with truth and fact. Moreover, all the texts agree that “the Lord's [Jehovah's] portion is his people; Jacob is the lot of his inheritance”; [984](#) and this settles the question. The “Lord” Jehovah took Israel *for his portion* ; what have other nations to do with that particular national Deity? Let then, the “Angel Gabriel” watch over Iran and “Mikael-Jehovah” over the Hebrews. These are not the Gods of other nations, and it is difficult to see why Christians should have selected a God against whose commandments Jesus was the first to rise in rebellion.

The planetary origin of the Monad, or Soul, and of its faculties was taught by the Gnostics. On its way to the Earth, as on its way back from the Earth, each soul born in, and from, the “Boundless Light,” [985](#) had to pass through the seven planetary regions either way. The pure Dhyâni and Devas of the oldest religions had become, in course of time, with the Zoroastrians, the Seven Devs, the ministers of Ahriman, “each chained to his planet”; [986](#) with the Brâhmans, the Asuras and some of the Rishis—good, bad and indifferent; among the Egyptian Gnostics it was Thoth, or Hermes, who was the chief of the Seven whose names are given by Origen as Adonai, genius of the Sun; Tao, of the Moon; Eloï, of Jupiter; Sabaoth, of Mars; Orai, of Venus; Astaphai, of Mercury; and Ildabaoth (Jehovah), of Saturn. Finally, the Pistis-Sophia, which the greatest modern authority

on exoteric Gnostic beliefs, the late Mr. C. W. King, refers to as “that precious monument of Gnosticism”—this old document echoes the archaic belief of the ages, while distorting it to suit sectarian purposes. The Astral Rulers of the Spheres, the planets, create the Monads, or Souls, from their own substance out of “the tears of their eyes, and the sweat of their torments,” endowing the Monads with a spark of their substance which is the Divine Light. It will be shown in Volume II why these “Lords of the Zodiac and Spheres” have been transformed by sectarian Theology into the Rebellious Angels of the Christians, who took them from the Seven Devs of the Magi, without understanding the significance of the allegory. [987](#)

As usual, that which *is*, and *was* from its beginning, divine, pure, and spiritual in its earliest unity, became—by reason of its differentiation through the distorted prism of man's conceptions—human and impure, as reflecting man's own sinful nature. Thus, in time, the planet Saturn became reviled by the worshippers of other Gods. The nations born under Saturn—the Jewish, for instance, with whom he became Jehovah, after being considered as a son of Saturn, or Ilda-Baath, by the Ophites, and in the Book of Jasher—were eternally fighting with those born under Jupiter, Mercury, or any other planet, except Saturn-Jehovah; genealogies and prophecies notwithstanding, Jesus *the Initiate* (or Jehoshua)—the type from whom the “historical” Jesus was copied—was not of pure Jewish blood, and thus recognized no Jehovah; nor did he worship any planetary God beside his own “Father,” whom he knew, and with whom he communed, as every high Initiate does, “Spirit to Spirit and Soul to Soul.” This can hardly be taken exception to, unless the critic explains to every one's satisfaction the strange sentences put into the mouth of Jesus during his disputes with the Pharisees by the author of the Fourth Gospel: I know that ye are Abraham's seed [988](#).... I speak that which I have seen with my Father; and ye do that which ye have seen with your Father.... Ye do the deeds of your Father.... Ye are of your Father, the Devil.... He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar and the father of it. [989](#)

This “Father” of the Pharisees was Jehovah, for he was identical with Cain, Saturn, Vulcan, etc.—the planet under which they were born, and the God whom they worshipped. Evidently there must be an Occult meaning

sought in these words and admonitions, however mistranslated, since they are pronounced by one who threatened with hell-fire anyone who says to his brother simply Raca, fool. [990](#) And evidently, again, the planets are not merely spheres, twinkling in Space, and made to shine for no purpose, but they are the domains of various Beings with whom the uninitiated are so far unacquainted, but who have, nevertheless, a mysterious, unbroken, and powerful connection with men and globes. Every heavenly body is the temple of a God, and these Gods themselves are the temples of God, the Unknown “ *Not Spirit.*” There is nothing profane in the Universe. All Nature is a consecrated place, as Young says: Each of these Stars is a religious house.

Thus can all exoteric religions be shown to be the falsified copies of the Esoteric Teaching. It is the priesthood which has to be held responsible for the reaction of our day in favour of Materialism. It is by worshipping and enforcing on the masses the worship of the shells of pagan ideals—personified for purposes of allegory—that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay.

Section XI. Ancient Thought in Modern Dress.

Modern Science is Ancient Thought distorted, and no more. We have seen, however, what intuitional Scientists think, and are busy about; and now the reader shall be given a few more proofs of the fact that more than one F.R.S. is unconsciously approaching the derided Secret Sciences.

With regard to Cosmogony and primeval matter, modern speculations are undeniably ancient thought, “improved” by contradictory theories of recent origin. The whole foundation belongs to Grecian and Indian Archaic Astronomy and Physics, in those days called always Philosophy. In all the Âryan and Greek speculations, we meet with the conception of an all-pervading, unorganized, and homogeneous Matter, or Chaos, re-named by modern Scientists “nebular condition of the world-stuff.” What Anaxagoras called Chaos in his *Homoiomeria* is now called “primitive fluid” by Sir William Thomson. The Hindû and Greek Atomists—Kanâda, Leucippus, Democritus, Epicurus, Lucretius, etc.—are now reflected, as in a clear mirror, in the supporters of the Atomic Theory of our modern days, beginning with Leibnitz's Monads, and ending with the Vortical Atoms of Sir William Thomson. [991](#) True, the corpuscular theory of old is rejected, and the undulatory theory has taken its place. But the question is, whether the latter is so firmly established as not to be liable to be dethroned like its predecessor? Light, from its metaphysical aspect, has been fully treated in *Isis Unveiled*: Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the Evangelist [and the Kabalist]. Both are electricity—the life principle, the *Anima Mundi*—pervading the Universe, the electric vivifier of all things. Light is the great Protean magician, and under the divine Will of the Architect [992](#) [or rather the *Architects* , the “Builders,” called *One* collectively], its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling electric bosom, spring *Matter* and *Spirit* . Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its Primordial Point gradually emerged into

existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this First Mother, one in three, that “God,” according to Plato, “lighted a Fire which we now call the Sun,” [993](#) and which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the Rays of the Primordial Light become materialized, are concentrated upon our Solar System, and produce all the correlations of forces. [994](#)

This is the Ether, as just explained in the views of Metcalfe, repeated by Dr. Richardson, save for the submission of the former to some details of the modern undulatory theory. We do not say that we deny the theory; we assert only that it needs completion and re arrangement. But the Occultists are by no means the only heretics in this respect; for Mr. Robert Hunt, F.R.S. finds that: The undulatory theory does not account for the results of his experiments. [995](#) Sir David Brewster, in his Treatise on Optics, showing “that the colours of vegetable life arise ... from a specific attraction which the particles of these bodies exercise over the differently-coloured rays of light,” and that “it is by the light of the sun that the coloured juices of plants are elaborated, that the colours of bodies are changed, etc.,” remarks that it is not easy to allow “that such effects can be produced by the mere vibration of an ethereal medium.” And he is *forced*, he says, “by this class of facts, to reason as if light was *material*” [?]. Professor Josiah P. Cooke, of Harvard University, says that he “cannot agree ... with those who regard the wave-theory of light as an established principle of science.” [996](#) Herschell's doctrine, that the intensity of light, in effect of each undulation, “is inversely as the square of the distance from the luminous body,” if correct, damages a good deal, if it does not kill, the undulatory theory. That he is right, was proved repeatedly by experiments with photometers; and though it begins to be much doubted, the undulatory theory is still alive. [997](#)

To this remark of Sir David Brewster—“forced to reason as if light was material”—there is a good deal to reply. Light, in one sense, is certainly as material as is electricity itself. And if electricity is not material, if it is only a “mode of motion,” how is it that it can be *stored up* in Faure's accumulators? Helmholtz says that electricity must be as atomic as matter; and Mr. W. Crookes, F.R.S., supported the view in his address at Birmingham, in 1886, to the Chemical Section of the British Association,

of which he was President. This is what Helmholtz says: If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity. [998](#)

Here we have to repeat that which was already said in Section VIII, that there is but one science that can henceforth direct modern research into the one path which will lead to the discovery of the whole, hitherto Occult, truth, and it is the youngest of all—Chemistry, as it now stands reformed. There is no other, not excluding Astronomy, that can so unerringly guide scientific intuition, as can Chemistry. Two proofs of this are to be found in the world of Science—two great Chemists, each among the greatest in his own country, namely, Mr. Crookes and the late Professor Butlerof: the one is a thorough believer in abnormal phenomena; the other was as fervid a Spiritualist, as he was great in the natural sciences. It becomes evident that, while pondering over the ultimate divisibility of Matter, and in the hitherto fruitless chase after the element of negative atomic weight, the scientifically trained mind of the Chemist must feel irresistibly drawn towards those ever-shrouded worlds, to that mysterious Beyond, whose measureless depths seem to close against the approach of the too materialistic hand that would fain draw aside its veil. “It is the unknown and the ever-unknowable,” warns the Monist-Agnostic. “Not so,” answers the persevering Chemist. “We are on the track and we are not daunted, and fain would we enter the mysterious region which ignorance tickets unknown.”

In his Presidential Address at Birmingham Mr. Crookes said: There is but one unknown—the ultimate substratum of Spirit [Space]. That which is not the Absolute and the One is, in virtue of that very differentiation, however far removed from the physical senses, always accessible to the spiritual human mind, which is a coruscation of the undifferentiable Integral.

Two or three sentences, at the very close of his lecture on the Genesis of the Elements, showed the eminent Scientist to be on the royal road to the greatest discoveries. He has been for some time overshadowing “the original protyle,” and he has come to the conclusion that “he who grasps

the Key will be permitted to unlock some of the deepest mysteries of creation.” Protyle, as the great Chemist explains: ... is a word analogous to protoplasm, to express the idea of the original primal matter existing before the evolution of the chemical elements. The word I have ventured to use for this purpose is compounded of $\pi\rho\acute{o}$ (earlier than) and $\Upsilon\lambda\eta$ (the stuff of which things are made). The word is scarcely a new coinage, for 600 years ago Roger Bacon wrote in his *Arte Chymiae*, “The elements are made out of $\Upsilon\lambda\eta$ and every element is converted into the nature of another element.”

The *knowledge* of Roger Bacon did not come to this wonderful old magician [999](#) by inspiration, but because he studied ancient works on Magic and Alchemy, and had a key to the real meaning of their language. But see what Mr. Crookes says of Protyle, next neighbour to the unconscious Mûlaprakriti of the Occultists: Let us start at the moment when the first element came into existence. Before this time, matter, as we know it, was not. It is equally impossible to conceive of matter without energy, as of energy without matter; from one point of view both are convertible terms. Before the birth of atoms, all those forms of energy, which become evident when matter acts upon matter, could not have existed [1000](#)—they were locked up in the protyle as latent potentialities only. Coincident with the creation of atoms, all those attributes and properties, which form the means of discriminating one chemical element from another, start into existence fully endowed with energy. [1001](#)

With every respect due to the great knowledge of the lecturer, the Occultist would put it otherwise. He would say that no Atom is ever “created,” for the Atoms are eternal within the bosom of the One Atom—“the Atom of Atoms”—viewed during Manvantara as the Jagad-Yoni, the material causative womb of the World. Pradhâna, unmodified Matter—that which is the first form of Prakriti, or material, visible, as well as invisible Nature—and Purusha, Spirit, are eternally one; and they are Nirupâdhi, without adventitious qualities or attributes, only during Pralaya, and when beyond any of the planes of consciousness of existence. The Atom, as known to modern science, is inseparable from Purusha, which is Spirit, but is now called “energy” in Science. The Protyle Atom has not been comminuted or subtilized: it has simply passed into that plane, which is no plane, but the eternal state of everything beyond the

planes of illusion. Both Purusha and Pradhâna are immutable and unconsumable, or Aparinâmin and Avyaya, in eternity; and both may be referred to during the Mâyâvic periods as Vyaya and Parinâmin, or that which can expand, pass away and disappear, and which is “modifiable.” In this sense Purusha, must, of course, be held distinct in our conceptions from Parabrahman. Nevertheless that, which is called “energy” or “force” in Science, and which has been explained as a dual force by Metcalfe, is never, in fact, and cannot be, energy alone; for it is the Substance of the World, its Soul, the All-permeant, Sarvaga, in conjunction with Kâla, Time. The three are the trinity in one, during Manvantara, the all-potential Unity, which acts as three distinct things on Mâyâ, the plane of illusion. In the Orphic philosophy of ancient Greece they were called Phanes, Chaos, and Chronos—the triad of the Occult Philosophers of that period.

But see how closely Mr. Crookes brushes the “Unknowable,” and what potentialities there are for the acceptance of Occult truths in his discoveries. He continues, speaking of the evolution of Atoms: Let us pause at the end of the first complete vibration and examine the result. We have already found the elements of water, ammonia, carbonic acid, the atmosphere, plant and animal life, phosphorus for the brain, salt for the seas, clay for the solid earth ... phosphates and silicates sufficient for a world and inhabitants not so very different from what we enjoy at the present day. True the human inhabitants would have to live in a state of more than Arcadian simplicity, and the absence of calcic phosphate would be awkward as far as the bone is concerned. [1002](#)... At the lower end of our curve ... we see a great hiatus.... This oasis, and the blanks which precede and follow it, may be referred with much probability to the particular way in which our earth developed into a member of our solar system. If this be so, it may be that on our earth only these blanks occur, and not generally throughout the universe.

This justifies several assertions in the Occult works.

Firstly, that neither the stars nor the Sun can be said to be constituted of those terrestrial elements with which the Chemist is familiar, though they are all present in the Sun's outward robes—as well as a host more of elements so far unknown to Science.

Secondly, that our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every Atom and molecule changes and differentiates from its primordial nature.

And thirdly, that though no element present on our Earth could ever possibly be found wanting in the Sun, there are many others there which have either not reached, or not as yet been discovered on our globe.

Some may be missing in certain stars and heavenly bodies in the process of formation; or, though present in them, these elements, on account of their present state, may not respond as yet to the usual scientific tests. [1003](#)

Mr. Crookes speaks of helium, an element of still lower atomic weight than hydrogen, an *element purely hypothetical* as far as our earth is concerned, though existing in abundance in the chromosphere of the Sun. Occult Science adds that not one of the elements regarded as such by Chemistry really deserves the name.

Again we find Mr. Crookes speaking with approbation of Dr. Carnelly's weighty argument in favour of the compound nature of the so-called elements, from their analogy to the compound radicles.

Hitherto, Alchemy alone, within the historical period, and in the so-called civilized countries, has succeeded in obtaining a real *element*, or a particle of homogeneous Matter, the *Mysterium Magnum* of Paracelsus. But then that was before Lord Bacon's day. [1004](#)

... Let us now turn to the upper portion of the scheme. With hydrogen of atomic weight = 1, there is little room for other elements, save, perhaps, for hypothetical Helium. But what if we get “through the looking-glass,” and cross the zero line in search of new principles—what shall we find on the other side of zero? Dr. Carnelly asks for an element of negative atomic weight; here is ample room and verge enough for a shadow series of such unsubstantialities. Helmholtz says that electricity is probably as atomic as matter; is electricity one of the negative elements, and the luminiferous ether another? Matter, as we now know it, does not here exist; the forms of energy which are apparent in the motions of matter are as yet only latent possibilities. A substance of negative weight is not inconceivable. [1005](#)

But can we form a clear conception of a body which combines with other bodies in proportions expressible by negative qualities? [1006](#)

A genesis of the elements such as is here sketched out would not be confined to our little solar system, but would probably follow the same general sequence of events in every centre of energy now visible as a star.

Before the birth of atoms to gravitate towards one another, no pressure could be exercised; but at the outskirts of the fire-mist sphere, within which all is protyle—at the shell on which the tremendous forces involved in the birth of a chemical element exert full sway—the fierce heat would be accompanied by gravitation sufficient to keep the newly-born elements from flying off into space. As temperature increases, expansion and molecular motion increase, molecules tend to fly asunder, and their chemical affinities become deadened; but the enormous pressure of the gravitation of the mass of atomic matter, outside what I may for brevity call the birth-shell, would counteract the action of heat.

Beyond the birth-shell would be a space in which no chemical action could take place, owing to the temperature there being above what is called the dissociation-point for compounds. In this space the lion and the lamb would lie down together: phosphorus and oxygen would mix without union; hydrogen and chlorine would show no tendency to closer bonds; and even fluorine, that energetic gas which chemists have only isolated within the last month or two, would float about free and uncombined.

Outside this space of free atomic matter would be another shell, in which the formed chemical elements would have cooled down to the combination point, and the sequence of events so graphically described by Mr. Mattieu Williams in *The Fuel of the Sun* would now take place, culminating in the solid earth and the commencement of geological time (p. 19).

This is, in strictly scientific, but beautiful language, the description of the evolution of the differentiated Universe in the Secret Teachings. The learned gentleman closes his address in words, every sentence of which is like a flash of light from beyond the dark veil of materiality, hitherto thrown upon the exact sciences, and is a step forward towards the Sanctum Sanctorum of the Occult. Thus he says: We have glanced at the difficulty of defining an element; we have noticed, too, the revolt of many leading

physicists and chemists against the ordinary acceptance of the term element; we have weighed the improbability of their eternal existence, [1007](#) or *their origination by chance* . As a remaining alternative, we have suggested their origin by a process of evolution like that of the heavenly bodies according to Laplace, and the plants and animals of our globe according to Lamarck, Darwin, and Wallace. [1008](#) In the general array of the elements, as known to us, we have seen a striking approximation to that of the organic world. [1009](#) In lack of direct evidence of the decomposition of any element, we have sought and found indirect evidence.... We have next glanced at the view of the genesis of the elements; and lastly we have reviewed a scheme of their origin suggested by Professor Reynolds' method of illustrating the periodic classification [1010](#).... Summing up all the above considerations we cannot, indeed, venture to assert positively that our so-called elements have been evolved from one primordial matter; but we may contend that the balance of evidence, I think, fairly weighs in favour of this speculation.

Thus inductive Science, in its branches of Astronomy, Physics, and Chemistry, while advancing timidly towards the conquest of Nature's secrets in her final effects on our terrestrial plane, recedes to the days of Anaxagoras and the Chaldees in its discoveries of (a) the origin of our phenomenal world, and (b) the modes of formation of the bodies that compose the Universe. And having, for their cosmogonical hypotheses to turn back to the beliefs of the earliest philosophers, and the systems of the latter—systems that were all based on the teachings of a universal Secret Doctrine with regard to primeval Matter, with its properties, functions, and laws—have we not the right to hope that the day is not far off when Science will show a better appreciation of the Wisdom of the Ancients than it has hitherto done?

No doubt Occult Philosophy could learn a good deal from exact Modern Science; but the latter, on the other hand, might profit by ancient learning in more than one way, and chiefly in Cosmogony. It might learn, for instance, the mystical signification, alchemical and transcendental, of the many *imponderable* substances that fill interplanetary space, and which, interpenetrating each, are the direct cause, at the lower end, of the production of natural phenomena manifesting through so-called vibration. The knowledge of the *real* , not the hypothetical, nature of Ether, or rather

of the Âkâsha, and other mysteries, in short, can alone lead to the knowledge of Forces. It is that Substance against which the Materialistic school of the Physicists rebels with such fury, especially in France, [1011](#) and which exact Science has to advocate notwithstanding. They cannot make away with it without incurring the risk of pulling down the pillars of the Temple of Science, like a modern Samson, and of getting buried under its roof.

The theories built upon the rejection of Force, outside and independent of Matter pure and simple, have all been shown to be fallacious. They do not, and cannot, cover the ground, and many of the scientific data are thus proved to be unscientific. “Ether produced Sound” is said in the Purânas, and the statement is laughed at. Sound is the result of the vibrations of the *air*, we are corrected. And what is air? Could it exist if there were no etheric medium in Space to buoy up its molecules? The case stands simply thus. Materialism cannot admit the existence of anything outside Matter, because with the acceptance of an imponderable Force—the source and head of all the physical Forces—other *intelligent* Forces would have to be virtually admitted, and that would lead Science very far. For it would have to accept as a sequel the presence in Man of a still more spiritual power—entirely independent, for once, of any kind of Matter about which Physicists know anything. Hence, apart from a hypothetical Ether of Space and gross physical bodies, the whole sidereal and unseen Space is, in the sight of Materialists, one boundless *void* in Nature—blind, unintelligent, useless.

And now the next question is: What is that Cosmic Substance, and how far can one go in suspecting its nature or in wrenching from it its secrets, thus feeling justified in giving it a name? How far, especially, has Modern Science gone in the direction of those secrets, and what is it doing to solve them? The latest hobby of Science, the Nebular Theory, may afford us some answer to this question. Let us then examine the credentials of this Nebular Theory.

Section XII. Scientific and Esoteric Evidence for, and Objections to, the Modern Nebular Theory.

Of late, Esoteric Cosmogony has been frequently opposed by the phantom of this theory and its ensuing hypotheses. “Can this most scientific teaching be denied by your Adepts?” it is asked. “Not entirely,” is the reply, “but the admissions of the men of Science themselves *kill* it; and there remains nothing for the Adepts to deny.”

To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as of physical, Nature. Otherwise it will ever be like the anatomy of man, discussed of old by the profane from the point of view of his shell-side, and in ignorance of the interior work. Even Plato, the greatest Philosopher of his country, was guilty, before his Initiation, of such statements as that liquids pass into the stomach through the lungs. Without metaphysics, as Mr. H. J. Slack says, *real* Science is inadmissible.

The nebulæ exist; yet the Nebular Theory is wrong. A nebula exists in a state of entire elemental dissociation. It is gaseous and—something else besides, which can hardly be connected with gases as these are known to Physical Science; and it is self-luminous. But that is all. The sixty-two “coincidences” enumerated by Professor Stephen Alexander, [1012](#) confirming the Nebular Theory, may all be explained by Esoteric Science; though, as this is not an astronomical work, the refutations are not attempted at present. Laplace and Faye come nearer to the correct theory than any; but of the speculations of Laplace there remains little in the present theory beyond its general features.

Nevertheless, says John Stuart Mill:

There is in Laplace's theory nothing hypothetical; it is an example of legitimate reasoning from present effect to its past cause; it assumes nothing more than that objects which really exist obey the laws which are known to be obeyed by all terrestrial objects resembling them. [1013](#)

From such an eminent logician as was Mill, this would be valuable, if it could only be proved that “terrestrial objects resembling” celestial objects at such a distance as are the nebulæ, resemble those objects in reality, and not only in appearance.

Another of the fallacies, from the Occult standpoint, embodied in the modern theory as it now stands, is the hypothesis that the Planets were all

detached from the Sun; that they are bone of his bone, and flesh of his flesh; whereas the Sun and the Planets are only co-uterine brothers, having the same nebular origin, but in a different mode from that postulated by modern Astronomy.

The many objections raised by some opponents of the modern Nebular Theory against the homogeneity of original diffuse Matter, on the ground of the uniformity in the composition of the fixed Stars, do not affect the question of that homogeneity at all, but only the theory itself. Our solar nebula may not be completely homogeneous, or, rather, it may fail to reveal itself as such to the Astronomers, and yet be de facto homogeneous. The Stars do differ in their constituent materials, and even exhibit elements quite unknown on Earth; nevertheless, this does not affect the point that Primeval Matter—Matter as it appeared even in its first differentiation from its laya-condition [1014](#)—is yet to this day homogeneous, at immense distances, in the depths of infinitude, and likewise at points not far removed from the outskirts of our Solar System.

Finally, there does not exist one single fact brought forward by the learned objectors against the Nebular Theory (false as it is, and hence, illogically enough, fatal to the hypothesis of the homogeneity of Matter), that can withstand criticism. One error leads to another. A false premiss will naturally lead to a false conclusion, although an inadmissible inference does not necessarily affect the validity of the major proposition of the syllogism. Thus, one may leave every side-issue and inference from the evidence of spectra and lines, as simply provisional for the present, and abandon all matters of detail to Physical Science. The duty of the Occultist lies with the *Soul* and *Spirit* of Cosmic Space, not merely with its illusive appearance and behaviour. That of official Physical Science is to analyze and study its *shell*—the Ultima Thule of the Universe and Man, in the opinion of Materialism.

With the latter, Occultism has nought to do. It is only with the theories of such men of learning as Kepler, Kant, Oersted, and Sir William Herschell, who believed in a Spiritual World, that Occult Cosmogony might treat, and attempt a satisfactory compromise. But the views of those Physicists differed vastly from the latest modern speculations. Kant and Herschell had in their mind's eye speculations upon the origin and the final

destiny, as well as upon the present aspect, of the Universe, from a far more philosophical and psychic standpoint; whereas modern Cosmology and Astronomy now repudiate anything like research into the mysteries of Being. The result is what might be expected: complete failure and inextricable contradictions in the thousand and one varieties of so-called Scientific Theories, and in this Theory as in all others.

The nebular hypothesis, involving the theory of the existence of a Primeval Matter, diffused in a nebulous condition, is of no modern date in Astronomy, as everyone knows. Anaximenes, of the Ionian school, had already taught that the sidereal bodies were formed through the progressive condensation of a primordial *pregenetic* Matter, which had almost a negative weight, and was spread out through Space in an extremely sublimated condition.

Tycho Brahé, who viewed the Milky Way as an ethereal substance, thought the new star that appeared in Cassiopeia, in 1572, had been formed out of that Matter. [1015](#) Kepler believed that the star of 1606 had likewise been formed out of the ethereal substance that fills the universe. [1016](#) He attributed to that same Ether the apparition of a luminous ring round the Moon, during the total eclipse of the Sun observed at Naples in 1605. [1017](#) Still later, in 1714 the existence of a self-luminous Matter was recognized by Halley in the Philosophical Transactions. Finally, the journal of this name published in 1811 the famous hypothesis of the eminent Astronomer, Sir William Herschell, on the transformation of the nebulae into Stars, [1018](#) and after this the Nebular Theory was accepted by the Royal Academies.

In Five Years of Theosophy, on p. 245, may be read an article headed, “Do the Adepts deny the Nebular Theory?” The answer there given is: No; they do not deny its general propositions, nor the approximative truth of the scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called “exploded” old theories, which, during the last century, have followed each other in such rapid succession.

This was asserted at the time to be “an evasive answer.” Such disrespect to official Science, it was argued, must be justified by the replacement of

the *orthodox* speculation by another theory more complete, and having a firmer ground to stand upon. To this there is but one reply: It is useless to give out isolated theories with regard to things embodied in a complete and consecutive system, for, when separated from the main body of the teaching, they would necessarily lose their vital coherence and would thus do no good when studied independently. To be able to appreciate and accept the Occult views on the Nebular Theory, we must study the whole Esoteric cosmogonical system. And the time has hardly arrived for the Astronomers to be asked to accept Fohat and the Divine Builders. Even the undeniably correct surmises of Sir William Herschell, which had nothing “supernatural” in them, as to the Sun's being called a “globe of fire,” perhaps metaphorically, and his early speculations about the nature of that which is now called the Nasmyth Willow-leaf Theory, only caused that most eminent of all Astronomers to be smiled at by other, far less eminent, colleagues, who saw and now see in his ideas purely “imaginative and fanciful theories.” Before the whole Esoteric System could be given out and appreciated by the Astronomers, the latter would have to return to some of those “antiquated ideas,” not only to those of Herschell, but also to the dreams of the oldest Hindû Astronomers, and thus abandon their own theories, which are none the less “fanciful” because they have appeared nearly eighty years later than the one, and many thousands of years later than the others. Foremost of all they would have to repudiate their ideas of the Sun's solidity and incandescence; the Sun “glowing” most undeniably, but not “burning.” Then the Occultists state, with regard to the “willow-leaves,” that those “objects,” as Sir William Herschell called them, are the immediate sources of the solar light and heat. And though the Esoteric Teaching does not regard these as he did—namely, as “organisms” partaking of the nature of life, for the Solar “Beings” will hardly place themselves within telescopic focus—yet it asserts that the whole Universe is full of such “organisms,” conscious and active according to the proximity or distance of their planes to, or from, our plane of consciousness; and finally that the great Astronomer was right while speculating on those supposed “organisms,” in saying that “we do not know that vital action is incompetent to develop at once heat, light, and electricity.” For, at the risk of being laughed at by the whole world of Physicists, the Occultists maintain that all the “Forces” of the Scientists have their origin in the Vital Principle, the One Life collectively

of our Solar System—that “Life” being a portion, or rather one of the *aspects* , of the One Universal Life.

We may, therefore—as in the article under consideration, wherein, on the authority of the Adepts, it was maintained that it is “sufficient to make a résumé of what the solar Physicists do not know”—we may, we maintain, define our position with regard to the modern Nebular Theory and its evident incorrectness, by simply pointing out facts diametrically opposed to it in its present form. And to begin with, what does it teach?

Summarizing the aforesaid hypotheses, it becomes plain that Laplace's theory—now made quite unrecognizable, moreover—was an unfortunate one. He postulates in the first place Cosmic Matter, existing in a state of diffuse nebulosity “so fine that its presence could hardly have been suspected.” No attempt is made by him to penetrate into the Arcana of Being, except as regards the immediate evolution of our small Solar System.

Consequently, whether one accepts or rejects his theory in its bearing upon the immediate cosmological problems presented for solution, he can only be said to have thrown back the mystery a little further. To the eternal query: “Whence Matter itself; whence the evolutionary impetus determining its cyclic aggregations and dissolutions; whence the exquisite symmetry and order into which the primeval Atoms arrange and group themselves?” no answer is attempted by Laplace. All we are confronted with, is a sketch of the *probable* broad principles on which the actual process is assumed to be based. Well, and what is this now celebrated note on the said process? What has he given so wonderfully new and original, that its ground-work, at any rate, should have served as a basis for the modern Nebular Theory? The following is what one gathers from various astronomical works.

Laplace thought that, in consequence of the condensation of the atoms of the primeval nebula, according to the “law” of gravity, the now gaseous, or perhaps, partially liquid mass, acquired a rotatory motion. As the velocity of this rotation increased, it assumed the form of a thin disc; finally, the centrifugal force overpowering that of cohesion, huge rings were detached from the edge of the whirling incandescent masses, and these rings

contracted necessarily by gravitation (as accepted) into spheroidal bodies, which would necessarily still continue to preserve the orbit previously occupied by the outer zone from which they were separated. [1019](#) The velocity of the outer edge of each nascent planet, he said, exceeding that of the inner, there results a rotation on its axis. The more dense bodies would be thrown off last; and finally, during the preliminary state of their formation, the newly-segregated orbs in their turn throw off one or more satellites. In formulating the history of the rupture and planetation of rings Laplace says: Almost always each ring of vapours must have broken up into numerous masses, which, moving with a nearly uniform velocity, must have continued to circulate at the same distance around the sun. These masses must have taken a spheroidal form with a motion of rotation in the same direction as their revolution, since the inner molecules (those nearest the sun) would have less actual velocity than the exterior ones. They must then have formed as many planets in a state of vapour. But, if one of them was sufficiently powerful to unite successively, by its attraction, all the others around its centre, the ring of vapours must have been thus transformed into a single spheroidal mass of vapours circulating around the sun with a rotation in the same direction as its revolution. The latter case has been the more common, but the solar system presents us the first case, in the four small planets which move between Jupiter and Mars.

While few will be found to deny the “magnificent audacity of this hypothesis,” it is impossible not to recognize the insurmountable difficulties with which it is attended. Why, for instance, do we find that the satellites of Neptune and Uranus display a retrograde motion? Why, in spite of its closer proximity to the Sun, is Venus less dense than the Earth? Why, again, is the more distant Uranus denser than Saturn? How is it that there are so many variations in the inclination of their axes and orbits in the supposed progeny of the central orb; that such startling variations in the size of the Planets are noticeable; that the satellites of Jupiter are more dense by .288 than their primary; that the phenomena of meteoric and cometary systems still remain unaccounted for? To quote the words of a Master: They [the Adepts] find that the centrifugal theory of Western birth is unable to cover all the ground. That, unaided, it can neither account for every oblate spheroid, nor explain away such evident difficulties as are presented by the relative density of some planets. How, indeed, can any

calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only “about one-third that of the Earth, and its density only about one-fourth greater than the Earth,” should have a polar compression more than ten times greater than the latter? And again, why Jupiter, whose equatorial rotation is said to be “twenty-seven times greater, and its density only about one-fifth that of the Earth” should have its polar compression seventeen times greater than that of the Earth? Or why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centripetal force to contend with, should have its polar compression only three times greater than Mercury's? To crown the above contradictions, we are asked to believe in the Central Forces, as taught by Modern Science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the Earth's equatorial surface, and only about one-fourth part of the gravitation of the equatorial matter, has not manifested any tendency to bulge at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the Sun, with only one-fourth of our Earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily, so far as the “Adepts” are aware.

Therefore, do they [the Adepts] say, that the great men of Science of the West, knowing ... next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak so confidently as they do about the “central mass of the Sun,” whirling out into space planets, comets, and what not.... We maintain that it [the Sun] evolves out only the life-principle, the Soul of these bodies, giving and receiving it back, in our little Solar System, as the “Universal Life-Giver” ... in the Infinitude and Eternity; that the Solar System is as much the Microcosm of the One Macrocosm as man is the former when compared with his own little Solar Cosmos. [1020](#)

The essential power of all the cosmic and terrestrial Elements to generate within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *Intelligence*, ab extrâ or ab intrâ, or conceal such within or behind the “manifested veil.” Occultism does not deny the

certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanics of some sort behind or within those Elements—a dogma with us. It is not the fortuitous assistance of the Atoms of Lucretius, as he himself knew well, that built the Kosmos and all in it. Nature herself contradicts such a theory. Celestial Space, containing Matter so attenuated as Ether, cannot be called on, with or without attraction, to explain the common motion of the sidereal hosts. Although the perfect accord of their inter-revolution indicates clearly the presence of a mechanical cause in Nature, Newton, who of all men had most right to trust to his deductions, was nevertheless forced to abandon the idea of ever explaining the original impulse given to the millions of orbs, by merely the laws of *known* Nature and its material Forces. He recognized fully the limits that separate the action of natural Forces from that of the *Intelligences* that set the immutable laws in order and action. And if a Newton had to renounce such hope, which of the modern materialistic pigmies has the right of saying: “I know better?”

A cosmogonical theory, to become complete and comprehensible, has to start with a Primordial Substance diffused throughout boundless Space, *of an intellectual and divine nature*. That Substance must be the Soul and Spirit, the Synthesis and Seventh Principle of the manifested Kosmos, and, to serve as a spiritual Upâdhi to this, there must be the sixth, its vehicle—Primordial Physical Matter, so to speak, though its nature must escape for ever our limited *normal* senses. It is easy for an Astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the Universe out of Chaos, by simply applying to it the principles of mechanics. But such a Universe will always prove a Frankenstein's monster with respect to its scientific human creator; it will lead him into endless perplexities. The application of mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos. This is whither the Nebular Theory has led Science. In sober fact and truth this Theory is twin sister to that of Ether, and both are the offspring of necessity; one is as indispensable to account for the transmission of light, as is the other to explain the problem of the origin of the Solar Systems. The question with Science is, how the same homogeneous Matter [1021](#) could, obeying the laws of Newton, give

birth to bodies—Sun, Planets, and their satellites—subject to conditions of identity of motion, and formed of such heterogeneous elements.

Has the Nebular Theory helped to solve the problem, even if applied solely to bodies considered as inanimate and material? We say: most decidedly not. What progress has it made since 1811, when first Sir William Herschell's paper, with its facts based on observation and showing the existence of nebular matter, made the sons of the Royal Society “shout for joy”? Since then a still greater discovery, through spectrum analysis, has permitted the verification and corroboration of Sir William Herschell's conjecture. Laplace demanded some kind of primitive “world-stuff” to prove the idea of progressive world-evolution and growth. Here it is, as offered two millenniums ago.

The “world-stuff,” now called *nebulæ*, was known from the highest antiquity. Anaxagoras taught that, upon differentiation, the resulting commixture of heterogeneous substances remained motionless and unorganized, until finally the “Mind”—the collective body of Dhyân Chohans, we say—began to work upon, and communicated to, them motion and order. [1022](#) This theory is now taken up, so far as concerns its first portion; the last, that of any “Mind” interfering, being rejected. Spectrum analysis reveals the existence of *nebulæ* formed entirely of gases and luminous vapours. Is this the primitive nebular Matter? The spectra reveal, it is said, the physical conditions of the Matter which emits cosmic light. The spectra of the resolvable and the irresolvable *nebulæ* are shown to be entirely different, the spectra of the latter showing their physical state to be that of glowing gas or vapour. The bright lines of one nebula reveal the existence of hydrogen, and of other material substances known and unknown. The same as to the atmospheres of the Sun and Stars. This leads to the direct inference that a Star is formed by the condensation of a nebula; hence that even the metals themselves are formed on earth by the condensation of hydrogen or of some other primitive matter, some ancestral cousin to helium, perhaps, or some yet unknown stuff. This does not clash with the Occult Teachings. And this is the problem that Chemistry is trying to solve; and it must succeed sooner or later in the task, accepting *nolens volens*, when it does, the Esoteric Teaching. But when this does happen, it will kill the Nebular Theory as it now stands.

Meanwhile Astronomy cannot accept in any way, if it is to be regarded as an *exact* Science, the present theory of the filiation of Stars—even if Occultism does so in its own way, seeing that it explains this filiation differently—because Astronomy has *not one single physical datum* to show for it. Astronomy could anticipate Chemistry in proving the existence of the fact, if it could show a planetary nebula exhibiting a spectrum of three or four bright lines, gradually condensing and transforming into a Star, with a spectrum all covered with a number of dark lines. But The question of the variability of the nebulae, even as to their form, is yet one of the mysteries of Astronomy. The data of observation possessed so far are of too recent an origin, too uncertain, to permit us to affirm anything. [1023](#)

Since its discovery, the magic power of the spectroscope has revealed to its adepts only one single transformation of a Star of this kind; and even that showed directly the reverse of what is needed as proof in favour of the Nebular Theory; for it revealed *a Star transforming itself into a planetary nebula* . As related in The Observatory, [1024](#) the temporary Star, discovered by J. F. J. Schmidt in the constellation Cygnus, in November, 1876, exhibited a spectrum broken by very brilliant lines. Gradually, the continuous spectrum and most of the lines disappeared, leaving finally one single brilliant line, which appeared to coincide with the green line of the nebula.

Though this metamorphosis is not irreconcilable with the hypothesis of the nebular origin of the Stars, nevertheless this single solitary case rests on no observation whatever, least of all on direct observation. The occurrence may have been due to several other causes. Since Astronomers are inclined to think our Planets are tending toward precipitation into the Sun, why should not that Star have blazed up owing to a collision of such precipitated Planets, or, as many suggest, the appulse of a Comet? Be that as it may, the only known instance of star-transformation since 1811 is not favourable to the Nebular Theory. Moreover, on the question of this Theory, as on all others, Astronomers disagree.

In our own age, and before Laplace ever thought of it, Buffon, being very much struck by the identity of motion in the Planets, was the first to propose the hypothesis that the Planets and their satellites originated in the

bosom of the Sun. Forthwith and for this purpose, he invented a special Comet, supposed to have torn out, by a powerful oblique blow, the quantity of matter necessary for their formation. Laplace gave its dues to the “Comet” in his Exposition du Système du Monde. [1025](#) But the idea was seized and even improved upon by a conception of the alternate evolution, from the Sun's central mass, of Planets *apparently* without weight or influence on the motion of the visible Planets—and as evidently without any more existence than the likeness of Moses in the Moon.

But the modern theory is also a variation on the systems elaborated by Kant and Laplace. The idea of both was that, at the origin of things, all that Matter which now enters into the composition of the planetary bodies was spread over all the space comprized in the Solar System—and even beyond. It was a nebula of extremely small density, and its condensation gradually gave birth, by a mechanism that has hitherto never been explained, to the various bodies of our System. This is the original Nebular Theory, an *incomplete* yet faithful repetition—a short chapter out of the large volume of universal Esoteric Cosmogony—of the teachings of the Secret Doctrine. And both systems, Kant's and Laplace's, differ greatly from the modern Theory, redundant with conflicting *sub* -theories and fanciful hypotheses. Say the Teachers: The essence of cometary matter [and of that which composes the Stars] ... is totally different from any of the chemical or physical characteristics with which the greatest Chemists and Physicists of the earth are familiar... While the spectroscope has shown the probable similarity[owing to the chemical action of terrestrial light upon the intercepted rays] of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space, have not been detected, nor proven to be identical with those observed on our own planet. [1026](#)

Mr. Crookes says almost the same in the fragment quoted from his lecture, Elements and Meta-Elements. C. Wolf, Member of the Institute, Astronomer of the Observatory, Paris, observes: At the utmost the nebular hypothesis can only show in its favour, with W. Herschell, the existence of planetary nebulæ in various degrees of condensation, and of spiral nebulæ, with nuclei of condensation on the branches and centre. [1027](#) But, in fact, the knowledge of the bond that unites the nebulæ to the stars is yet denied

to us; and lacking as we do direct observation, we are even debarred from establishing it on the analogy of chemical composition. [1028](#)

Even if the men of Science—leaving aside the difficulty arising out of such undeniable variety and heterogeneity of matter in the constitution of nebulae—did admit, with the Ancients, that the origin of all the visible and invisible heavenly bodies must be sought for in one primordial homogeneous world-stuff, in a kind of *Pre*-Protyle, [1029](#) it is evident that this would not put an end to their perplexities. Unless they admit also that our actual visible Universe is merely the *Sthûla Sharîra*, the gross body, of the sevenfold Kosmos, they will have to face another problem; especially if they venture to maintain that its now visible bodies are the result of the condensation of that one and single Primordial Matter. For mere observation shows them that the operations which produced the actual Universe are far more complex than could ever be embraced in that theory.

First of all, there are two distinct classes of “irresolvable” nebulae, as Science itself teaches.

The telescope is unable to distinguish between these two classes, but the spectroscope can do so, and notices an essential difference between their physical constitutions.

The question of the resolvability of the nebulae has been often presented in too affirmative a manner and quite contrary to the ideas expressed by the illustrious experimenter with the spectra of these constellations—Mr. Huggins. Every nebula whose spectrum contains only bright lines is gaseous, it is said, and hence is irresolvable; every nebula with a continuous spectrum must end by resolving into stars with an instrument of sufficient power. This assumption is contrary at once to the results obtained, and to spectroscopic theory. The “Lyra” nebula, the “Dumb-bell” nebula, the central region of the nebula of Orion, appear resolvable, and show a spectrum of bright lines; the nebula of Canes Venatici is not resolvable, and gives a continuous spectrum. Because, indeed, the spectroscope informs us of the physical state of the constituent matter of the stars, but affords us no notions of their modes of aggregation. A nebula formed of gaseous globes (or even of nuclei, faintly luminous, surrounded by a powerful atmosphere) would give a spectrum of lines and be still

resolvable; such seems to be the state of Huggins' region in the Orion nebula. A nebula formed of solid or fluidic particles in a state of incandescence, a true cloud, will give a continuous spectrum and will be irresolvable.

Some of these nebulæ, Wolf tells us,

Have a spectrum of three or four bright lines, others a continuous spectrum. The first are gaseous, the others formed of a pulverulent matter. The former must constitute a veritable atmosphere: it is among these that the solar nebula of Laplace has to be placed. The latter form an *ensemble* of particles that may be considered as independent, and the rotation of which obeys the laws of internal weight: such are the nebulæ adopted by Kant and Faye. Observation allows us to place the one as the other at the very origin of the planetary world. But when we try to go beyond and ascend to the primitive chaos which has produced the totality of the heavenly bodies, we have first to account for the actual existence of these two classes of nebulæ. If the primitive chaos were a cold luminous gas, [1030](#) one could understand how the contraction resulting from attraction could have heated it and made it luminous. We have to explain the condensation of this gas to the state of incandescent particles, the presence of which is revealed to us in certain nebulæ by the spectroscope. If the original chaos was composed of such particles, how did certain of their portions pass into the gaseous state, while others have preserved their primitive condition?

Such is the synopsis of the objections and difficulties in the way of the acceptance of the Nebular Theory, brought forward by the French savant, who concludes this interesting argument by declaring that: The first part of the cosmogonical problem—what is the primitive matter of chaos; and how did that matter give birth to the sun and stars?—thus remains to this day in the domain of romance and of mere imagination. [1031](#)

If this is the last word of Science upon the subject, whither then should we turn in order to learn what the Nebular Theory is supposed to teach? What, in fact, is this theory? What it *is*, no one seems to know for certain. What it is not—we learn from the erudite author of *World-Life*. He tells us that it: i. Is not a theory of the evolution of the Universe. It is primarily a

genetic explanation of the phenomena of the solar system, and accessorially a co-ordination in a common conception of the principal phenomena in the stellar and nebular firmament, as far as human vision has been able to penetrate.

ii. It does not regard the comets as involved in that particular evolution which has produced the Solar System. [The Esoteric Doctrine does, because it, too, “recognizes the comets as forms of cosmic existence co-ordinated with earlier stages of nebular evolution”; and it actually assigns *to them chiefly* the formation of all worlds.]

iii. It does not deny an antecedent history of the luminous fire mist—[the *secondary* stage of evolution in the Secret Doctrine] [and] ... makes no claim to having reached an absolute beginning. [And even it allows that this] fire mist may have previously existed in a cold, non-luminous and invisible condition.

iv. [And that finally] it does not profess to discover the origin of things, but only a stadium in material history... [leaving] the philosopher and the theologian as free as they ever were to seek the origin of the modes of being. [1032](#)

But this is not all. Even the greatest philosopher of England—Mr. Herbert Spencer—arrayed himself against this fantastic theory by saying that (a) “The problem of existence is not resolved” by it; (b) the nebular hypothesis “throws no light upon the origin of diffused matter”; and (c) that “the nebular hypothesis (as it now stands) implies a First Cause.” [1033](#)

The latter, we are afraid, is more than our modern Physicists have bargained for. Thus, it seems that the poor “hypothesis” can hardly expect to find help or corroboration even in the world of the Metaphysicians.

Considering all this, the Occultists believe they have a right to present *their* Philosophy, however misunderstood and ostracized it may be at present. And they maintain that this failure of the Scientists to discover the truth is entirely due to their Materialism and their contempt for transcendental Sciences. Yet although the scientific minds in our century are as far from the true and correct doctrine of Evolution as ever, there

may be still some hope left for the future, for even now we find another Scientist giving us a faint glimmer of it.

In an article in the Popular Science Review on “Recent Researches in Minute Life,” we find Mr. H. J. Slack, F.C.S., Sec. R.M.S., saying: There is an evident convergence of all sciences, from physics to chemistry and physiology, toward some doctrine of evolution and development, of which the facts of Darwinism will form part, but what ultimate aspect this doctrine will take, there is little, if any, evidence to show, and perhaps it will not be shaped by the human mind until metaphysical as well as physical inquiries are much more advanced. [1034](#)

This is a happy forecast indeed. The day *may* come, then, when “Natural Selection,” as taught by Mr. Darwin and Mr. Herbert Spencer, will, in its ultimate modification, form only *a part* of our Eastern doctrine of Evolution, which will be Manu and Kapila Esoterically explained.

Section XIII. Forces—Modes of Motion or Intelligences?

This is, then, the last word of Physical Science up to the present year, 1888. Mechanical laws will never be able to prove the homogeneity of Primeval Matter, except inferentially and as a desperate necessity, when there will remain no other issue—as in the case of Ether. Modern Science is secure only in its own domain and region; within the physical boundaries of our Solar System, beyond which everything, every particle of Matter, is different from the Matter it knows, and where Matter exists in states of which Science can form no idea. *This* Matter, which is truly homogeneous, is beyond human perception, if perception is tied down merely to the five senses. We feel its effects through those Intelligences which are the results of its primeval differentiation, whom we name Dhyân Chohans, called in the Hermetic works the “Seven Governors”; those to whom Pymander, the “Thought Divine,” refers as the “Building Powers,” and whom Asklepios calls the “Supernal Gods.” This Matter—the real Primordial Substance, the Noumenon of all the “matter” we know of—some of our Astronomers even have been led to believe in, for they despair of the possibility of ever accounting for rotation, gravitation, and the origin of any mechanical physical laws, unless these Intelligences be admitted by Science. In the above-quoted work upon Astronomy by Wolf, [1035](#) the author endorses fully the theory of Kant, and the latter theory, if not in its general aspect, at any rate in some of its features, reminds one strongly of certain Esoteric Teachings. Here we have the world's system “reborn from its ashes,” through a nebula—the emanation from the bodies, dead and dissolved in Space, resultant of the *incandescence* of the Solar Centre—reanimated by the combustible matter of the Planets. In this theory, generated and developed in the brain of a young man hardly twenty-five years of age, who had never left his native place, Königsberg, a small town of Northern Prussia, one can hardly fail to recognize either the presence of an inspiring external power, or an evidence of the *reincarnation* which the Occultists see in it. It fills a gap which Newton,

with all his genius, failed to bridge. And surely it is our Primeval Matter, Âkâsha, that Kant had in view, when he postulated a universally pervading primordial Substance, in order to solve Newton's difficulty, and his failure to explain, by natural forces alone, the primitive impulse imparted to the Planets. For, as he remarks in Chapter viii, if it is once admitted that the perfect harmony of the Stars and Planets and the coincidence of their orbital planes prove the existence of a natural Cause, which would thus be the Primal Cause, “that Cause cannot really be the matter which fills to-day the heavenly spaces.” It must be that which filled Space—was Space—originally, whose motion in differentiated Matter was the origin of the actual movements of the sidereal bodies; and which, “in condensing itself in those very bodies, thus abandoned the space that is to-day found void.” In other words, it is of that same Matter that are now composed the Planets, Comets, and the Sun himself, and that Matter, having originally formed itself into those bodies, has preserved its inherent quality of motion; which quality, now centred in their nuclei, directs all motion. A very slight alteration of words in this is needed, and a few additions, to make of it our Esoteric Doctrine.

The latter teaches that it is this original, primordial Prima Materia, divine and intelligent, the direct emanation of the Universal Mind, the Daiviprakriti—the Divine Light [1036](#) emanating from the Logos—which formed the nuclei of all the “self-moving” orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the Vital Soul of the Suns, Moons, Planets, and even of our Earth; the former latent, the latter active—the invisible Ruler and Guide of the gross body attached to, and connected with, its Soul, which is the spiritual emanation, after all, of these respective Planetary Spirits.

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

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

The Satan of Materialism now laughs at all alike, and denies the visible as well as the invisible. Seeing in light, heat, electricity, and even in the phenomenon of *life*, only properties inherent in Matter, it laughs whenever life is called the Vital Principle, and derides the idea of its being independent of and distinct from the organism.

But here again scientific opinions differ as in everything else, and there are several men of Science who accept views very similar to ours. Consider, for instance, what Dr. Richardson, F.R.S. (elsewhere quoted at length) says of that “Vital Principle,” which he calls “Nervous Ether”: I speak only of a veritable *material agent*, refined, it may be, to the world at large, but *actual and substantial*: an agent having quality of weight and of volume, an agent susceptible of chemical combination, and thereby of change of physical state and condition, an agent passive in its action, moved always, that is to say, by influences apart from itself, [1037](#) obeying other influences, an agent possessing no initiative power, no *vis* or *energeia naturæ*, [1038](#) but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energeia* upon visible matter. [1039](#)

As Biology and Physiology now deny, in toto, the existence of a Vital Principle, this extract, together with De Quatrefages' admission, is a clear confirmation that there are men of Science who take the same views about “things Occult” as do Theosophists and Occultists. These recognize a distinct Vital Principle independent of the organism—material, of course, *as physical Force cannot be divorced from Matter*, but of a Substance existing in a state unknown to Science. Life for them is something more

than the mere interaction of molecules and atoms. There is a Vital Principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called “inorganic” Matter of our plane of consciousness.

By “molecular combinations” are meant, of course, those of the Matter of our present illusive perceptions, which Matter energizes only on this, our plane. And this is the chief point at issue. [1040](#)

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

And it is further maintained that even the Greek and Roman Catholic Christians are wiser in believing, as they do—even if blindly connecting and tracing them all to an anthropomorphic God—in Angels, Archangels, Archons, Seraphs, and Morning Stars, in all those theological deliciae humani generis, in short, that rule the Cosmic Elements, than Science is, in disbelieving in them altogether, and in advocating its mechanical Forces. For these act very often with more than human intelligence and pertinency. Nevertheless, that intelligence is denied and attributed to blind chance. But, as De Maistre was right in calling the law of gravitation merely a *word* which replaced “the thing unknown,” so are we right in applying the same remark to all the other Forces of Science. And if it is objected that the Count was an ardent Roman Catholic, then we may cite

Le Couturier, as ardent a Materialist, who said the same thing, as did also Herschell and many others. [1041](#)

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

When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; this is no mere metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

But one has to understand the phraseology of Occultism before criticizing what it asserts. For example, the Doctrine refuses—as Science does, in one sense—to use the words “above” and “below,” “higher” and “lower,” in reference to *invisible* spheres, since here they are without meaning. Even the terms “East” and “West” are merely conventional, necessary only to aid our human perceptions. For though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth's surface, and in consequence of its rotation from West to East. Hence, when “other worlds” are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate these spheres either outside or inside our Earth, as the theologians and the poets do; for their location is nowhere in the space known to, or conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescope, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our Solar System, they are yet with us, near us,

within our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the spiritually higher worlds communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying.

The sons of Bhûmi [Earth] regard the Sons of Deva-lokas [Angel-spheres] as their Gods; and the Sons of lower kingdoms look up to the men of Bhûmi as to their Devas [Gods]; men remaining unaware of it in their blindness.... They [men] tremble before them while using them [for magical purposes].... The First Race of Men were the “Mind-born Sons” of the former. They [the Pitris and Devas] are our progenitors. [1042](#)

“Educated people,” so-called, deride the idea of Sylphs, Salamanders, Undines, and Gnomes; the men of Science regard any mention of such superstitions as an insult; and with a contempt of logic and common good sense, that is often the prerogative of “accepted authority,” they allow those, whom it is their duty to instruct, to labour under the absurd impression that in the whole Kosmos, or at any rate in our own atmosphere, there are no other conscious, intelligent beings, save ourselves. [1043](#) Any other humanity (composed of distinct *human* beings) save a mankind with two legs, two arms, and a head with man's features on it, would not be called human; though the etymology of the word would seem to have little to do with the general appearance of a creature. Thus, while Science sternly rejects even the possibility of there being such (to us, generally) invisible creatures, Society, while believing in it all *secretly*, is made to deride the idea openly. It hails with mirth such works as the

Comte de Gabalis, and fails to understand that *open satire is the securest mask* .

Nevertheless, such invisible worlds do exist. Inhabited as thickly as is our own, they are scattered throughout apparent Space in immense numbers; some far more material than our own world, others gradually etherealizing until they become formless and are as “breaths.” The fact that our physical eye does not see them, is no reason for disbelieving in them. Physicists cannot see their Ether, Atoms, “modes of motion,” or Forces. Yet they accept and teach them.

If we find, even in the natural world with which we are acquainted, Matter affording a partial analogy to the difficult conception of such invisible worlds, there seems little difficulty in recognizing the possibility of such a presence. The tail of a Comet, which, though attracting our attention by virtue of its luminosity, yet does not disturb or impede our vision of objects, which we perceive through and beyond it, affords the first stepping-stone toward a proof of the same. The tail of a Comet passes rapidly across our horizon, and we should neither feel it, nor be cognizant of its passage, but for the brilliant coruscation, often perceived only by a few interested in the phenomenon, while everyone else remains ignorant of its presence and of its passage *through* , or across, a portion of our globe. This tail may, or may not, be an integral portion of the being of the Comet, but its tenuity subserves our purpose as an illustration. Indeed, it is no question of superstition, but simply a result of transcendental Science, and of logic still more, to admit the existence of worlds formed of even far more attenuated Matter than the tail of a Comet. By denying such a possibility, Science has for the last century played into the hands of neither Philosophy nor true Religion, but simply into those of Theology. To be able to dispute the better the plurality of even material worlds, a belief thought by many churchmen incompatible with the teachings and doctrines of the Bible, [1044](#) Maxwell had to calumniate the memory of Newton, and to try and convince his public that the principles contained in the Newtonian philosophy are those “which lie at the foundation of all atheistical systems.” [1045](#)

“Dr. Whewell disputed the plurality of worlds by appeal to scientific evidence,” writes Professor Winchell. [1046](#) And if even the habitability of

physical worlds, of Planets, and distant Stars which shine in myriads over our heads is so disputed, how little chance is there for the acceptance of invisible worlds within the apparently transparent space of our own!

But, if we can conceive of a world composed of Matter still more attenuated to *our* senses than the tail of a Comet, hence of inhabitants in it who are as ethereal, in proportion to *their* Globe, as we are in comparison with *our* rocky, hard-crustrated Earth, no wonder if we do not perceive them, nor sense their presence or even existence. Only, in what is the idea contrary to Science? Cannot men and animals, plants and rocks, be supposed to be endowed with quite a different set of senses from those we possess? Cannot their organisms be born, develop, and exist, under other laws of being than those that rule our little world? Is it absolutely necessary that every corporeal being should be clothed in “coats of skin” like those that Adam and Eve were provided with in the legend of Genesis? Corporeality, we are told, however, by more than one man of Science, “may exist under very divergent conditions.” Professor A. Winchell—arguing upon the plurality of worlds—makes the following remarks: It is not at all improbable that substances of a refractory nature might be so mixed with other substances, known or unknown to us, as to be capable of enduring vastly greater vicissitudes of heat and cold than is possible with terrestrial organisms. The tissues of terrestrial animals are simply suited to terrestrial conditions. Yet even here we find different types and species of animals adapted to the trials of extremely dissimilar situations.... That an animal should be a quadruped or a biped is something not depending on the necessities of organization, or instinct, or intelligence. That an animal should possess just five senses is not a necessity of percipient existence. There may be animals on the earth with neither smell nor taste. There may be beings on other worlds, and even on this, who possess more numerous senses than we. The possibility of this is apparent when we consider the high probability that other properties and other modes of existence lie among the resources of the Cosmos, and even of terrestrial matter. There are animals which subsist where rational man would perish—in the soil, in the river, and the sea ... [and why not *human* beings of different organizations, in such case?]. Nor is incorporated rational existence conditioned on warm blood, nor on any temperature which does not change the forms of matter of which the organism may be

composed. There may be intelligences corporealized after some concept not involving the processes of injection, assimilation, and reproduction. Such bodies would not require daily food and warmth. They might be lost in the abysses of the ocean, or laid up on a stormy cliff through the tempests of an Arctic winter, or plunged in a volcano for a hundred years, and yet retain consciousness and thought. It is conceivable. Why might not psychic natures be enshrined in indestructible flint and platinum? These substances are no further from the nature of intelligence than carbon, hydrogen, oxygen, and lime. But, not to carry the thought to such an extreme [?], might not high intelligence be embodied in frames as indifferent to external conditions as the sage of the western plains, or the lichens of Labrador, the rotifers which remain dried for years, or the bacteria which pass living through boiling water... These suggestions are made simply to remind the reader how little can be argued respecting the necessary conditions of intelligent, organized existence, from the standard of corporeal existence found upon the earth. Intelligence is, from its nature, as universal and as uniform as the laws of the universe. Bodies are merely the local fitting of intelligence to particular modifications of universal matter or force. [1047](#)

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

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

How long has it taken the world to become what it now is? If it can be said that even up to the present day cosmic dust, “which has never belonged to the earth before,” [1048](#) reaches our Globe, how much more logical is it to believe—as the Occultists do—that through the countless millions of years that have rolled away since that dust aggregated and formed the Globe we live in round its nucleus of *intelligent* Primeval Substance, many humanities—differing from our present mankind as greatly as the humanity which will evolve millions of years hence will differ from our races—appeared but to disappear from the face of the Earth, as will our own. These primitive and far-distant humanities are denied, because, as Geologists think, they have left no tangible relics of themselves. All trace of them is swept away, and therefore they have never existed. Yet their relics—though very few of them, truly—are to be found, and they must be discovered by geological research. But, even if they were never to be met with, there would be no reason to say that no men could have ever lived in the geological periods to which their presence on earth is assigned. For their organisms needed no warm blood, no atmosphere, no feeding; the author of *World-Life* is right, and there is no extravagance in believing as we do, that as, on scientific hypotheses, there may be to this day “psychic natures enshrined in indestructible flint and platinum,” so there were psychic natures enshrined in forms of equally indestructible Primeval Matter—the real forefathers of our Fifth Race.

When, therefore, as in Volume II, we speak of men who inhabited this Globe 18,000,000 years ago, we have in mind neither the men of our present races, nor the present atmospheric laws, thermal conditions, etc. The Earth and Mankind, like the Sun, Moon, and Planets, all have their growth, changes, development, and gradual evolution in their life-periods; they are born, become infants, then children, adolescent, grown-up, they grow old, and finally die. Why should not Mankind be also under this universal law? Says Uriel to Enoch: Behold, I have showed thee all things, O Enoch.... Thou seest the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons, and arrivals to

return. In the days of sinners the years shall be shortened ... everything done on earth shall be subverted ... the moon shall change its laws. [1049](#)

The “days of sinners” meant the days when Matter would be in its full sway on Earth, and man would have reached the apex of physical development in stature and animality. That came to pass during the period of the Atlanteans, about the middle point of their Race, the Fourth, which was drowned, as prophesied by Uriel. Since then man has been decreasing in physical stature, strength, and years, as will be shown in Volume II. But as we are at the mid-point of our sub-race of the Fifth Root-Race—the acme of materiality in each—the animal propensities, though more refined, are none the less developed; and this is most marked in civilized countries.

Section XIV. Gods, Monads and Atoms.

Some years ago we remarked that:

The Esoteric Doctrine may well be called ... the “Thread Doctrine,” since, like Sûtrâtmâ [in the Vedânta Philosophy] [1050](#), it passes through and strings together all the ancient philosophical religious systems, and ... reconciles and explains them. [1051](#)

We now say it does more. It not only reconciles the various and apparently conflicting systems, but it checks the discoveries of modern exact Science, showing some of them to be necessarily correct, since they are found corroborated in the Ancient Records. All this will, no doubt, be regarded as terribly impertinent and disrespectful, a veritable crime of lèse-science; nevertheless, it is a fact.

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

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

One of such “degrading” beliefs—degrading in the opinion of the all-denying Sceptic—is found in the idea that Kosmos, besides its objective planetary inhabitants, its humanities in other inhabited worlds, is full of invisible, intelligent *Existences*. The so-called Arch-Angels, Angels and Spirits, of the West, copies of their prototypes, the Dhyân Chohans, the Devas and Pitris, of the East, are not real Beings, but fictions. On this point materialistic Science is inexorable. To support its position, it upsets its own axiomatic law of uniformity and of continuity in the laws of Nature, and all the logical sequence of analogies in the evolution of Being. The masses of the profane are asked, and are made to believe that the accumulated testimony of History—which shows even the “Atheists” of old, such men as Epicurus and Democritus, as believers in *Gods*—is false; and that Philosophers like Socrates and Plato, asserting such existences, were mistaken enthusiasts and fools. If we hold our opinions merely on historical grounds, on the authority of legions of the most eminent Sages, Neo-Platonists, and Mystics in all ages, from Pythagoras down to the eminent Scientists and Professors of the present century, who, if they reject “Gods,” believe in “Spirits,” are we to consider such authorities to be as weak-minded and foolish as any Roman Catholic peasant, who believes in and prays to his once human Saint, or the Archangel St. Michael? But is there no difference between the belief of the peasant and that of the Western heirs of the Rosicrucians and Alchemists of the Middle Ages? Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysteriacs or cheats, or is it the handful of modern Sceptics—the “leaders of thought”—who are struck with the cecity of negation? The latter is the case, we opine. It would indeed be a *miracle*, quite an abnormal fact in the realm of probabilities and logic, were that handful of negators to be the sole custodians of *truth*, while the million-strong hosts of believers in Gods, Angels, and Spirits—in Europe and America alone—namely, Greek and Latin Christians, Theosophists, Spiritualists, Mystics, etc., should be no better than deluded fanatics and hallucinated mediums, and often no higher than the victims of deceivers and impostors! However

varying in their external presentations and dogmas, beliefs in the Hosts of invisible Intelligences of various grades have all the same foundation. Truth and error are mixed in all. The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern Esoteric Science. So vast and so profound are these that scarcely even a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into exact Science, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Âryan Kali Yuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic Science will receive a death-blow.

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

Theo-Philosophy proceeds on broader lines. From the very beginning of æons—in time and space in our Round and Globe—the mysteries of Nature (at any rate, those which it is lawful for our Races to know) were recorded by the pupils of those same, now invisible, “Heavenly Men,” in geometrical figures and symbols. The keys thereto passed from one generation of “Wise Men” to another. Some of the symbols thus passed from the East to the West, brought from the Orient by Pythagoras, who

was not the inventor of his famous “Triangle.” The latter figure, along with the square and circle, are more eloquent and scientific descriptions of the order of the evolution of the Universe, spiritual and psychic, as well as physical, than volumes of descriptive Cosmogonies and revealed “Geneses.” The ten Points inscribed within that “Pythagorean Triangle” are worth all the theogonies and angelologies ever emanated from the theological brain. For he who interprets these seventeen points (the seven Mathematical Points hidden)—on their very face, and in the order given—will find in them the uninterrupted series of the genealogies from the first Heavenly to Terrestrial Man. And, as they give the order of Beings, so they reveal the order in which were evolved the Kosmos, our Earth, and the primordial Elements by which the latter was generated. Begotten in the invisible “Depths,” and in the Womb of the same “Mother” as its fellow-globes—he who masters the mysteries of our own Earth will have mastered those of all others.

Whatever ignorance, pride or fanaticism may suggest to the contrary, Esoteric Cosmology can be shown to be inseparably connected with both Philosophy and Modern Science. The Gods and Monads of the Ancients—from Pythagoras down to Leibnitz—and the Atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with Spirit. In the Occult Sciences they can be studied separately, but they can never be mastered unless they are viewed in their mutual correlations during their life-cycle, and as a Universal Unity during Pralayas.

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

Philosophy, however, could never have formed its conception of a logical, universal, and absolute Deity, if it had had no Mathematical Point

within the Circle upon which to base its speculations. It is only the manifested Point, lost to our senses after its pregenetic appearance in the infinitude and incognizability of the Circle, that makes a reconciliation between Philosophy and Theology possible—on condition that the latter should abandon its crude materialistic dogmas. And it is because Christian theology has so unwisely rejected the Pythagorean Monad and geometrical figures, that it has evolved its self-created human and personal God, the monstrous Head whence flow in two streams the dogmas of Salvation and Damnation. This is so true, that even those clergymen who are Masons, and who would be Philosophers, have, in their arbitrary interpretations, fathered upon the Ancient Sages the queer idea that: The Monad represented [with them] the throne of the Omnipotent Deity, placed in the centre of the empyrean to indicate T.G.A.O.T.U. [*read* the “Great Architect of the Universe”]. [1052](#)

A curious explanation this, more Masonic than strictly Pythagorean.

Nor did the “Hierogram within a Circle, or equilateral Triangle,” ever mean “the exemplification of the unity of the divine Essence”; for this was exemplified by the plane of the boundless Circle. What it really meant was the triune coëqual Nature of the first differentiated Substance, or the consubstantiality of the (manifested) Spirit, Matter and the Universe—their “Son”—which proceeds from the Point, the real, Esoteric Logos, or Pythagorean Monad. For the Greek Monas signifies “Unity” in its primary sense. Those unable to seize the difference between the Monad—the Universal Unit—and the Monads or the manifested Unity, as also between the ever-hidden and the revealed Logos, or the Word, ought never to meddle with Philosophy, let alone with the Esoteric Sciences. It is needless to remind the educated reader of Kant's Thesis to demonstrate his second Antinomy. [1053](#) Those who have read and understood it will see clearly the line we draw between the *absolutely ideal* Universe and the invisible though manifested Kosmos. Our Gods and Monads are not the Elements of extension itself, but only those of the invisible Reality which is the basis of the manifested Kosmos. Neither Esoteric Philosophy, nor Kant, to say nothing of Leibnitz, would ever admit that extension can be composed of simple or unextended parts. But theologian-philosophers will not grasp this. The Circle and the Point—the latter retiring into and merging with the former, after having emanated the first three Points and connected

them with lines, thus forming the first noumenal basis of the Second Triangle in the Manifested World—have ever been an insuperable obstacle to theological flights into dogmatic empyreans. On the authority of this Archaic Symbol, a male, personal God, the Creator and Father of all, becomes a third-rate emanation, the Sefhira standing fourth in descent, and on the left hand of Ain Suph, in the Kabalistic Tree of Life. Hence, the Monad is degraded into a Vehicle—a “Throne”!

The Monad—the emanation and reflection only of the Point, or Logos, in the phenomenal World—becomes, as the apex of the manifested equilateral Triangle, the “Father.” The left side or line is the Duad, the “Mother,” regarded as the evil, counteracting principle; [1054](#) the right side represents the “Son,” “his Mother's Husband” in *every* Cosmogony, as being one with the apex; the base line is the universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the apex, in the supersensuous World. [1055](#) By mystic transmutation they became the Quaternary—the Triangle became the Tetraktys.

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

But to the average Physicist, as remarked by a Kabalist: Space, and Force, and Matter, are what signs in Algebra are to the Mathematician, merely conventional symbols, or Force as Force, and Matter as Matter, are as absolutely unknowable as is the assumed empty space in which they are held to interact. [1056](#)

Symbols represent abstractions, and on these The physicist bases reasoned hypotheses of the origin of things ... he sees three needs in what he terms creation: A place wherein to create. A medium by which to create. A material from which to create. And in giving a logical expression to this hypothesis through the terms space, force, matter, he believes he has proved the existence of that which each of these represents as he conceives it to be. [1057](#)

The Physicist who regards Space merely as a representation of our mind, or extension unrelated to things in it, which Locke defined as capable of neither resistance nor motion; the paradoxical Materialist, who would have a *void* there, where he can see no Matter, would reject with the utmost contempt the proposition that Space is A substantial though [apparently an absolutely] unknowable living Entity. [1058](#)

Such is, nevertheless, the Kabalistic teaching, and it is that of Archaic Philosophy. Space is the *real* World, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, Systems and mirage-like Worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at bottom, in the *real* World, which is a Unity of Forces, there is “a connection of all Matter in the Plenum,” as Leibnitz would say. This is symbolized in the Pythagorean Triangle.

It consists of Ten Points inscribed pyramid-like (from one to four) within its three sides, and it symbolizes the Universe in the famous Pythagorean Decad. The upper single point is a Monad, and represents a Unit-Point, which is *the* Unity whence all proceeds. All is of the same essence with it. While the ten points within the equilateral Triangle represent the phenomenal world, the three sides enclosing the pyramid of points are the barriers of *noumenal* Matter, or Substance, that separate it from the world of Thought.

Pythagoras considered a *point* to correspond in proportion to unity; a *line* to 2; a *superficie* to 3; a *solid* to 4; and he defined a point as a monad having position, and the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A superficie was

compared to the number three because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre—space—circumference. But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the author of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points. [1059](#)

It is argued that “the human mind cannot conceive an indivisible unit short of the annihilation of the idea with its subject.” This is an error, as the Pythagoreans have proved, and a number of Seers before them, although there is a special training needed for the conception, and although the profane mind can hardly grasp it. But there are such things as “Meta-mathematics” and “Meta-geometry.” Even Mathematics pure and simple proceed from the universal to the particular, from the mathematical indivisible point to solid figures. The teaching originated in India, and was taught in Europe by Pythagoras, who, throwing a veil over the Circle and the Point—which no living man can define except as incomprehensible abstractions—laid the origin of the differentiated cosmic Matter in the base of the Triangle. Thus the latter became the earliest of geometrical figures. The author of *New Aspects of Life*, dealing with the Kabalistic Mysteries, objects to the objectivization, so to speak, of the Pythagorean conception and the use of the equilateral triangle, and calls it a “misnomer.” His argument that a solid equilateral body—One whose base, as well as each of its sides, form equal triangles—must have four co-equal sides or surfaces, while a triangular plane will as necessarily possess five, [1060](#)

—demonstrates on the contrary the grandeur of the conception in all its Esoteric application to the idea of the *pregenesis*, and the genesis of Kosmos. Granted, that an ideal Triangle, depicted by mathematical, imaginary lines, Can have no sides at all, being simply a phantom of the mind to which, if sides be imputed, these must be the sides of the object it constructively represents. [1061](#)

But in such case most of the scientific hypotheses are no better than “phantoms of the mind”; they are unverifiable, except on inference, and have been adopted merely to answer scientific necessities. Furthermore, the ideal Triangle—“as the abstract idea of a triangular body, and, therefore, as the type of an abstract idea”—accomplished and carried out to perfection the double symbolism intended. As an emblem applicable to the objective idea, the simple triangle became a solid. When repeated in stone, facing the four cardinal points, it assumed the shape of the Pyramid—the symbol of the phenomenal merging into the noumenal Universe of thought, at the apex of the four triangles; and, as an “imaginary figure constructed of three mathematical lines,” it symbolized the subjective spheres—these lines “enclosing a mathematical space—which is equal to nothing enclosing nothing.” And this because, to the senses and the untrained consciousness of the Profane and the Scientist, everything beyond the line of differentiated Matter—i.e., outside of, and beyond the realm of even the most Spiritual *Substance*—has to remain for ever *equal to nothing*. It is the Ain Suph—the *No Thing*.

Yet these “phantoms of the mind” are in truth no greater abstractions than the abstract ideas in general as to evolution and physical development—e.g., Gravity, Matter, Force, etc.—on which the exact Sciences are based. Our most eminent Chemists and Physicists are earnestly pursuing the not hopeless attempt of finally tracing to its hiding-place the Protyle, or the basic line of the Pythagorean Triangle. The latter is, as we have said, the grandest conception imaginable, for it symbolizes both the ideal and the visible universes. [1062](#) For if The possible unit is only a possibility as an actuality of nature, as an individual of any kind, [and as] every individual natural object is capable of division, and by division loses its unity, or ceases to be a unit, [1063](#)

this is true only of the realm of exact Science in a world as deceptive as it is illusive. In the realm of Esoteric Science the Unit divided ad infinitum, instead of losing its unity, approaches with every division the planes of the only eternal Reality. The eye of the Seer can follow it and behold it in all its pregenetic glory. This same idea of the reality of the subjective, and the unreality of the objective Universe, is found at the bottom of the Pythagorean and Platonic Teachings—limited to the Elect alone; for Porphyry, speaking of the Monad and the Duad, says that the

former only was considered substantial and real, “that most simple Being, the cause of all unity and the measure of all things.”

But the Duad, although the origin of Evil, or Matter—hence *unreal* in Philosophy—is still Substance during Manvantara, and is often called the Third Monad, in Occultism, and the connecting line as between two Points, or Numbers, which proceeded from That, “which was before all Numbers,” as expressed by Rabbi Barahiel. And from this Duad proceeded all the Scintillas of the three Upper and the four Lower Worlds or Planes—which are in constant interaction and correspondence. This is a teaching which the Kabbalah has in common with Eastern Occultism. For in the Occult Philosophy there is the “One Cause” and the “Primal Cause,” the latter thus becoming, paradoxically, the Second, as is clearly expressed by the author of the Qabbalah, from the Philosophical Writings of Ibn Gabirol, who says: In the treatment of the Primal Cause, two things must be considered, the Primal Cause per se, and the relation and connection of the Primal Cause with the visible and unseen universe. [1064](#)

Thus he shows the early Hebrews, as the later Arabians, following in the steps of the Oriental Philosophy, such as the Chaldean, Persian, Hindû, etc. Their Primal Cause was designated at first, By the triadic שדי Shaddaï, the [triune] Almighty, subsequently by the Tetragrammaton, יהוה, YHVH symbol of the Past, Present, and Future, [1065](#)

and, let us add, of the eternal IS, or the I AM. Moreover, in the Kabbalah the name YHVH (or Jehovah) expresses a He and a She, male and female, two in one, or Chokmah and Binah, and his, or rather their Shekinah or synthesizing Spirit (or Grace), which again makes of the Duad a Triad. This is demonstrated in the Jewish Liturgy for Pentecost, and the prayer: “In the name of Unity, of the Holy and Blessed Hû [He], and His She'keenah, the Hidden and Concealed Hû, blessed be YHVH [the Quaternary] for ever.” Hû is said to be masculine and YaH feminine, together they make the יהוה אחד i.e., one YHVH. One, but of a male-female nature. The She'keenah is always considered in the Qabbalah as feminine. [1066](#)

And so it is considered in the exoteric Purânas, for Shekinah is no more than Shakti—the female double of any God—in such case. And so it was

with the early Christians, whose Holy Spirit was feminine, as Sophia was with the Gnostics. But in the transcendental Chaldean Kabbalah, or Book of Numbers, Shekinah is sexless, and the purest abstraction, a state, like Nirvâna, neither subject nor object, nor anything except an absolute Presence.

Thus it is only in the anthropomorphized systems—such as the Kabbalah has now for the most part become—that Shekinah-Shakti is feminine. As such she becomes the Duad of Pythagoras, the two straight lines which can form no geometrical figure and are the symbol of Matter. Out of this Duad, when united in the basic line of the Triangle on the lower plane (the upper Triangle of the Sephirothal Tree), emerge the Elohim, or Deity in Cosmic Nature, with the true Kabbalists the *lowest* designation, translated in the Bible “God.” [1067](#) Out of these (the Elohim) issue the Scintillas.

The Scintillas are the “Souls,” and these Souls appear in the three-fold form of Monads (Units), Atoms and Gods—according to our Teaching. As says the Esoteric Catechism: Every Atom becomes a visible complex unit [a molecule], and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man.

Again:

God, Monad, and Atom are the correspondences of Spirit, Mind, and Body [Âtmâ, Manas, and Sthûla Sharîra] *in man* .

In their septenary aggregation they are the “Heavenly Man,” in the Kabbalistic sense; thus, terrestrial man is the provisional reflection of the Heavenly. Once again: The Monads [Jîvas] are the Souls of the Atoms; both are the fabric in which the Chohans [Dhyânîs, Gods] clothe themselves when a form is needed.

This relates to cosmic and sub-planetary Monads, not to the super-cosmic Monads, the Pythagorean Monad, as it is called, in its synthetic character, by the Pantheistical Peripatetics. The Monads of the present dissertation are treated, from the standpoint of their individuality, as *Atomic Souls* , before these Atoms descend into pure terrestrial form. For this descent into *concrete* Matter marks the medial point of their own

individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and Deva (divine) consciousness. At present, however, we are not concerned with their terrestrial metamorphoses and tribulations, but with their life and behaviour in Space, on planes wherein the eye of the most intuitional Chemist and Physicist cannot reach them—unless, indeed, he develops in himself highly clairvoyant faculties.

It is well known that Leibnitz came very near the truth several times, but he defined Monadic Evolution incorrectly, a thing not to be wondered at, since he was not an Initiate, nor even a Mystic, but only a very intuitional Philosopher. Yet no Psycho-physicist ever came nearer than has he to the Esoteric general outline of evolution. This evolution—viewed from its several standpoints, i.e., as the *Universal* and the *Individualized* Monad, and the chief aspects of the Evolving Energy after differentiation, the purely Spiritual, the Intellectual, the Psychic and the Physical—may be thus formulated as an invariable law: a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a reäscend from the depths of materiality towards its status quo ante, with a corresponding dissipation of concrete form and substance up to the Laya-state, or what Science calls the “zero-point,” and beyond.

These states—once the spirit of Esoteric Philosophy is grasped—become absolutely necessary from simple logical and analogical considerations. Physical Science having now ascertained, through its department of Chemistry, the invariable law of this evolution of Atoms—from their “protylean” state down to that of a physical and then a chemical particle, or molecule—cannot well reject these states as a general law. And once it is forced by its enemies—Metaphysics and Psychology [1068](#)—out of its alleged impregnable strongholds, it will find it more difficult than it now appears to refuse room in the Spaces of Space to Planetary Spirits (Gods), Elementals, and even the Elementary Spooks or Ghosts, and others. Already Figuier and Paul D'Assier, two Positivists and Materialists, have succumbed before this logical necessity. Other and still greater Scientists will follow in that intellectual “Fall.” They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that

open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense.

We may take as an example, Mr. W. Crookes' latest discovery of what he has named Protyle. In the Notes on the Bhagavad Gîtâ, by one of the best metaphysicians and Vedântic scholars in India, the lecturer, referring cautiously to “things Occult” in that great Indian Esoteric work, makes a remark as suggestive as it is strictly correct. He says: Into the details of the evolution of the solar system itself, it is not necessary for me to enter. You may gather some idea *as to the way* in which the various elements start into existence from these three principles into which Mûlaprakriti [the Pythagorean Triangle] is differentiated, by examining the lecture delivered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will give you some idea of the way in which these so-called elements spring from Vishvânara, [1069](#) the most objective of these three principles, which seems to stand in the place of the protyle mentioned in that lecture. Except in a few particulars, this lecture seems to give the outlines of the theory of physical evolution on the plane of Vishvânara, and is, so far as I know, the nearest approach made by modern investigators to the real occult theory on the subject. [1070](#)

These words will be reëchoed and approved by every Eastern Occultist. Much from the lectures by Mr. Crookes has already been quoted in Section XI. A second lecture has been delivered by him, as remarkable as the first, on the “Genesis of the Elements,” [1071](#) and also a third one. Here we have almost a corroboration of the teachings of Esoteric Philosophy concerning the mode of primeval evolution. It is, indeed, as near an approach, made by a great scholar and specialist in Chemistry, [1072](#) to the Secret Doctrine, as could be made apart from the application of the Monads and Atoms to the dogmas of pure transcendental Metaphysics, and their connection and correlation with “Gods and intelligent conscious Monads.” But Chemistry is now on its ascending plane, thanks to one of its highest European representatives. It is impossible for it to go back to that day when Materialism regarded its *sub* -elements as absolutely simple and homogeneous bodies, which it had raised, in its blindness, to the rank of Elements. The mask has been snatched off by too clever a hand for there to

be any fear of a new disguise. And after years of pseudology, of bastard molecules parading under the name of Elements, behind and beyond which there could be nought but void, a great professor of Chemistry asks once more: What are these elements, whence do they come, what is their signification?... These elements perplex us in our researches, baffle us in our speculations, and haunt us in our very dreams. They stretch like an unknown sea before us—mocking, mystifying, and murmuring strange revelations and possibilities. [1073](#)

Those who are heirs to primeval revelations have taught these “possibilities” in every century, but have never found a fair hearing. The truths inspired into Kepler, Leibnitz, Gassendi, Swedenborg, etc., were ever alloyed with their own speculations in one or another predetermined direction—hence were distorted. But now one of the great truths has dawned upon an eminent professor of exact Modern Science, and he fearlessly proclaims as a fundamental axiom that Science has not made itself acquainted, so far, with real simple Elements. For Mr. Crookes tells his audience: If I venture to say that our commonly received elements are not simple and primordial, that they have *not* arisen by chance or have *not* been created in a desultory and mechanical manner, but have been evolved from simpler matters—or perhaps, indeed, from one sole kind of matter—I do but give formal utterance to an idea which has been, so to speak, for some time “in the air” of science. Chemists, physicists, philosophers of the highest merit, declare explicitly their belief that the seventy (or thereabouts) elements of our text-books are not the pillars of Hercules which we must never hope to pass.... Philosophers in the present as in the past—men who certainly have not worked in the laboratory—have reached the same view from another side. Thus Mr. Herbert Spencer records his conviction that “the chemical atoms are produced from the true or physical atoms by processes of evolution under conditions which chemistry has not yet been able to produce.”... And the poet has forestalled the philosopher. Milton (*Paradise Lost*, Book V.) makes the Archangel Raphael say to Adam instinct with the evolutionary idea, that the Almighty had created ... “One first matter, all

Indued with various forms, various degrees Of substance.”

Nevertheless, the idea would have remained crystallized “in the air of Science,” and would not have descended into the thick atmosphere of Materialism and profane mortals for years to come, perhaps, had not Mr. Crookes bravely and fearlessly reduced it to its simple constituents, and thus publicly forced it on scientific notice. Says Plutarch: An idea is a Being incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and becomes the cause of the manifestation.

[1074](#)

The revolution produced in old Chemistry by Avogadro was the first page in the volume of “New Chemistry.” Mr. Crookes has now turned the second page, and is boldly pointing *to what may be the last*. For Protyle once accepted and recognized—as invisible Ether was, both being logical and scientific necessities—Chemistry will have virtually ceased to live: it will reappear in its reincarnation as—“New Alchemy,” or “Meta-chemistry.” The discoverer of radiant matter will have vindicated in time the Archaic Âryan works on Occultism, and even the Vedas and Purânas. For what are the manifested “Mother,” the “Father-Son-Husband” (Aditi and Daksha, a form of Brahmâ, as Creators), and the “Son”—the three “First-born”—but simply Hydrogen, Oxygen, and that which in its terrestrial manifestation is called Nitrogen. Even the exoteric descriptions of the “First-born” Triad give all the characteristics of these three “gases.” Priestley, the “discoverer” of Oxygen, or of that which was known in the highest antiquity!

Yet all the ancient, mediæval, and modern Poets and Philosophers have been anticipated even in the exoteric Hindû books as to the Elemental Vortices inaugurated by the Universal Mind—Descartes' “Plenum” of Matter differentiated into particles; Leibnitz's “ethereal fluid”; and Kant's “primitive fluid” dissolved into its elements; Kepler's solar vortex and systemic vortices; in short, through Anaxagoras, down to Galileo, Torricelli, and Swedenborg, and after them to the latest speculations by European Mystics—all this is found in the Hindû Hymns, or Mantras, to the “Gods, Monads and Atoms,” in their Fulness, for they are inseparable. In Esoteric Teachings, the most transcendental conceptions of the Universe and its mysteries, as also the most seemingly materialistic speculations, are found reconciled, because these Sciences embrace the whole scope of evolution from Spirit to Matter. As declared by an American Theosophist:

The Monads [of Leibnitz] may from one point of view be called *force* , from another *matter* . To Occult Science, *force* and *matter* are only two sides of the same substance. [1075](#)

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

When, therefore, Mr. Crookes declares that: If we can show how the so-called chemical elements might have been generated we shall be able to fill up a formidable gap in our knowledge of the universe, the answer is ready. The theoretical knowledge is contained in the Esoteric meaning of every Hindû cosmogony in the Purânas; the practical demonstration thereof—is in the hands of those who will not be recognized in *this* century, save by the very few. The scientific possibilities of various discoveries, that must inexorably lead exact Science into the acceptance of Eastern Occult views, which contain all the requisite material for the filling of those “gaps,” are, so far, at the mercy of Modern Materialism. It is only by working in the direction taken by Mr. William Crookes that there is any hope for the recognition of a few, hitherto Occult, truths.

Meanwhile, any one thirsting to have a glimpse at a practical diagram of the evolution of primordial Matter—which, separating and differentiating under the impulse of cyclic law, divides itself on a general view into a septenary gradation of *Substance* —can do no better than examine the plates attached to Mr. Crookes' lecture, Genesis of the Elements, and ponder well over some passages of the text. In one place he says: Our notions of a chemical element have expanded. Hitherto the molecule has been regarded as an aggregate of two or more atoms, and no account has been taken of the architectural design on which these atoms have been joined. We may consider that the structure of a chemical element is more complicated than has hitherto been supposed. Between the molecules we are accustomed to deal with in chemical reactions and ultimate atoms as first created, come smaller molecules or aggregates of physical atoms;

these sub-molecules differ one from the other, according to the position they occupy in the yttrium edifice.

Perhaps this hypothesis can be simplified if we imagine yttrium to be represented by a five-shilling piece. By chemical fractionation I have divided it into five separate shillings, and find that these shillings are not counterparts, but like the carbon atoms in the benzol ring, have the impress of their position, 1, 2, 3, 4, 5, stamped on them.... If I throw my shillings into the melting-pot or dissolve them chemically, the mint stamp disappears and they all turn out to be silver. [1076](#)

This will be the case with all the Atoms and molecules when they have separated from their compound forms and bodies—when Pralaya sets in. Reverse the case, and imagine the dawn of a new Manvantara. The pure “silver” of the absorbed material will once more separate into Substance, which will generate “Divine Essences” whose “Principles” [1077](#) are the Primary Elements, the Sub-elements, the Physical Energies, and subjective and objective Matter; or, as these are epitomized—Gods, Monads, and Atoms. If leaving for one moment the metaphysical or transcendental side of the question—dropping out of the present consideration the supersensuous and intelligent Beings and Entities believed in by the Kabalists and Christians—we turn to the theory of atomic evolution, the Occult Teachings are still found corroborated by exact Science and its confessions, so far, at least, as regards the supposed “simple” Elements, now suddenly degraded into poor and distant relatives, not even second cousins to the latter. For we are told by Mr. Crookes that: Hitherto, it has been considered that if the atomic weight of a metal, determined by different observers, setting out from different compounds, was always found to be constant ... then such metal must rightly take rank among the simple or elementary bodies. We learn ... that this is no longer the case. Again, we have here wheels within wheels. Gadolinium is not an element but a compound. ... We have shown that yttrium is a complex of five or more new constituents. And who shall venture to gainsay that each of these constituents, if attacked in some different manner, and if the result were submitted to a test more delicate and searching than the radiant-matter test, might not be still further divisible? Where, then, is the actual ultimate element? As we advance it recedes like the tantalizing mirage lakes and groves seen by the tired and thirsty traveller in the desert. Are

we in our quest for truth to be thus deluded and balked? The very idea of an element, as something absolutely primary and ultimate, seems to be growing less and less distinct. [1078](#)

In *Isis Unveiled*, we said: This mystery of first creation, which was ever the despair of Science, is unfathomable unless we accept the doctrine of Hermes. Could he [Darwin] remove his quest from the visible universe into the invisible, he might find himself on the right path. But then, he would be following in the footsteps of the Hermetists. [1079](#)

Our prophecy begins to assert itself.

But between Hermes and Huxley there is a middle course and point. Let the men of Science only throw a bridge half-way, and think seriously over the theories of Leibnitz. We have shown *our* theories with regard to the evolution of Atoms—their last formation into compound chemical molecules being produced within our terrestrial workshops in the Earth's atmosphere and not elsewhere—as strangely agreeing with the evolution of Atoms shown on Mr. Crookes' plates. Several times already it has been stated in this volume that Mârttânda, the Sun, had evolved and aggregated, together with his seven smaller Brothers, from his Mother Aditi's bosom, that bosom being *Prima Mater-ia*—the lecturer's primordial Protyle. Esoteric Doctrines teach the existence of An antecedent form of energy having periodic cycles of ebb and swell, rest and activity. [1080](#)

And behold a great scholar in Science now asking the world to accept this as one of his postulates! We have shown the “Mother,” fiery and hot, becoming gradually cool and radiant, and this same Scientist claims as his second postulate—a *scientific necessity*, it would seem— An internal action, akin to cooling, operating slowly in the protyle.

Occult Science teaches that the “Mother” lies stretched in Infinity, during Pralaya, as the great Deep, the “*dry Waters of Space*,” according to the quaint expression in the Catechism, and becomes *wet* only after the separation and the moving over its face of Nârâyana, the Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation. [1081](#)

And now Science tells us that “the first-born element ... most nearly allied to protyle” would be “*hydrogen* ... which for some time would be the only existing form of matter” in the Universe. What says *Old Science*? It answers: Just so; but we would call Hydrogen (and Oxygen), which—in the pre-geological and even pre-genetic ages—instils the fire of life into the “Mother” by incubation, the *spirit*, the *noumenon*, of that which becomes in its grossest form Oxygen and Hydrogen and Nitrogen on Earth—Nitrogen being of no divine origin, but merely an earth-born cement for uniting other gases and fluids, and serving as a sponge to carry in itself the Breath of Life, pure air. [1082](#) Before these gases and fluids become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a *deeper* plane—something else, and so on in infinitum. The eminent and learned gentleman must pardon an Occultist for quoting him at such length; but such is the penalty of a Fellow of the Royal Society who approaches so near the precincts of the Sacred Adytum of Occult Mysteries as virtually to overstep the forbidden boundaries.

But it is time to leave Modern Physical Science and turn to the psychological and metaphysical side of the question. We would only remark that to the “two very reasonable postulates” required by the eminent lecturer, “to get a glimpse of some few of the secrets so darkly hidden” behind “the door of the Unknown,” a third should be added [1083](#)—lest no battering at it should avail; the postulate that Leibnitz stood on a firm groundwork of fact and truth in his speculations. The admirable and thoughtful synopsis of these speculations—as given by John Theodore Mertz in his “Leibnitz”—shows how nearly he has brushed the hidden secrets of Esoteric Theogony in his *Monadologie*. And yet this philosopher has hardly risen in his speculations above the first planes, the lower principles of the Cosmic Great Body. His theory soars to no loftier heights than those of the *manifested* life, self-consciousness and intelligence, leaving the regions of the earlier post-genetic mysteries untouched, as his ethereal fluid is post-planetary.

But this third postulate will hardly be accepted by the modern men of Science; and, like Descartes, they will prefer keeping to the properties of external things, which, like extension, are incapable of explaining the phenomenon of motion, rather than accept the latter as an independent Force. They will never become anti-Cartesian in this generation; nor will

they admit that: This property of inertia is not a purely geometrical property; that it points to the existence of something in external bodies which is not extension merely.

This is Leibnitz's idea as analyzed by Mertz, who adds that he called this “something” Force, and maintained that external things were endowed with Force, and that in order to be the bearers of this Force they must have a Substance, for they are not lifeless and inert masses, but the centres and bearers of Form—a purely Esoteric claim, since Force was with Leibnitz an *active* principle—the division between Mind and Matter disappearing by this conclusion.

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

But, luckily for truth:

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

The divisions made by Leibnitz, however incomplete and faulty from the standpoint of Occultism, show a spirit of metaphysical intuition to which no man of Science, not Descartes, not even Kant, has ever reached. With him there existed ever an infinite gradation of thought. Only a small portion of the contents of our thoughts, he said, rises into the clearness of

apperception, “into the light of perfect consciousness.” Many remain in a confused or obscure state, in the state of “perceptions”; but they are there. Descartes denied soul to the animal. Leibnitz, as do the Occultists, endowed “the whole creation with mental life, this being, according to him, capable of infinite gradations.” And this, as Mertz justly observes: At once widened the realm of mental life, destroying the contrast of *animate* and *inanimate matter* ; it did yet more—it reacted on the conception of matter, of the extended substance. For it became evident that external or material things presented the property of extension to our senses only, not to our thinking faculties. The mathematician, in order to calculate geometrical figures, had been obliged to divide them into an infinite number of infinitely small parts, and the physicist saw no limit to the divisibility of matter into atoms. The bulk through which external things seemed to fill space was a property which they acquired only through the coarseness of our senses.... Leibnitz followed these arguments to some extent, but he could not rest content in assuming that matter was composed of a finite number of very small parts. His mathematical mind forced him to carry out the argument in infinitum. And what became of the atoms then? They lost their extension and they retained only their property of resistance; they were the centres of force. They were reduced to mathematical points.... But if their extension in space was nothing, *so much fuller was their inner life* . Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension, ... having reduced the geometrical extension of the atoms to nothing, Leibnitz endowed them with an infinite extension in the direction of their metaphysical dimension. After having lost sight of them in the world of space, the mind has, as it were, to dive into a metaphysical world to find and grasp the real essence of what appears in space merely as a mathematical point.... As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences of *things real* have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought. [1084](#)

This is the spirit, the very root of Occult doctrine and thought. The “Spirit-Matter” and “Matter-Spirit” extend infinitely *in depth* , and like

the “essence of things” of Leibnitz, our essence of *things real* is at the *seventh depth* ; while the *unreal* and gross matter of Science and the external world, is at the lowest extreme of our perceptive senses. The Occultist knows the worth or worthlessness of the latter.

The student must now be shown the fundamental distinction between the system of Leibnitz [1085](#) and that of Occult Philosophy, on the question of the Monads, and this may be done with his *Monadologie* before us. It may be correctly stated that were Leibnitz' and Spinoza's systems reconciled, the essence and spirit of Esoteric Philosophy would be made to appear. From the shock of the two—as opposed to the Cartesian system—emerge the truths of the Archaic Doctrine. Both oppose the *Metaphysics* of Descartes. His idea of the contrast of two Substances—Extension and Thought—radically differing from each other and mutually irreducible, is too arbitrary and too un-philosophical for them. Thus Leibnitz made of the two Cartesian Substances two attributes of one universal Unity, in which he saw God. Spinoza recognized but one universal indivisible Substance, an absolute All, like Parabrahman. Leibnitz, on the contrary, perceived the existence of a plurality of Substances. There was but One for Spinoza; for Leibnitz an infinitude of Beings, *from* , and *in* , the One. Hence, though both admitted but *One Real Entity* , while Spinoza made it impersonal and indivisible, Leibnitz divided his personal Deity into a number of divine and semi-divine Beings. Spinoza was a *subjective* , Leibnitz an *objective* Pantheist, yet both were great Philosophers in their intuitive perceptions.

Now, if these two teachings were blended together and each corrected by the other—and foremost of all the One Reality weeded of its personality—there would remain as sum total a true spirit of Esoteric Philosophy in them; the impersonal, attributeless, absolute Divine Essence, which is no “being” but the root of all Being. Draw a deep line in your thought between that ever-incognizable Essence, and the as invisible, yet comprehensible Presence, Mûlaprakriti or Shekinah, *from beyond* and *through which* vibrates the Sound of the Verbum, and from which evolve the numberless Hierarchies of intelligent Egos, of conscious as of semi-conscious, “apperceptive” and “perceptive” Beings, whose Essence is spiritual Force, whose Substance is the Elements, and whose Bodies (when needed) are the Atoms—and our Doctrine is there. For, says Leibnitz: The primitive element of every material body being force, which has none of

the characteristics of [objective] matter—it can be conceived but can never be the object of any imaginative representation.

That which was for him the primordial and ultimate element in everybody and object was thus not the material atoms, or molecules, necessarily more or less extended, as those of Epicurus and Gassendi, but, as Mertz shows, immaterial and metaphysical Atoms, “mathematical points,” or *real souls* —as explained by Henri Lachelier (Professeur Agrégé de Philosophie), his French biographer.

That which exists outside of us in an absolute manner, are Souls whose essence is force. [1086](#)

Thus, *reality* in the manifested world is composed of a *unity of units* , so to say, immaterial—from our standpoint—and infinite. These Leibnitz calls Monads, Eastern Philosophy Jîvas, while Occultism, with the Kabalists and all the Christians, gives them a variety of names. With us, as with Leibnitz, they are “the expression of the universe,” [1087](#) and every physical point is but the phenomenal expression of the noumenal, metaphysical Point. His distinction between “perception” and “apperception” is the philosophical though dim expression of the Esoteric Teachings. His “reduced universes,” of which “there are as many as there are Monads”—is the chaotic representation of our Septenary System with its divisions and sub-divisions.

As to the relation his Monads bear to our Dhyân Chohans, Cosmic Spirits, Devas, and Elementals, we may reproduce briefly the opinion of a learned and thoughtful Theosophist, Mr. C. H. A. Bjerregaard, on the subject. In an excellent paper, “On the Elementals, the Elementary Spirits, and the Relationship between Them and Human Beings,” read by him before the Âryan Theosophical Society of New York, Mr. Bjerregaard thus distinctly formulates his opinion: To Spinoza, substance is dead and inactive, but to Leibnitz's penetrating powers of mind everything is living activity and active energy. In holding this view, he comes infinitely nearer the Orient than any other thinker of his day, or after him. His discovery that *an active energy forms the essence of substance* is a principle that places him in direct relationship to the Seers of the East. [1088](#)

And the lecturer proceeds to show that to Leibnitz Atoms and Elements are Centres of Force, or rather “spiritual beings whose very nature it is to act,” for the Elementary particles are vital forces, not acting mechanically, but from an internal principle. They are incorporeal spiritual units [“substantial,” however, but not “immaterial” in our sense] inaccessible to all change from without ... [and] indestructible by any external force. Leibnitz' monads differ from atoms in the following particulars, which are very important for us to remember, otherwise we shall not be able to see the difference between Elementals and mere matter. Atoms are not distinguished from each other, they are qualitatively alike; but one monad differs from every other monad qualitatively; and every one is a peculiar world to itself. Not so with the atoms; they are absolutely alike quantitatively and qualitatively, and possess no individuality of their own. [1089](#) Again, the atoms [molecules, rather] of materialistic philosophy can be considered as extended and divisible, while the monads are mere “metaphysical points” and indivisible. Finally, and this is a point where these monads of Leibnitz closely resemble the Elementals of mystic philosophy, these monads are representative beings. Every monad reflects every other. Every monad is a living mirror of the Universe within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon it depends the work they can do for us; in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self active* ; they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad—or Elemental—is a looking-glass that can speak.

It is at this point that Leibnitz's philosophy breaks down. There is no provision made, nor any distinction established, between the “Elemental” Monad and that of a high Planetary Spirit, or even the Human Monad or Soul. He even goes so far as to sometimes doubt whether God has ever made anything but monads or substances without extension. [1090](#)

He draws a distinction between Monads and Atoms, [1091](#) because, as he repeatedly states: Bodies with all their qualities are only phenomenal, like the rainbow. Corpora omnia cum omnibus qualitatibus suis non sunt aliud quam phenomena bene fundata, ut Iris. [1092](#)

But soon after he finds a provision for this in a substantial correspondence, a certain metaphysical bond between the Monads—*vinculum substantiale*. Esoteric Philosophy, teaching an *objective* Idealism—though it regards the objective Universe and all in it as *Mâyâ*, Temporary Illusion—draws a practical distinction between Collective Illusion, *Mahâmâyâ*, from the purely metaphysical standpoint, and the objective relations in it between various conscious Egos so long as this Illusion lasts. The Adept, therefore, *may* read the future in an Elemental Monad, but he has to draw together for this object a great number of them, as each Monad represents only a portion of the Kingdom it belongs to.

It is not in the object, but in the modification of the cognition of the object that the monads are limited. They all tend (confusedly) to the infinite, to the whole, but they are limited and distinguished by the degrees of distinctness in their perception. [1093](#)

And as Leibnitz explains:

All the portions of the universe are distinctly represented in the monads, but some are reflected in one monad, some in another.

A number of Monads could represent simultaneously the thoughts of the two million inhabitants of Paris.

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

They say that what is called collectively Monads by Leibnitz—roughly viewed, and leaving every subdivision out of calculation, for the present—may be separated into three distinct Hosts, [1094](#) which, counted from the highest planes, are, firstly, “Gods,” or conscious, spiritual Egos; the intelligent Architects, who work after the plan in the Divine Mind. Then come the Elementals, or “Monads,” who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms. Lastly, the “Atoms,” or material molecules, which are informed in their turn by their “perceptive” Monads, just as every cell in a human body is so informed. There are shoals of such *informed* Atoms which, in their turn, inform the molecules; an infinitude of Monads, or Elementals proper, and countless spiritual Forces—Monadless, for they are pure incorporealities, [1095](#) except under certain laws, when they

assume a form—not *necessarily* human. Whence the substance that clothes them—the apparent organism they evolve around their centres? The Formless (Arûpa) Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of Monads—each the mirror of its own Universe—and thus individualize for the time being an independent Mind, omniscient and universal; and by the same process of magnetic aggregation they create for themselves objective, visible bodies, out of the interstellar Atoms. For Atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the “principles,” corporeal, psychic and spiritual, of the “Gods”—themselves the Radiations of Primordial Nature. Thus, to the eye of the Seer, the higher Planetary Powers appear under two aspects: the subjective—as *influences* , and the objective—as *mystic forms* , which, under Karmic law, become a *Presence* , Spirit and Matter being One, as repeatedly stated. Spirit is Matter *on the seventh plane* ; Matter is Spirit at the lowest point of its cyclic activity; and both are—Mâyâ.

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

Noumenon thereof—Angel or God, Spirit or Demon, ruling powers, yet the same.

As described by Seers—those who can see the motion of the interstellar shoals, and follow them clairvoyantly in their evolution—they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye can follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spatial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the Northern Lights in the Aurora Borealis. The sight is so marvellous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean.

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

Section XV. Cyclic Evolution and Karma.

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

The One Life is closely related to the One Law which governs the World of Being—Karma. Exoterically, this is simply and literally “action,” or rather an “effect-producing cause.” Esoterically, it is quite a different thing in its far-reaching moral effects. It is the unerring Law of Retribution. To say to those ignorant of the real significance, characteristics, and awful importance of this eternal immutable Law, that no theological definition of a Personal Deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists—the Protestant Christians, at any rate—rejoices in a personal male gender, while with the Roman Catholics it is a female potency. “Divine Providence tempers His blessings to secure their better effects,” Wogan tells us. Indeed “He” tempers them, which Karma—a sexless principle—does not.

Throughout the first two Parts, it has been shown that, at the first flutter of renascent life, Svabhâvat, “the Mutable Radiance of the Immutable Darkness unconscious in Eternity,” passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is Karma.

The Cycles are also subservient to the effects produced by this activity.

The one Cosmic Atom becomes seven Atoms on the plane of Matter, and each is transformed into a centre of energy; that same Atom becomes seven Rays on the plane of Spirit; and the seven creative Forces of Nature, radiating from the Root-Essence ... follow, one the right, the other the left path, separate till the end of the Kalpa, and yet in close embrace. What unites them? Karma.

The Atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of Fohat, begin their work from within without, and multiply other minor centres. These, in the course of evolution and involution, form in their turn the roots or developing causes of new effects, from worlds and “man-bearing” globes, down to the genera, species, and classes of all the seven kingdoms, of which we know only *four*. For as says the Book of the Aphorisms of Tsonka-pa: The blessed workers have received the Thyan-kam, in the eternity.

Thyan-kam is the power or knowledge of guiding the impulses of Cosmic Energy in the right direction.

The true Buddhist, recognizing no “personal God,” nor any “Father” and “Creator of Heaven and Earth,” still believes in an *Absolute Consciousness*, Adi-Buddhi; and the Buddhist Philosopher *knows* that there are Planetary Spirits, the Dhyân Chohans. But though he admits of “Spiritual Lives,” yet, as they are temporary in eternity, even they, according to his Philosophy, are “the Mâyâ of the Day,” the Illusion of a “Day of Brahmâ,” a short Manvantara of 4,320,000,000 years. The Yin-Sin is not for the speculations of men, for the Lord Buddha has strongly prohibited all such enquiry. If the Dhyân Chohans and all the Invisible Beings—the Seven Centres and their direct Emanations, the minor centres of Energy—are the direct reflex of the One Light, yet men are far removed from these, since the whole of the visible Kosmos consists of “*self-produced* beings, the creatures of Karma.” Thus regarding a personal God “as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men,” [1096](#) they teach that only “two things are [objectively] eternal, namely Âkâsha and Nirvâna”; and that these are *one* in reality, and but a Mâyâ when divided.

Everything has come out of Âkâsha [or Svabhâvat on our earth] in obedience to a law of motion inherent in it, and after a certain existence passes away. No thing ever came out of nothing. We do not believe in miracles; hence we deny creation and cannot conceive of a creator. [1097](#)

If a Vedântic Brahman of the Advaita Sect, were asked whether he believed in the existence of God, he would probably answer, as Jacolliot was answered—"I am myself 'God';" while a Buddhist (a Sinhalese especially) would simply laugh, and say in reply, "There is no God; no Creation." Yet the root Philosophy of both Advaita and Buddhist scholars is *identical*, and both have the same respect for animal life, for both believe that every creature on Earth, however small and humble, "is an immortal portion of the immortal Matter"—Matter having with them quite another significance from that which it has with either Christian or Materialist—and that every creature is subject to Karma.

The answer of the Brâhman would have suggested itself to every ancient Philosopher, Kabalist, and Gnostic of the early days. It contains the very spirit of the Delphic and Kabalistic commandments, for Esoteric Philosophy solved, ages ago, the problem of what man *was*, *is*, and *will be*; his origin, life-cycle—interminable in its duration of successive incarnations or rebirths—and his final absorption into the Source from which he started.

But it is not Physical Science that we can ever ask to read man for us, as the riddle of the Past, or of the Future; since no Philosopher can tell us even what man is, as known to both Physiology and Psychology. In doubt whether man was a God or a beast, Science has now connected him with the latter and derives him from an animal. Certainly the task of analyzing and classifying the human being as a *terrestrial animal* may be left to Science, which Occultists, of all men, regard with veneration and respect. They recognize its ground and the wonderful work it has done, the progress achieved in Physiology, and even—to a degree—in Biology. But man's *inner*, spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained Materialism; for not even the higher psychological Philosophy of the West is able, in its present incompleteness and tendency towards a decided Agnosticism, to do justice to the inner man; especially to his higher capacities and perceptions, and to those

states of consciousness, across the road to which such authorities as Mill draw a strong line, saying “So far, and no farther shalt thou go.”

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

It is not against zoölogical and anthropological discoveries, based on the fossils of man and animal, that every Mystic and believer in a Divine Soul inwardly revolts, but only against the uncalled-for conclusions built on preconceived theories and made to fit in with certain prejudices. The premisses of Scientists may or may not be always true; and as some of these theories live but a short life, the deductions therefrom must ever be one-sided with materialistic Evolutionists. Yet it is on the strength of such very ephemeral authority, that most of the men of Science frequently receive honours where they deserve them the least. [1098](#)

To make the working of Karma—in the periodical renovations of the Universe—more evident and intelligible to the student when he arrives at the origin and evolution of man, he has now to examine with us the Esoteric bearing of the Karmic Cycles upon Universal Ethics. The question is, do those mysterious divisions of time, called Yugas and Kalpas by the Hindûs, and so very graphically, κύκλοι, cycles, rings or circles, by the Greeks, have any bearing upon, or any direct connection with, human life? Even exoteric Philosophy explains that these perpetual circles of time are ever returning on themselves, periodically and intelligently, in Space and Eternity. There are “Cycles of Matter,” [1099](#) and there are “Cycles of Spiritual Evolution,” and racial, national, and individual Cycles. May not Esoteric speculation allow us a still deeper insight into their workings?

This idea is beautifully expressed in a very clever scientific work.

The possibility of rising to a comprehension of a system of coördination so far outreaching in time and space all range of human observations, is a circumstance which signalizes the power of man to transcend the limitations of changing and inconsistent matter, and assert his superiority

over all insentient and perishable forms of being. There is a method in the succession of events, and in the relation of coëxistent things, which the mind of man seizes hold of; and by means of this as a clue, he runs back or forward over æons of material history of which human experience can never testify. Events germinate and unfold. They have a past which is connected with their present, and we feel a well-justified confidence that a future is appointed which will be similarly connected with the present and the past. This continuity and unity of history repeat themselves before our eyes in all conceivable stages of progress. The phenomena furnish us the grounds for the generalization of two laws which are truly *principles of scientific divination* , by which alone the human mind penetrates the sealed records of the past and the unopened pages of the future. The first of these is the law of evolution, or, to phrase it for our purpose, the law of correlated successiveness or organized history in the individual, illustrated in the changing phases of every single maturing system of results.... These thoughts summon into our immediate presence the measureless past and the measureless future of material history. They seem almost to open vistas through infinity, and to endow the human intellect with an existence and a vision exempt from the limitations of time and space and finite causation, and lift it up towards a sublime apprehension of the Supreme Intelligence whose dwelling place is eternity. [1100](#)

According to the teachings, Mâyâ—the illusive appearance of the marshalling of events and actions on this Earth—changes, varying with nations and places. But the chief features of one's life are always in accord with the “Constellation” under which one is born, or, we should say, with the characteristics of its animating principle or the Deity that presides over it, whether we call it a Dhyân Chohan, as in Asia, or an Archangel, as with the Greek and Latin Churches. In ancient Symbolism it was always the Sun—though the Spiritual, not the visible, Sun was meant—that was supposed to send forth the chief Saviours and Avatâras. Hence the connecting link between the Buddhas, the Avatâras, and so many other incarnations of the highest Seven. The closer the approach to one's Prototype, in “Heaven,” the better for the mortal whose Personality was chosen, by his own *personal* Deity (the Seventh Principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that “Self-God,” one of the lower Rays breaks, and the spiritual entity of

man is drawn higher and ever higher to the Ray that supersedes the first, until, from Ray to Ray, the Inner Man is drawn into the one and highest Beam of the Parent-Sun. Thus, “the events of humanity *do* run coördinately with the number forms,” since the single units of that humanity proceed one and all from the same source—the Central Sun and its *shadow*, the visible. For the equinoxes and solstices, the periods and various phases of the solar course, astronomically and numerically expressed, are only the concrete symbols of the eternally living verity, though they do seem *abstract ideas* to uninitiated mortals. And this explains the extraordinary numerical coincidences with geometrical relations, shown by several authors.

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

A Materialist, treating of the periodical creations of our globe, has expressed it in a single sentence: The whole *past* of the earth is nothing but an unfolded *present* .

The writer was Büchner, who little suspected that he was repeating an axiom of the Occultists. It is quite true also, as Burmeister remarks, that: The historical investigation of the development of the earth has proved that *now* and *then* rest upon the same base; that the past has been developed in the same manner as the present rolls on; and that the forces which were in action ever remained the same. [1101](#)

The Forces—their Noumena rather—are the same, of course; therefore, the phenomenal Forces must be the same also. But how can any one feel so sure that the attributes of Matter have not altered under the hand of Protean Evolution? How can any Materialist assert with such confidence, as is done by Rossmassler, that: This eternal conformity in the essence of phenomena renders it certain that fire and water possessed at all times the same powers and ever will possess them.

Who are they “that darken counsel with words without knowledge,” and where were the Huxleys and Büchners when the foundations of the Earth were laid by the Great Law? This same homogeneity of Matter and immutability of natural laws, which are so much insisted upon by Materialism, are a fundamental principle of the Occult Philosophy; but this unity rests upon the inseparability of Spirit from Matter, and, if the two were once divorced, the whole Kosmos would fall back into Chaos and Non-being. Therefore, it is absolutely *false* , and but an additional demonstration of the great conceit of our age, to assert, as men of Science do, that all the great geological changes and terrible convulsions of the past have been produced by ordinary and known physical Forces. For these Forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, because left unexamined, have to remain unknown to Science. [1102](#) Says Hegel: The history of the World begins with its general aim, the realization of the Idea

of Spirit—only in an *implicit* form (an sich), that is, as Nature; a hidden, most profoundly hidden unconscious instinct, and the whole process of History ... is directed to rendering this unconscious impulse a conscious one. Thus appearing in the form of merely natural existence, natural will—that which has been called the subjective side—physical craving, instinct, passion, private interest, as also opinion and subjective conception—spontaneously present themselves at the very commencement. This vast congeries of volitions, interests and activities constitute the instruments and means of the World-Spirit for attaining its object; bringing it to consciousness and realizing it. And this aim is none other than finding itself—coming to itself—and contemplating itself in concrete actuality. But that those manifestations of vitality on the part of individuals and peoples, in which they seek and satisfy their own purposes, are at the same time the means and instruments of a higher and broader purpose of which they know nothing—which they realize unconsciously—might be made a matter of question; rather has been questioned ... on this point I announced my view at the very outset, and asserted our hypothesis ... and our belief that Reason governs the World and has consequently governed its history. In relation to this independently universal and substantial existence—all else is subordinate, subservient to it, and the means for its development. [1103](#)

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

The fine philosophical remarks of Hegel are found to have their application in the teachings of Occult Science, which shows Nature ever acting with a given purpose, whose results are always dual. This was stated in our first Occult volumes, in the following words: As our Planet revolves once every year around the Sun, and at the same time turns once in every

twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the Great Saros. The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one. Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. [1104](#)

But these cycles—wheels within wheels, so comprehensively and ingeniously symbolized by the various Manus and Rishis in India, and by the Kabiri in the West [1105](#)—do not affect all mankind at one and the same time. Hence, as we see, the difficulty of comprehending, and of discriminating between them, with regard to their physical and spiritual effects, without having thoroughly mastered their relations with, and action upon, the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods—*preordained*, so to say, by Karmic law—is separated from their physical course. The calculations of the best Astrologers would fail, or at any rate remain imperfect, unless this dual action is thoroughly taken into consideration and mastered upon these lines. And this mastery can be achieved only through Initiation.

The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner Cycles of man's progressive evolution from the ethereal down to the semi-ethereal and purely physical; down to the redemption of man from his “coat of skin” and matter, after which it continues running its course downward and then upward again, to meet at the culmination of a Round, when the Manvantaric Serpent “swallows its tail” and seven Minor Cycles are passed. These are the great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are minor and national, as well as tribal, Cycles within these, which run their course

independently of each other. They are called in Eastern Esotericism the Karmic Cycles. In the West—since Pagan Wisdom has been repudiated as having grown from and been developed by the Dark Powers, supposed to be at constant war with and in opposition to the little tribal Jehovah—the full and awful significance of the Greek Nemesis, or Karma, has been entirely forgotten. Otherwise Christians would have better realized the profound truth that Nemesis is without attributes; that while the dreaded Goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel it to action and give the impulse to its direction. Karma-Nemesis is the creator of nations and mortals, but once created, it is they who make of her either a Fury or a rewarding Angel. Yea— Wise are they who worship Nemesis [1106](#)

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

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of these ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind Fatalism, and

a third, simple Chance, with neither Gods nor Devils to guide them—would surely disappear, if we would but attribute all of them to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours would no more work to hurt us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the “ways of Providence.” We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then we complain because these windings are so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a theosophical writer expresses it, the “laws of life,” one must be prepared to fall into the chaos oneself has produced. For, according to the same writer: The only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging angel is only a typified representation of their reaction.

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

This condition of things will last till man's spiritual intuitions are fully opened, and this will not be until we fairly cast off our thick coats of Matter; until we begin acting from *within* , instead of ever following impulses from *without* , impulses produced by our physical senses and gross selfish body. Until then the only palliatives for the evils of life are

union and harmony—a Brotherhood in actu, and Altruism not simply in name. The suppression of one single bad *cause* will suppress not one, but many bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some persons, who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if ... virtue in distress, and vice in triumph Make atheists of mankind, [1107](#)

it is only because mankind has ever shut its eyes to the great truth that man is himself his own saviour and his own destroyer. He need not accuse Heaven and the Gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this fragment of Grecian wisdom, which warns man to forbear accusing *That* which Just, though mysterious, leads us on unerring Through ways unmark'd from guilt to punishment; and such are now the ways on which the great European nations move onward. Every nation and tribe of the Western Âryans, like their Eastern brethren of the Fifth Race, has had its Golden and its Iron Age, its period of comparative irresponsibility, or its Satya Age of purity, and now, several of them have reached their Iron Age, the Kali Yuga, an age black with horrors.

On the other hand, it is true that the exoteric Cycles of every nation have been rightly derived from, and shown to depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men. But, in the purely physical sense, Europe knows of no Cycles other than the astronomical, and it makes its computations accordingly. Nor will it hear of any other than *imaginary* circles or circuits in the starry heavens that gird them, With centric and eccentric scribbled o'er Cycle and epicycle, orb in orb.

But with the Pagans—of whom Coleridge rightly says, “Time, cyclical time, was their abstraction of the Deity,” that “Deity” manifesting coördinately with, and only through, Karma, and being that Karma-Nemesis itself—the Cycles meant something more than a mere succession

of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of seasons or of certain constellations. Modern wisdom is satisfied with astronomical computations and prophecies, based on unerring mathematical laws. Ancient Wisdom added to the cold shell of Astronomy the vivifying elements of its soul and spirit—Astrology. And, as the sidereal motions *do* regulate and determine other events on Earth besides potatoes and the periodical diseases of that useful vegetable—a statement which, not being amenable to scientific explanation, is merely derided, while none the less accepted—these events have to submit to predetermination, by simple astronomical computations. Believers in Astrology will understand our meaning, sceptics will laugh at the belief and mock the idea. Thus they shut their eyes, ostrich-like, to their own fate. [1108](#)

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

Why, then, should Occultists and Astrologers, as learned as these Astronomers, be disbelieved when they prophesy the return of some cyclic event on the same mathematical principles? Why should the claim that they *know* this return be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate similar, effects. Are the prophecies to be derided, because of the claim made for hundreds of thousands of years of observation, and for millions of years for the human Races? In its turn, Modern Science is laughed at by those who hold to Biblical chronology, for its far more modest geological and anthropological figures. Thus Karma adjusts even human laughter, at the mutual expense of sects,

learned societies, and individuals. Yet in the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, no psychic phenomenon is involved. It is neither *prevision*, nor *prophecy*; any more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge, and mathematically correct computations, which enable the *Wise Men of the East* to foretell, for instance, that England is on the eve of such or another catastrophe; that France is nearing such a point of her Cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own Cycle of racial Karma *has led her*. Our view of the reliability of the information depends, of course, on our acceptance or rejection of the claim for a tremendous period of historical observation. Eastern Initiates maintain that they have preserved records of racial development and of events of universal import ever since the beginning of the Fourth Race—their knowledge of events preceding that epoch being traditional. Moreover, those who believe in Seership and in Occult Powers will have no difficulty in crediting the general character, at least, of the information given, even if it be traditional, once the tradition is checked and corrected by clairvoyance and Esoteric Knowledge. But in the present case no such metaphysical belief is claimed as our chief dependence, for proof is given—on what, to every Occultist, is quite scientific evidence—the records preserved through the Zodiac for incalculable ages.

It is now amply proved that even horoscopes and judiciary Astrology are not quite based on fiction, and that Stars and Constellations, consequently, have an occult and mysterious influence on, and connection with, individuals. And if with the latter, why not with nations, races, and mankind as a whole? This, again, is a claim made on the authority of the Zodiacal records. We shall then enquire how far the Zodiac was known to the Ancients, and how far it is forgotten by the Moderns.

Section XVI. The Zodiac and its Antiquity.

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

This is doubly true in regard to scientific opinions upon hypotheses offered for consideration—the prejudice and preconceptions of “authorities,” so called, often deciding upon questions of the most vital importance for history. There are several such predetermined opinions held by our learned Orientalists, and few are more unjust or illogical than the general error with regard to the antiquity of the Zodiac. Thanks to the hobby of some German Orientalists, English and American Sanskritists have accepted Professor Weber's opinion that the peoples of India had no idea or knowledge of the Zodiac prior to the Macedonian invasion, and that it is from the Greeks that the ancient Hindûs imported it into their country. We are further told, by several other “authorities,” that no Eastern nation knew of the Zodiac before the Hellenes kindly acquainted their neighbours with their invention. And *this*, in the face of the Book of Job, which is declared, even by themselves, to be the oldest in the Hebrew canon, and certainly prior to Moses; a book which speaks of the *making* of “Arcturus, Orion, and Pleiades [Osh, Kesil, and Kimah] and the chambers of the South” [1109](#); of Scorpio and the Mazaruth—the *twelve signs* [1110](#); words which, if they mean anything, imply knowledge of the Zodiac even among the nomadic Arabian tribes. The Book of Job is alleged to have preceded Homer and Hesiod by at least one thousand years—the two Greek poets having themselves flourished some eight centuries before the Christian era (!!). Though, by the bye, one who prefers to believe Plato—who shows Homer flourishing far earlier—could point to a number of Zodiacal signs mentioned in the Iliad and Odyssey, in the Orphic poems, and elsewhere. But since the cock-and-bull hypothesis of some modern critics that, so far from Orpheus, not even Homer or Hesiod has ever

existed, it would seem time lost to mention these archaic authors at all. The Arabian Job will suffice; unless, indeed, his volume of lamentations, along with the poems of the two Greeks, to which we may add those of Linus, should now also be declared to be the patriotic forgery of the Jew Aristobulus. But if the Zodiac was known in the days of Job, how could the civilized and philosophical Hindûs have remained ignorant of it?

Risking the arrows of modern criticism—rather blunted by misuse—the reader may make himself acquainted with Bailly's learned opinion upon the subject. Inferred speculations may be shown to be erroneous. Mathematical calculations stand on more secure grounds. Taking as a starting point several astronomical references in Job, Bailly devised a very ingenious means of proving that the earliest founders of the Science of the Zodiac belonged to an antediluvian, primitive people. The fact that he seems willing to see some of the Biblical patriarchs in Thoth, Seth, and in the Chinese Fohi, does not interfere with the validity of his proof as to the antiquity of the Zodiac. [1111](#) Even accepting, for argument's sake, his cautious 3700 years b.c. as the correct age of the Zodiacal Science, this date proves in the most irrefutable way that it was not the Greeks who invented the Zodiac, for the simple reason that they did not exist as a nation thirty-seven centuries b.c.—at any rate not as a *historical* race admitted by the critics. Bailly then calculated the period at which the constellations manifested the atmospheric influence called by Job the “sweet influences of the Pleiades,” [1112](#) in Hebrew Kimah; that of Orion, Kesil; and that of the desert rains with reference to Scorpio, the eighth constellation; and found that in presence of the eternal conformity of these divisions of the Zodiac, and of the names of the Planets applied in the same order everywhere and always, and in presence of the impossibility of attributing it all to chance and “coincidence”—“which never creates such similarities”—a very great antiquity indeed must be allowed for the Zodiac. [1113](#)

Again, if the Bible is supposed to be an authority on any matter—and there are some who still regard it as such, whether from Christian or Kabalistical considerations—then the Zodiac is clearly mentioned in II Kings, xxiii. 5. Before the “book of the law” was “found” by Hilkiah, the high priest, the signs of the Zodiac were known and worshipped. These were held in the same adoration as the Sun and Moon, since the priests,

whom the kings of Judah had ordained to burn incense ... unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven,

or to the “twelve signs or constellations,” as the marginal note in the English Bible explains, had followed the injunction for centuries. They were stopped in their idolatry only by King Josiah, 624 b.c.

The Old Testament is full of allusions to the twelve zodiacal signs, and the whole scheme is built upon it—heroes, personages, and events. Thus in the dream of Joseph, who saw eleven “Stars” bowing to the twelfth, which was *his* “Star,” the Zodiac is referred to. The Roman Catholics have discovered in it, moreover, a prophecy of Christ, who is that twelfth Star, they say, and the others the eleven apostles; the absence of the twelfth being also regarded as a prophetic allusion to the treachery of Judas. The twelve sons of Jacob, again, are a reference to the same, as is justly pointed out by Villapandus. [1114](#) Sir James Malcolm, in his History of Persia, [1115](#) shows the Dabistan echoing all such traditions about the Zodiac. He traces the invention of it to the palmy days of the Golden Age of Iran, remarking that one of the said traditions maintains that the Genii of the Planets are represented under the same shapes and figures they had assumed when they showed themselves to several holy prophets, and thus led to the establishment of the rites based on the Zodiac.

Pythagoras, and after him Philo Judæus, held the number 12 as very sacred.

This duodenary number is *perfect*. It is that of the signs of the Zodiac, which the sun visits in twelve months, and it is to honour that number that Moses divided his nation into twelve tribes, established the twelve cakes of the shew-bread, and placed twelve precious stones upon the breast-plate of the pontiffs. [1116](#)

According to Seneca, Berosus taught prophecy of every future event and cataclysm by the Zodiac; and the times fixed by him for the conflagration of the World—Pralaya—and for a deluge, are found to answer to the times given in an ancient Egyptian papyrus. Such a catastrophe comes at every renewal of the cycle of the Sidereal Year of 25,868 years. The names of the Akkadian months were called by, and derived from, the names of the signs of the Zodiac, and the Akkadians are far earlier than the Chaldæans. Mr.

Proctor shows, in his *Myths and Marvels of Astronomy*, that the ancient Astronomers had acquired a system of the most accurate Astronomy 2,400 years b.c.; the Hindûs date their Kali Yuga from a great periodical conjunction of the Planets thirty-one centuries b.c.; but, withal, it was the Greeks, belonging to the expedition of Alexander the Great, who were the instructors of the Âryan Hindûs in Astronomy!

Whether the origin of the Zodiac is Âryan or Egyptian, it is still of an immense antiquity. Simplicius, in the sixth century a.d., writes that he had always heard that the Egyptians had kept astronomical observations and records for a period of 630,000 years. This statement appears to frighten Mr. Gerald Massey, who remarks on it that: If we read this number of years by the month which Euxodus said the Egyptians termed a year, i.e., a course of time, that would still yield the length of two cycles of precession [51,736 years]. [1117](#)

Diogenes Laërtius carried back the astronomical calculations of the Egyptians to 48,863 years before Alexander the Great. [1118](#) Martianus Capella corroborates this by telling posterity that the Egyptians had secretly studied Astronomy for over 40,000 years, before they imparted their knowledge to the world. [1119](#)

Several valuable quotations are made in *Natural Genesis* with the view of supporting the author's theories, but they justify the teaching of the Secret Doctrine far more. For instance, Plutarch is quoted from his *Life of Sulla*, saying: One day when the sky was serene and clear, there was heard in it the sound of a trumpet, so loud, shrill, and mournful, that it affrighted and astonished the world. The Tuscan sages said that it portended a new race of men, and a renovation of the world; for they affirmed that there were eight several kinds of men, all being different in life and manners; and that Heaven had allotted each its time, which was limited by the circuit of the great year [25,868 years]. [1120](#)

This reminds one strongly of our Seven Races of men, and of the eighth—the “animal man”—descended from the later Third Race; as also of the successive submersions and destruction of the continents which finally disposed of almost all that Race. Says Iamblichus: The Assyrians have not only preserved the memorials of seven-and-twenty myriads of years

[270,000 years], as Hipparchus says they have, but likewise of the whole apocatastases and periods of the Seven Rulers of the World. [1121](#)

This is as nearly as possible the calculation of the Esoteric Doctrine. For 1,000,000 years are allowed for our present Root-Race (the Fifth), and about 850,000 years have passed since the submersion of the last large island—part of the continent of Atlantis—the Ruta of the Fourth Race, the Atlanteans; while Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago, during the Glacial Period or thereabouts. But the Seven Rulers, or the seven great Dynasties of the Divine Kings, belong to the traditions of every great people of antiquity. Wherever twelve are mentioned, they are invariably the twelve signs of the Zodiac.

So patent is this fact, that the Roman Catholic writers—especially among the French Ultramontanes—have tacitly agreed to connect the twelve Jewish Patriarchs with the Signs of the Zodiac. This is done in a kind of prophetic-mystic way, which sounds to pious and ignorant ears like a portentous token, a tacit divine recognition of the “chosen people of God,” whose finger has purposely traced in heaven, from the beginning of creation, the numbers of these patriarchs. For instance, curiously enough, these writers, De Mirville among others, recognize all the characteristics of the twelve Signs of the Zodiac, in the words addressed by the dying Jacob to his Sons, and in his definitions of the future of each Tribe. [1122](#) Moreover, the respective banners of the same tribes are said to have exhibited the same symbols and the same names as the Signs, repeated in the twelve stones of the Urim and Thummim, and on the twelve wings of the two Cherubs. Leaving to the said Mystics the proof of exactitude in the alleged correspondence, we quote it as follows: Man, or Aquarius, is in the sphere of Reuben, who is declared as “unstable as water” (the Vulgate has it, “*rushing* like water”); Gemini, in that of Simeon and Levi, because of their strong fraternal association; Leo, in that of Judah, “the strong Lion” of his tribe, “the lion's whelp”; Pisces, in Zabulon, who “shall dwell at the haven of the sea”; Taurus, in Issachar, because he is “a strong ass couching down,” etc., and therefore associated with the stables; (Virgo-) Scorpio, in Dan, who is described as “a serpent, an adder in the path that biteth,” etc.; Capricornus in Naphtali, who is “a hind (a deer) let loose”; Cancer, in Benjamin, for he is “ravenous”; Libra, the Balance, in Asher, whose

“bread shall be fat”; Sagittarius in Joseph, because “his bow abode in strength.” To make up for the twelfth Sign, Virgo, made independent of Scorpio, we have Dinah, the only daughter of Jacob. Tradition shows the *alleged* tribes carrying the twelve signs on their banners. But indeed the Bible, in addition to the above, is filled with theo-cosmological and astronomical symbols and personifications.

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

The reader may be reminded of some opinions expressed as to the Zodiac by several of the highest authorities in Science.

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

Creuzer thought that it was very easy to show that most of the Theogonies were intimately connected with religious calendars, and were related to the Zodiac as to their prime origin; if not to the Zodiac known to us now, then to something very analogous with it. He felt certain that the Zodiac and its mystic relations are at the bottom of all the mythologies, under one form or another, and that it had existed in the old form for ages, before it was brought out in the present defined astronomical garb, owing to some singular coördination of events. [1123](#)

Whether the “genii of the planets,” our Dhyân Chohans of supra-mundane spheres, showed themselves to “holy prophets,” or not, as claimed in the Dabistan, it would seem that great laymen and warriors were favoured in the same way in days of old in Chaldæa, when astrological Magic and Theophania went hand in hand.

Xenophon, no ordinary man, narrates of Cyrus ... that at the moment of his death he thanked the Gods and heroes, for having so often instructed him themselves about the signs in heaven—έν ούρανίοις σημείοις. [1124](#)

Unless the Science of the Zodiac is admitted to be of the highest antiquity and universality, how can we account for its Signs being traced in the oldest Theogonies? Laplace is said to have felt struck with amazement at the idea of the days of Mercury (Wednesday), Venus (Friday), Jupiter (Thursday), Saturn (Saturday), and others, being related to the days of the week in the same order and with the same names in India as in Northern Europe.

Try, if you can, with the present system of autochthonous civilizations, so much in fashion in our day, to explain how nations with no ancestry, no traditions or birthplace in common, could have succeeded in inventing a kind of celestial phantasmagoria, a veritable imbroglio of sidereal denominations, without sequence or object, having no figurative relation with the constellations they represent, and still less, apparently, with the phases of our terrestrial life they are made to signify,

—had there not been a *general* intention and a *universal* cause and belief, at the root of all this! [1125](#) Most truly has Dupuis asserted the same: Il est impossible de découvrir le moindre trait de ressemblance entre les parties du ciel et les figures que les astronomes y ont *arbitrairement* tracées; et de l'autre côté, *le hasard est impossible* . [1126](#)

Most certainly chance is “*impossible* .” There is no “chance” in Nature, wherein everything is mathematically coördinate, and inter-related in its units. Says Coleridge: Chance is but the pseudonym of God [or Nature], for those particular cases which He does not choose to subscribe openly with His sign manual.

Replace the word “God” by Karma, and it will become an Eastern axiom. Therefore, the sidereal “prophecies” of the Zodiac, as they are called by Christian Mystics, never point to any one particular event, however solemn and sacred it may be for some one portion of humanity, but to ever-recurrent, periodical laws in Nature, understood only by the Initiates of the Sidereal Gods themselves.

No Occultist, no Astrologer of Eastern birth, will ever agree with Christian Mystics, or even with Kepler's mystical Astronomy, his great science and erudition notwithstanding; and this because, if his premisses are quite correct, his deductions therefrom are one-sided and biassed by

Christian preconceptions. Where Kepler finds a prophecy directly pointing to the Saviour, other nations see a symbol of an eternal law, decreed for the actual Manvantara. Why see in Pisces a direct reference to Christ—one of the several world-reformers, a Saviour for his direct followers, but only a great and glorious Initiate for all the rest—when that constellation shines as a symbol of all the past, present, and future Spiritual Saviours, who dispense light and dispel mental darkness? Christian symbologists have tried to prove that this sign belonged to Ephraim, Joseph's son, the *elect* of Jacob, and that therefore, it was at the moment of the Sun's entering into the sign of Pisces, the Fish, that the “Elect Messiah,” the Ἰχθὺς of the first Christians, had to be born. But if Jesus of Nazareth was that Messiah, was he really born at that “moment,” or was his birth-hour thus fixed by the adaptation of Theologians, who sought only to make their preconceived ideas fit in with sidereal facts and popular belief? Everyone is aware that the real time and year of the birth of Jesus are totally unknown. And it is the Jews—whose forefathers made the word Dag signify both “Fish” and “Messiah” during the forced development of their rabbinical language—who are the first to deny this Christian claim. And what of the further facts that Brâhmans connect their “Messiah,” the eternal Avatâra Vishnu, with a Fish and the Deluge, and that the Babylonians also made a Fish and a Messiah of their Dag-On, the Man-Fish and Prophet?

There are learned iconoclasts among Egyptologists, who say that: When the Pharisees sought a “sign from heaven,” Jesus said, “there shall no sign be given but the sign of the prophet Jonas.” (Mat., xvi. 4.).... The sign of Jonas is that of the Oan or Fish-Man of Nineveh.... Assuredly there was no other sign than that of the Sun reborn in Pisces. The voice of the Secret Wisdom says those who are looking for signs can have no other than that of the returning Fish-Man Ichthys, Oannes, or Jonas—who could not be made flesh.

It would appear that Kepler maintained it as a positive fact that, at the moment of the “incarnation,” all the planets were in conjunction in the sign Pisces, called by the Jewish Kabbalists the “constellation of the Messiah.” Kepler averred: It is in this constellation that the star of the Magi is to be found.

This statement, quoted from Dr. Sepp [1127](#) by De Mirville, emboldened the latter to remark that: All the Jewish traditions, while announcing that star that many nations have seen [!], [1128](#) further added that it would absorb the seventy planets that preside over the destinies of various nations on this globe. [1129](#) “In virtue of those natural prophecies,” says Dr. Sepp, “it was written in the stars of the firmament that the Messiah would be born in the lunar year of the world 4320, in that memorable year when the entire choir of the planets would be celebrating its jubilee.” [1130](#)

There was indeed a rage, at the beginning of the present century, for claiming restoration from the Hindûs for an alleged robbery from the Jews of their “Gods,” patriarchs, and chronology. It was Wilford who recognized Noah in Prithî and in Satyavrata, Enos in Dhruva, and even Assur in Îshvara. After being residents for so many years in India, some Orientalists, at least, ought to have known that it was not the Brâhmans alone who had these figures, or who had divided their Great Age into four minor ages. Nevertheless writers in the Asiatic Researches indulged in the most extravagant speculations. S. A. Mackey, the Norwich “philosopher, astronomer, and shoemaker,” argues very pertinently: Christian theologians think it their duty to write against the long periods of Hindû chronology, and in them it may be pardonable: but when a man of learning crucifies the names and the numbers of the ancients, and wrings and twists them into a form, which means something quite foreign to the intention of the ancient authors; but which, so mutilated, fits in with the *birth* of some *maggot* preëxisting in his own brain with so much exactness that he *pretends* to be amazed at the discovery, I cannot think him quite so pardonable. [1131](#)

This is intended to apply to Captain (later Colonel) Wilford, but the words may fit more than one of our modern Orientalists. Colonel Wilford was the first to crown his unlucky speculations on Hindû chronology and the Purânas by connecting the 4,320,000 years with biblical chronology, by simply dwarfing the figures to 4,320 years—the supposed lunar year of the Nativity—and Dr. Sepp has simply plagiarized the idea from this gallant officer. Moreover, he persisted in seeing in them Jewish property, as well as Christian prophecy, thus accusing the Âryans of having helped themselves to Semitic revelation, whereas the reverse was the case. The Jews, moreover, need not be accused of directly despoiling the Hindûs, of

whose figures Ezra probably knew nothing. They had evidently and undeniably borrowed them from the Chaldeans, along with the Chaldean Gods. They turned the 432,000 years of the Chaldean Divine Dynasties [1132](#) into 4,320 lunar years from the world's creation to the Christian era; as to the Babylonian and Egyptian Gods, they quietly and modestly transformed them into Patriarchs. Every nation was more or less guilty of such refashioning and adaptation of a Pantheon—once common to all—of universal into national and tribal Gods and Heroes. It was Jewish property in its new Pentateuchal garb, and no one of the Israelites has ever forced it upon any other nation—least of all upon the European.

Without stopping to notice this very unscientific chronology more than is necessary, we may yet make a few remarks that may be found to the point. The 4,320 *lunar* years of the world—in the Bible the *solar* years are used—are not fanciful, as such, even if their application is quite erroneous; for they are only the distorted echo of the primitive Esoteric, and later of the Brâhmanical doctrine concerning the Yugas. A Day of Brahmâ equals 4,320,000,000 years, as also does a Night of Brahmâ, or the duration of Pralaya, after which a *new* “sun” rises triumphantly over a *new* Manvantara, for the Septenary Chain it illuminates. The teaching had penetrated into Palestine and Europe centuries before the Christian era, [1133](#) and was present in the minds of the Mosaic Jews, who based upon it their small Cycle, though it received full expression only through the Christian chronologers of the Bible, who adopted it, as also the 25th of December, the day on which all the *solar* Gods were said to have been incarnated. What wonder, then, that the Messiah was *made* to be born in “the *lunar* year of the world 4,320”? The “Sun of Righteousness and Salvation” had once more arisen and had dispelled the pralayic darkness of Chaos and Nonbeing on the plane of our objective little Globe and Chain. Once the subject of the adoration was settled upon, it was easy to make the supposed events of his birth, life, and death, fit in with the Zodiacal exigencies and the old traditions, though they had to be somewhat remodelled for the occasion.

Thus what Kepler said, as a great Astronomer, becomes comprehensible. He recognized the grand and universal importance of all such planetary conjunctions, “each of which”—as he has well said—“is a *climacteric* year of Humanity.” [1134](#) The rare conjunction of Saturn, Jupiter, and Mars has

its significance and importance on account of its certain great results, in India and China as much as it has in Europe, for the respective Mystics of these countries. And it is certainly now no better than a mere assumption to maintain that Nature had only Christ in view, in building her (to the profane) fantastic and meaningless constellations. If it is claimed that it was no hazard that could lead the archaic architects of the Zodiac, thousands of years ago, to mark the figure of Taurus with the asterisk α , with no better or more valid proof of it being *prophetic* of the Verbum or Christ than that the aleph of Taurus means the “one” and the “first,” and that Christ was also the alpha or the “one,” then this “proof” may be shown to be strangely invalidated in more than one way. To begin with, the Zodiac existed before the Christian era, at all events; further, all the Sun-Gods—Osiris, for instance—had been mystically connected with the constellation Taurus and were all called by their respective votaries the “First.” Further, the compilers of the mystical epithets given to the Christian Saviour were all more or less acquainted with the significance of the Zodiacal signs; and it is easier to suppose that they should have arranged their claims so as to match the mystic signs, than that the latter should have shone as a prophecy for one portion of humanity, for millions of years, taking no heed of the numberless generations that had gone before, and of those that were to be born hereafter.

We are told:

It is not simple chance that, in certain spheres, has placed on a throne the head of this bull [Taurus] trying to push back a Dragon with the ansated *cross* ; we should know that this constellation of Taurus was called “the great city of God and the mother of revelations,” and also “the interpreter of the divine voice,” the Apis Pacis of Hermontis, in Egypt, which [as the patristic fathers would assure the world] is said to have proffered oracles that related to the birth of the Saviour. [1135](#)

To this theological assumption there are several answers. Firstly, the ansated Egyptian cross, or Tau, the Jaina cross, or Svastika, and the Christian cross, have all the same meaning. Secondly, no peoples or nations except the Christians gave the significance to the Dragon that is given to it now. The Serpent was the symbol of Wisdom; and the Bull, Taurus, the symbol of physical or terrestrial *generation* . Thus the Bull,

pushing off the Dragon, or spiritual Divine Wisdom, with the Tau, or Cross—which is esoterically “the foundation and framework of all construction”—would have an entirely phallic, physiological meaning, had it not had yet another significance unknown to our Biblical scholars and symbologists. At any rate, it has no special reference to the Verbum of St. John, except, perhaps, in a general sense. The Taurus—which, by the way, is no lamb, but a bull—was sacred in every Cosmogony, with the Hindûs as with the Zoroastrians, with the Chaldees as with the Egyptians. So much, every schoolboy knows.

It may perhaps help to refresh the memory of our Theosophists if we refer them to what was said of the Virgin and the Dragon, and the universality of periodical births and re-births of World-Saviours—Solar Gods—in *Isis Unveiled*, [1136](#) with regard to certain passages in Revelation.

In 1853, the savant known as Erard-Mollien read before the Institute of France a paper tending to prove the antiquity of the Indian Zodiac, in the signs of which were found the root and philosophy of all the most important religious festivals of that country; the lecturer tried to demonstrate that the origin of these religious ceremonies goes back into the night of time to at least 3,000 b.c. The Zodiac of the Hindûs, he thought, was long anterior to the Zodiac of the Greeks, and differed from it much in some particulars. In it one sees the Dragon on a Tree, at the foot of which the Virgin, Kanyâ-Durgâ, one of the most ancient Goddesses, is placed on a Lion dragging after it the solar car. He said: This is the reason why this Virgin Durgâ is not the simple memento of an astronomical fact, but verily the most ancient divinity of the Indian Olympus. She is evidently the same whose return was announced in all the Sibylline books—the source of the inspiration of Virgil—an epoch of universal renovation.... And why, since the months are still named after this Indian solar Zodiac, by the Malayalim-speaking people [of southern India], should that people have abandoned it to take that of the Greeks? Everything proves, on the contrary, that these zodiacal figures were transmitted to the Greeks by the Chaldeans, who got them from the Brâhmans. [1137](#)

But all this is very poor testimony. Let us, however, remember also that which was said and accepted by the contemporaries of Volney, who remarks that as Aries was in its fifteenth degree 1,447 b.c., it follows that the first degree of Libra could not have coincided with the vernal equinox later than 15,194 years b.c.; if we add to this, he argues, the 1,790 years that have passed since the birth of Christ, it appears that 16,984 years must have elapsed since the origin of the Zodiac. [1138](#)

Dr. Schlegel, moreover, in his *Uranographie Chinoise*, assigns to the Chinese Astronomical Sphere an antiquity of 18,000 years. [1139](#)

Nevertheless, as opinions quoted without adequate proofs are of little avail, it may be more useful to turn to scientific evidence. M. Bailly, the famous French Astronomer of the last century, Member of the Academy, etc., asserts that the Hindû systems of Astronomy are by far the oldest, and that from them the Egyptians, Greeks, Romans, and even the Jews derived their knowledge. In support of these views he says: The astronomers who preceded the epoch 1491 are, first, the Alexandrian Greeks; Hipparchus, who flourished 125 years before our era, and Ptolemy, 260 years after Hipparchus. Following these were the Arabs, who revived the study of astronomy in the ninth century. These were succeeded by the Persians and the Tartars, to whom we owe the tables of Nassireddin in 1269, and those of Ulug-beg in 1437. Such is the succession of events in Asia as known prior to the Indian epoch 1491. What, then, is an epoch? It is the observation of the longitude of a star at a given moment, the place in the sky where it was seen, and which serves as a point of reference, a starting-point from which to calculate both the past and future positions of the star from its observed motion. But an epoch is useless unless the motion of the star has been determined. A people, new to science and obliged to borrow a foreign astronomy, finds no difficulty in fixing an epoch, since the only observation needed is one which can be made at any moment. But what it needs above all, what it is obliged to borrow, are those elements which depend on accurate determination, and which require continuous observation; above all, those motions which depend on time, and which can only be accurately determined by centuries of observation. These motions, then, must be borrowed from a nation which has made such observations, and has behind it the labours of centuries. We conclude, therefore, that a new people will not borrow the epochs of an

ancient one, without also borrowing from them the “average motions.” Starting from this principle we shall find that the Hindû epochs 1491 and 3102 could not have been derived from those of either Ptolemy or Ulug-beg.

There remains the supposition that the Hindûs, comparing their observations in 1491 with those previously made by Ulug-beg and Ptolemy, used the intervals between these observations to determine the average motions. The date of Ulug-beg is too recent for such a determination; while those of Ptolemy and Hipparchus were barely remote enough. But if the Hindû motions had been determined from these comparisons, the epochs would be connected together. Starting from the epochs of Ulug-beg and Ptolemy we should arrive at all those of the Hindûs. Hence foreign epochs were either unknown or useless to the Hindûs. [1140](#)

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

If the Hindûs did not borrow their epoch, they must have possessed a real one of their own, based on their own observations; and this must be either the epoch of the year 1491 after, or that of the year 3102 before our era, the latter preceding by 4,592 years the epoch 1491. We have to choose between these two epochs and to decide which of them is based on observation. But before stating the arguments which can and must decide the question, we may be permitted to make a few remarks to those who may be inclined to believe that it is modern observations and calculations which have enabled the Hindûs to determine the past positions of the heavenly bodies. It is far from easy to determine the celestial movements

with sufficient accuracy to ascend the stream of time for 4,592 years, and to describe the phenomena which must have occurred at that period. We possess to-day excellent instruments; exact observations have been made for some two or three centuries, which already permit us to calculate with considerable accuracy the average motions of the Planets; we have the observations of the Chaldeans, of Hipparchus and of Ptolemy, which, owing to their remoteness from the present time, permit us to fix these motions with greater certainty. Still we cannot undertake to represent with invariable accuracy the observations throughout the long period intervening between the Chaldeans and ourselves; and still less can we undertake to determine with exactitude events occurring 4,592 years before our day. Cassini and Maier have each determined the secular motion of the moon, and they differ by 3m. 43s. This difference would give rise in forty-six centuries to an uncertainty of nearly three degrees in the moon's place. Doubtless one of these determinations is more accurate than the other; and it is for observations of very great antiquity to decide between them. But in very remote periods, where observations are lacking, it follows that we are uncertain as to the phenomena. How, then, could the Hindûs have calculated back from the year 1491 a.d. to the year 3102 before our era, if they were only recent students of Astronomy?

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

If the Hindûs possessed in 1491 a knowledge of the heavenly motions sufficiently accurate to enable them to calculate backwards for 4592 years, it follows that they could only have obtained this knowledge from very ancient observations. To grant them such knowledge, while refusing them the observations from which it is derived, is to suppose an impossibility; it would be equivalent to assuming that at the outset of their career they had already reaped the harvest of time and experience. While on the other hand, if their epoch of 3102 is assumed to be real, it would follow that the Hindûs had simply kept pace with successive centuries down to the year 1491 of our era. Thus, time itself was their teacher; they knew the motions of the heavenly bodies during these periods, because they had seen them; and the duration of the Hindû people on earth is the cause of the fidelity of its records and the accuracy of its calculations.

It would seem that the problem as to which of the two epochs of 3102 and 1491 is the real one ought to be solved by one consideration, viz., that the ancients in general, and particularly the Hindûs, as we may see by the arrangement of their Tables, calculated, and therefore observed, eclipses only. Now, there was no eclipse of the sun at the moment of the epoch 1491; and no eclipse of the moon either fourteen days before or after that moment. Therefore the epoch 1491 is not based on an observation. As regards the epoch 3102, the Brâhmans of Tirvaloor place it at sunrise on February 18th. The sun was then in the first point of the Zodiac according to its true longitude. The other Tables show that at the preceding midnight the moon was in the same place, but according to its average longitude. The Brâhmans tell us also that this first point, the origin of their Zodiac, was, in the year 3102, 54 degrees behind the equinox. It follows that the origin—the first point of their Zodiac—was therefore in the sixth degree of Aquarius.

There occurred, therefore, about this time and place an average conjunction; and indeed this conjunction is given in our best Tables: La Caille's for the sun and Maier's for the moon. There was no eclipse of the sun, the moon being too distant from her node; but fourteen days later, the moon having approached the node, must have been eclipsed. Maier's tables, used without correction for acceleration, give this eclipse; but they place it during the day when it could not have been observed in India. Cassini's tables give it as occurring at night, which shows that Maier's

motions are too rapid for distant centuries, when the acceleration is not allowed for; and which also proves that in spite of the improvement of our knowledge we can still be uncertain as to the actual aspect of the heavens in past times.

Therefore we believe that, as between the two Hindû epochs, the real one is the year 3102, because it was accompanied by an eclipse which could be observed, and which must have served to determine it. This is a first proof of the truth of the longitude assigned by the Hindûs to the sun and the moon at this instant; and this proof would perhaps be sufficient, were it not that this ancient determination becomes of the greatest importance for the verification of the motions of these bodies, and must therefore be borne out by every possible proof of its authenticity.

We notice, 1st, that the Hindûs seem to have combined two epochs together into the year 3102. The Tirvaloor Brâhmans reckon primarily from the first moment of the Kali Yuga; but they have a second epoch placed 2d. 3h. 32m. 30s. later. The latter is the true astronomical epoch, while the former seems to be a civil era. But if this epoch of the Kali Yuga had no reality, and was the mere result of a calculation, why should it be thus divided? Their calculated astronomical epoch would have become that of the Kali Yuga, which would have been placed at the conjunction of the sun and the moon, as is the case with the epochs of the three other Tables. They must have had some reason for distinguishing between the two; and this reason can only be due to the circumstances and the time of the epoch; which therefore could not be the result of calculation. This is not all; starting from the solar epoch determined by the rising of the sun on February 18th, 3102, and tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. a.m. of February 16th, which is the instant of the beginning of Kali Yuga. It is curious that this age has not been made to commence at one of the four great divisions of the day. It might be suspected that the epoch should be midnight, and that the 2h. 27m. 30s. are a meridian correction. But whatever may have been the reason for fixing on this moment, it is plain that were this epoch the result of calculation, it would have been just as easy to carry it back to midnight, so as to make the epoch correspond to one of the chief divisions of the day, instead of placing it at a moment fixed by the fraction of a day.

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

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

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

5th. It appears from the description of the Hindû Zodiac given by M. C. Gentil, that on it the places of the stars named the Eye of Taurus and the Wheat-ear of Virgo, can be determined for the commencement of the Kali Yuga. Now, comparing these places with the actual positions, reduced by our precession of the equinoxes to the moment in question, we see that the point of origin of the Hindû Zodiac must lie between the fifth and sixth degree of Aquarius. The Brâhmans, therefore, were right in placing it in

the sixth degree of that sign, the more so since this small difference may be due to the proper motion of the stars, which is unknown. Thus it was yet another observation which guided the Hindûs in this fairly accurate determination of the first point of their movable Zodiac.

It does not seem possible to doubt the existence in antiquity of observations of this date. The Persians say that four beautiful stars were placed as guardians at the four corners of the world. Now it so happens that at the commencement of Kali Yuga, 3,000 or 3,100 years before our era, the Eye of the Bull and the Heart of the Scorpion were exactly at the equinoctial points, while the Heart of the Lion and the Southern Fish were pretty near the solstitial points. An observation of the rising of the Pleiades in the evening, seven days before the autumnal equinox, also belongs to the year 3000 before our era. This and similar observations are collected in Ptolemy's calendars, though he does not give their authors; and these, which are older than those of the Chaldeans, may well be the work of the Hindûs. They are well acquainted with the constellation of the Pleiades, and while we call it vulgarly the "Poussinière," they name it Pillaloo-codi—the "Hen and chickens." This name has, therefore, passed from people to people, and comes to us from the most ancient nations of Asia. We see that the Hindûs must have observed the rising of the Pleiades, and have made use of it to regulate their years and their months; for this constellation is also called Krittikâ. Now they have a month of the same name, and this coincidence can only be due to the fact that this month was announced by the rising or setting of the constellation in question.

But what is even more decisive as showing that the Hindûs observed the stars, and in the same way that we do, marking their position by their longitude, is a fact mentioned by Augustinus Riccius that, according to observations attributed to Hermes, and made 1,985 years before Ptolemy, the brilliant star in the Lyre and that in the heart of the Hydra were each seven degrees in advance of their respective positions as determined by Ptolemy. This determination seems very extraordinary. The stars advance regularly with respect to the equinox: and Ptolemy ought to have found the longitudes 28 degrees in excess of what they were 1,985 years before his time. Besides, there is a remarkable peculiarity about this fact, the same error or difference being found in the positions of both stars; therefore the

error was due to some cause affecting both stars equally. It was to explain this peculiarity that the Arab Thebith imagined the stars to have an oscillatory movement, causing them to advance and recede alternately. This hypothesis was easily disproved; but the observations attributed to Hermes remained unexplained. Their explanation, however, is found in Hindû Astronomy. At the date fixed for these observations, 1,985 years before Ptolemy, the first point of the Hindû Zodiac was 35 degrees in advance of the equinox; therefore the longitudes reckoned for this point are 35 degrees in excess of those reckoned from the equinox. But after the lapse of 1,985 years the stars would have advanced 28 degrees, and there would remain a difference of only 7 degrees between the longitudes of Hermes and those of Ptolemy, and the difference would be the same for the two stars, since it is due to the difference between the starting-points of the Hindû Zodiac and that of Ptolemy, which reckons from the equinox. This explanation is so simple and natural that it must be true. We do not know whether Hermes, so celebrated in antiquity, was a Hindû, but we see that the observations attributed to him are reckoned in the Hindû manner, and we conclude that they were made by the Hindûs, who, therefore, were able to make all the observations we have enumerated, and which we find noted in their Tables.

6th. The observation of the year 3102, which seems to have fixed their epoch, was not a difficult one. We see that the Hindûs, having once determined the moon's daily motion of $13^{\circ} 10' 35''$, made use of it to divide the Zodiac into 27 constellations, related to the period of the moon, which takes about 27 days to describe it.

It was by this method that they determined the positions of the stars in this Zodiac; it was thus they found that a certain star of the Lyre was in $8s 24^{\circ}$, the Heart of the Hydra in $4s 7^{\circ}$, longitudes which are ascribed to Hermes, but which are calculated on the Hindû Zodiac. Similarly, they discovered that the Wheat-ear of Virgo forms the commencement of their fifteenth constellation, and the Eye of Taurus the end of the fourth; these stars being the one in $6s 6^{\circ} 40'$, the other in $1s 23^{\circ} 20'$ of the Hindû Zodiac. This being so, the eclipse of the moon which occurred fifteen days after the Kali Yuga epoch, took place at a point between the Wheat-ear of Virgo and the star θ of the same constellation. These stars are very approximately a constellation apart, the one beginning the fifteenth, the

other the sixteenth. Thus it would not be difficult to determine the moon's place by measuring her distance from one of these stars; from this they deduced the position of the sun, which is opposite to the moon, and then, knowing their average motions, they calculated that the moon was at the first point of the Zodiac according to her average longitude at midnight on the 17th-18th February of the year 3102 before our era, and that the sun occupied the same place six hours later according to his true longitude; an event which fixes the commencement of the Hindû year.

7th. The Hindûs state that 20,400 years before the age of Kali Yuga, the first point of their Zodiac coincided with the vernal equinox, and that the sun and moon were in conjunction there. This epoch is obviously fictitious; [1141](#) but we may enquire from what point, from what epoch, the Hindûs set out in establishing it. Taking the Hindû values for the revolution of the sun and moon, viz., 363d. 6h. 12m. 30s., and 27d. 7h. 43m. 13s., we have— 20,400 revolutions of the sun = 7,451,277d. 2h.

272,724 revolutions of the moon = 7,451,277d. 7h.

Such is the result obtained by starting from the Kali Yuga epoch; and the assertion of the Hindûs, that there was a conjunction at the time stated, is founded on their Tables; but if, using the same elements, we start from the era of the year 1491, or from another placed in the year 1282, of which we shall speak later, there will always be a difference of almost one or two days. It is both just and natural, in verifying the Hindû calculations, to take those among their elements which give the same result as they had themselves arrived at, and to set out from that one among their epochs which enables us to arrive at the fictitious epoch in question. Hence, since to make this calculation they must have set out from their real epoch, the one which was founded on an observation and not from any of those which were derived by this very calculation from the former, it follows that their real epoch was that of the year 3102 before our era.

8th. The Tirvaloor Brâhmans give the moon's motion as $7s\ 20^{\circ}\ 0'\ 7''$ on the movable Zodiac, and as $9k\ 7^{\circ}\ 45'\ 1''$ as referred to the equinox in a great period of 1,600,984 days, or 4,386 years and 94 days. We believe this motion to have been determined by observation; and we must state at the

outset that this period is of an extent which renders it but ill suited to the calculation of the mean motions.

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

Maier gives the longitude as .. 7 13 53 48
And places the apogee at ... 7 14 6 54

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

And in fact the Hindû motion during this long period of 4,883 years, does not differ by a minute from that of Cassini, and agrees equally with that of Maier. Thus two peoples, the Hindûs and the Europeans, placed at the two extremities of the world, and perhaps as distant by their institutions, have obtained precisely the same results as regards the moon's motions; and an agreement which would be inconceivable, if it were not based on the observation and mutual imitation of nature. We must remark that the four Tables of the Hindûs are all copies of the same Astronomy. It cannot be denied that the Siamese Tables existed in 1687, when they were brought from India by M. de la Loubère. At that time the tables of Cassini and Maier were not in existence, and thus the Hindûs were already in

possession of the exact motion contained in these Tables, while we did not yet possess it. It must, therefore, be admitted that the accuracy of this Hindû motion is the point of observation. It is exact throughout this period of 4,383 years, because it was taken from the sky itself; and if observation determined its close, it fixed its commencement also. It is the longest period which has been observed and of which the recollection is preserved in the annals of Astronomy. It has its origin in the epoch of the year 3102 b.c., and it is a demonstrative proof of the reality of that epoch. [1142](#)

Bailly is referred to at such length, as he is one of the few scientific men who have tried to do full justice to the Astronomy of the Âryans. From John Bentley down to Burgess' Sûrya-Siddhânta, not one Astronomer has been fair enough to the most learned people of Antiquity. However distorted and misunderstood the Hindû Symbology may be, no Occultist can fail to do it justice once that he knows something of the Secret Sciences; nor will he turn away from their metaphysical and mystical interpretation of the Zodiac, even though the whole Pleiades of Royal Astronomical Societies rise in arms against their mathematical rendering of it. The descent and reâscent of the Monad or Soul cannot be disconnected from the Zodiacal signs, and it looks more natural, in the sense of the fitness of things, to believe in a mysterious sympathy between the metaphysical Soul and the bright constellations, and in the influence of the latter on the former, than in the absurd notion that the creators of Heaven and Earth have placed in Heaven the types of twelve vicious Jews. And if, as the author of *The Gnostics and their Remains* asserts, the aim of all the Gnostic schools and the later Platonists was to accommodate the old faith to the influence of Buddhistic theosophy, the very essence of which was that the innumerable gods of the Hindû mythology were but names for the Energies of the First Triad in its successive Avatârs or manifestations unto man, whither can we better turn to trace these theosophic ideas to their very root, than to the old Indian wisdom? We say again: Archaic Occultism would remain incomprehensible to all, if it were to be rendered otherwise than through the more familiar channels of Buddhism and Hindûism. For the former is the emanation of the latter; and both are children of one mother—ancient Lemuro-Atlantean Wisdom.

Section XVII. Summary of the Position.

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

Theology is taken to task and ridiculed for believing in the union of three persons in one Godhead—one God as to substance, three persons as to individuality; and we are laughed at for our belief in unproved and unprovable doctrines, in Angels and Devils, Gods and Spirits. And, indeed, that which made the Scientists win the day over Theology in the Great “Conflict between Religion and Science,” was precisely the argument that neither the identity of that substance, nor the triple individuality claimed—after having been conceived, invented, and worked out in the depths of Theological Consciousness—could be proved to exist by any scientific inductive process of reasoning, least of all by the evidence of our senses. Religion must perish, it is said, because it teaches “mysteries.” “Mystery is the negation of Common Sense,” and Science repels it. According to Mr. Tyndall, Metaphysics is “fiction,” like poetry. The man of Science “takes nothing on trust”; rejects everything “that is not proven to him,” while the Theologian accepts “everything on blind faith.” The Theosophist and the Occultist, who take nothing on trust, not even *exact* Science, the Spiritualist who denies dogma but believes in Spirits and in invisible but potent influences, all share in the same contempt. Very well, then; what we have to do now, is to examine for the last time whether *exact* Science does

not act precisely in the same way as do Theosophy, Spiritualism, and Theology.

In a work by Mr. S. Laing, considered a standard book on Science, Modern Science and Modern Thought, the author of which, according to the laudatory review of the Times, “exhibits with much power and effect the immense discoveries of Science, and its numerous victories over old opinions, whenever they have the rashness to challenge conclusions with it,” we read as follows: What is the material universe composed of? Ether, Matter, Energy.

We stop to ask, What is Ether? And Mr. Laing answers in the name of Science: Ether is not actually known to us by any test of which the senses can take cognizance, but is a sort of mathematical substance which we are compelled to assume in order to account for the phenomena of light and heat. [1143](#)

And what is Matter? Do you know more about it than you do about the “hypothetical” agent, Ether?

In perfect strictness, it is true that chemical investigations can tell us ... nothing directly of the composition of living matter, and ... it is also in strictness true, that we know nothing about the compositions of any [material] body whatever as it is. [1144](#)

And Energy? Surely you can define the third person of the Trinity of your Material Universe? We can take the answer from any book on Physics: Energy is that which is only known to us by its effects.

Pray explain, for this is rather hazy.

[In mechanics there is actual and potential energy: work actually performed, and the capacity for performing it. As to the nature of molecular Energy or Forces], the various phenomena which bodies present show that their molecules are under the influence of two contrary forces, one which tends to bring them together, and the other to separate them.... The first force ... is called *molecular attraction* ... the second force is due to the vis viva, or moving force. [1145](#)

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

“We do not know!” is the invariable answer. “It is an empty shadow of my imagination,” explains Mr. Huxley in his Physical Basis of Life.

Thus the whole structure of Modern Science is built on a kind of “mathematical abstraction,” on a Protean “Substance which eludes the senses” (Dubois Reymond), and on *effects* , the shadowy and illusive will-o'-the-wisps of a *something* entirely unknown to, and beyond the reach of, Science. “Self-moving” Atoms! Self-moving Suns, Planets, and Stars! But who, then, or *what* are they all, if they are self-endowed with motion? Why then should you, Physicists, laugh at and deride our “Self-moving Archæus”? Mystery is rejected and scorned by Science, and as Father Felix has truly said: She cannot escape it. Mystery is the fatality of Science.

The language of the French preacher is ours, and we quote it in Isis Unveiled. Who—he asks—who of you, men of Science: Has been able to penetrate the secret of the formation of a body, the generation of a single atom? What is there, I will not say at the centre of a sun, but at the centre of an atom? Who has sounded to the bottom the abyss in a grain of sand? The grain of sand, gentlemen, has been studied four thousand years by science; she has turned and returned it; she divides it and subdivides it; she torments it with her experiments; she vexes it with her questions to snatch from it the final word as to its secret constitution; she asks it, with an insatiable curiosity: “Shall I divide thee infinitesimally?” Then suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and in despair says: “i do not know.”

But if you are so fatally ignorant of the genesis and hidden nature of a grain of sand, how should you have an intuition as to the generation of a single living being? Whence in the living being does life come? Where does it commence? What is the life principle? [1146](#)

Do the men of Science deny all these charges? By no means: for here is a confession of Tyndall, which shows how powerless is Science, even over the world of Matter.

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

How little is known of the material Universe, indeed, has now been suspected for years, on the very admissions of these men of Science themselves. And now there are some Materialists who would even make away with Ether—or whatever Science calls the infinite Substance, the noumenon of which the Buddhists call Svabhâvat—as well as with Atoms, too dangerous both on account of their ancient philosophical, and their present Christian and theological, associations. From the earliest Philosophers, whose records passed to posterity, down to our present age—which, if it denies Invisible Beings in Space, can never be so insane as to deny a Plenum of some sort—the Fulness of the Universe has been an accepted belief. And what it was said to contain, one learns from Hermes Trismegistus (in Dr. Anna Kingsford's able rendering), who is made to say: Concerning the void ... my judgment is that it does not exist, that it never has existed, and that it never will exist, for all the various parts of the universe are filled, as the earth also is complete and full of bodies, differing in quality and in form, having their species and their magnitude, one larger, one smaller, one solid, one tenuous. The larger ... are easily perceived; the smaller ... are difficult to apprehend, or altogether invisible. We know only of their existence by the sensation of feeling, wherefore many persons deny such entities to be bodies, and regard them as simply spaces, [1147](#) but it is impossible there should be such spaces. For if indeed there should be anything outside the universe ... then it would be a space occupied by intelligible beings analogous to its [the universe's] Divinity.... I speak of the genii, for I hold they dwell with us, and of the heroes who dwell above us, between the earth and the higher airs; wherein are neither clouds nor any tempest. [1148](#)

And we “hold” it too. Only, as already remarked, no Eastern Initiate would speak of spheres “*above* us, between the earth and the airs,” even the highest, as there is no such division or measurement in Occult speech, no *above*, as no *below*, but an eternal within, within two other within, or the planes of subjectivity merging gradually into that of terrestrial objectivity—this being for *man* the last one, his own plane. This necessary explanation may be closed here by giving, in the words of Hermes, the belief on this particular point of the whole world of Mystics: There are many orders of the Gods; and in all there is an intelligible part. It is not to be supposed they do not come within the range of our senses; on the contrary, we perceive them, better even than those which are called visible.... There are then Gods, superior to all appearances; after them come the Gods whose principle is spiritual; these Gods being sensible, in conformity with their double origin, manifest all things by a sensible nature, each of them illuminating his works one by another. [1149](#) The supreme Being of heaven, or of all that is comprehended under this name, is Zeus, for it is by heaven that Zeus gives life to all things. The supreme Being of the sun is light, for it is by the disk of the sun that we receive the benefit of the light. The thirty-six horoscopes of the fixed stars have for supreme Being, or prince, him whose name is Pantomorphos, or having all forms, because he gives divine forms to divers types. The seven planets, or wandering spheres, have for supreme Spirits Fortune and Destiny, who uphold the eternal stability of the laws of Nature throughout incessant transformation and perpetual agitation. The ether is the instrument or medium by which all is produced. [1150](#)

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

This, indeed, must be so, since the Esoteric Teachings in Egypt and India were identical. And, therefore, the personification of Fohat, synthesizing all the manifesting Forces in Nature is a legitimate result. Moreover, as will be shown later, the real and Occult Forces in Nature only now begin to be known—and even in this case, by heterodox, not orthodox, Science, [1151](#) though their existence, in one instance at any rate, is corroborated and certified by an immense number of educated people, and even by some official men of Science.

The statement, moreover, in Stanza VI—that Fohat sets in motion the primordial World-Germs, or the aggregation of Cosmic Atoms and Matter, “some one way, some the other way,” in the opposite direction—looks orthodox and scientific enough. For there is, at all events, in support of this position, one fact fully recognized by Science, and it is this. The meteoric showers, periodical in November and August, belong to a system moving in an elliptical orbit around the Sun. The aphelion of this ring is 1,732 millions of miles beyond the orbit of Neptune, its plane is inclined to the Earth's orbit at an angle of $64^{\circ} 3'$, and the direction of the meteoric swarm moving round this orbit *is contrary to that of the Earth's revolution*

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

Outside the boundaries of the Solar System, it is other Suns, and especially the mysterious Central Sun—the “Abode of the Invisible Deity” as some reverend gentlemen have called it—that determines the motion and the direction of bodies. That motion serves also to differentiate the homogeneous Matter, round and between the several bodies, into Elements and Sub-elements unknown to our Earth, and these are regarded by Modern Science as distinct individual Elements, whereas they are merely temporary appearances, changing with every small cycle within the Manvantara, some Esoteric works calling them “Kalpic Masks.”

Fohat is the key in Occultism which opens and unriddles the multiform symbols and allegories in the so-called mythology of every nation; demonstrating the wonderful Philosophy and the deep insight into the mysteries of Nature, contained in the Egyptian and Chaldean as well as in the Âryan religions. Fohat, shown in his true character, proves how deeply versed were all those prehistoric nations in every Science of Nature, now called the physical and chemical branches of Natural Philosophy. In India, Fohat is the scientific aspect of both Vishnu and Indra, the latter older and more important in the Rig Veda than his sectarian successor; while in Egypt, Fohat was known as Toom issued of Noot, [1152](#) or Osiris in his

character of a primordial God, creator of heaven and of beings. [1153](#) For Toom is spoken of as the Protean God who *generates other Gods* and gives himself the form he likes; the “Master of Life, giving their vigour to the Gods.” [1154](#) He is the *overseer* of the Gods, and he “who creates spirits and gives them shape and life”; he is “the North Wind and the Spirit of the West”; and finally the “Setting Sun of Life,” or the vital electric force that leaves the body at death; wherefore the Defunct begs that Toom should give him the breath from his *right* nostril (positive electricity) that he might live in his *second* form. Both the hieroglyph, and the text of chapter xlii in the Book of the Dead, show the identity of Toom and Fohat. The former represents a man standing erect with the hieroglyph of the *breaths* in his hands. The latter says: I open to the chief of An (Heliopolis). I am Toom. I cross the water spilt by Thot-Hapi, the lord of the horizon, and am the divider of the earth [Fohat divides Space and, with his Sons, the Earth into seven zones]....

I cross the heavens; I am the two Lions. I am Ra, I am Aam, I eat my heir. [1155](#).... I glide on the soil of the field of Aanroo, [1156](#) given me by the master of limitless eternity. I am a germ of eternity. I am Toom, to whom eternity is accorded.

The very words used by Fohat in the XIth Book, and the very titles given him. In the Egyptian Papyri the whole Cosmogony of the Secret Doctrine is found scattered about in isolated sentences, even in the Book of the Dead. Number seven is quite as much insisted upon and emphasized therein as in the Book of Dzyan. “The Great Water [the Deep or Chaos] is said to be seven cubits deep”—“cubits” standing here of course for divisions, zones, and principles. Therein, “in the great Mother, all the Gods, and the Seven Great Ones are born.” Both Fohat and Toom are addressed as the “Great Ones of the Seven Magic Forces,” who, “conquer the Serpent Apap” or Matter. [1157](#)

No student of Occultism, however, ought to be betrayed, by the usual phraseology used in the translations of Hermetic Works, into believing that the ancient Egyptians or Greeks spoke of, and referred, monk-like, at every moment in conversation, to a Supreme Being, God, the “One Father and Creator of all,” etc., in the way found on every page of such translations. No such thing indeed; and those texts *are not the original*

Egyptian texts. They are Greek compilations, the earliest of which does not go beyond the early period of Neo-Platonism. No Hermetic work written by Egyptians—as we may see by the Book of the Dead—would speak of the one universal God of the Monotheistic systems; the one *Absolute* Cause of all, was as unnameable and unpronounceable in the mind of the ancient Philosopher of Egypt, as it is for ever *Unknowable* in the conception of Mr. Herbert Spencer. As for the Egyptian in general, as M. Maspero well remarks, whenever he Arrived at the notion of divine Unity, the God One was never “God” simply. M. Lepage-Renouf very justly observed that the word Nouter, Nouti, “God” had never ceased to be a *generic name* to become a personal one.

Every God was the “one living and unique God” with them. Their Monotheism was purely geographical. If the Egyptian of Memphis proclaimed the Unity of Phtah to the exclusion of Ammon, the Thebeian Egyptian proclaimed the unity of Ammon to the exclusion of Phtah [as we now see done in India in the case of the Shaivas and the Vaishnavas]. Ra, the “One God” at Heliopolis is not the same as Osiris, the “One God” at Abydos, and can be worshipped side by side with him, without being absorbed by him. The one God is but the God of the nome or the city, Nouter Nouti, and does not exclude the existence of the one God of the neighbouring town or nome. In short, whenever we are speaking of Egyptian Monotheism, we ought to speak of the Gods One of Egypt, and not of the One God. [1158](#)

It is by this feature, preëminently Egyptian, that the authenticity of the various so-called Hermetic Books, ought to be tested; and it is totally absent from the Greek fragments known under this name. This proves that a Greek Neo-Platonic, or perhaps a Christian hand, had no small share in the editing of such works. Of course the fundamental Philosophy is there, and in many a place—intact. But the style has been altered and smoothed in a monotheistic direction, as much, if not more than that of the Hebrew Genesis in its Greek and Latin translations. They *may* be *Hermetic* works, but not works written by either of the two Hermes—or rather, by Thot Hermes, the directing Intelligence of the Universe [1159](#) or by Thot his terrestrial incarnation called Trismegistus, of the Rosetta stone.

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

Unfortunately, no nation or nations can escape their Karmic fate, any more than can units and individuals. History itself is dealt with by the so-called historians as unscrupulously as legendary lore. For this, Augustin Thierry has made the amende honorable, if one may believe his biographers. He deplored the erroneous principle that made all the *would-be* historiographers lose their way, and each presume to correct tradition, “that vox populi which nine times out of ten is vox Dei”; and he finally admitted that *in legend alone rests real history* ; for he adds: Legend is living tradition, and three times out of four it is truer than what we call History. [1160](#)

While Materialists deny everything in the Universe, save Matter, Archæologists are trying to dwarf Antiquity, and seek to destroy every claim of Ancient Wisdom by tampering with Chronology. Our present-day Orientalists and historical writers are to Ancient History that which the white ants are to the buildings in India. More dangerous even than those Termites, the modern Archæologists—the “authorities” of the future in the matter of Universal History—are preparing for the history of past nations the fate of certain edifices in tropical countries. As said Michelet: History will tumble down and break into atoms in the lap of the twentieth century, devoured to its foundations by her annalists.

Very soon, indeed, under their combined efforts, it will share the fate of those ruined cities in both Americas, which lie deeply buried under impassable virgin forests. Historical facts will remain concealed from view by the inextricable jungles of modern hypotheses, denials and scepticism. But very happily *actual* History repeats herself, for she proceeds, like everything else, in cycles; and dead facts, and events deliberately drowned in the sea of modern scepticism, will ascend once more and reappear on the surface.

In Volume II, the very fact that a work with pretensions to Philosophy, which is also an exposition of the most abstruse problems, has to be commenced by tracing the evolution of mankind from what are regarded

as supernatural beings—Spirits—will arouse the most malevolent criticism. Believers in, and the defenders of, the Secret Doctrine, however, will have to bear the accusation of madness *and worse*, as philosophically as for long years already the writer has done. Whenever a Theosophist is taxed with insanity, he ought to reply by quoting from Montesquieu's *Lettres Persanes*: By opening so freely their lunatic asylums to their supposed madmen, men only seek to assure each other that they are not themselves mad.

Footnotes

1.

See Theosophist, June, 1883.

2.

Preface to the original edition.

3.

Dan, in modern Chinese and Tibetan phonetics Chhan, is the general term for the esoteric schools and their literature. In the old books, the word Janna is defined as “reforming one's self by meditation and knowledge,” a second *inner* birth. Hence Dzan, Djan phonetically; the Book of Dzyan. See Edkins, Chinese Buddhism, p. 129, note.

4.

Mr. Beglor, the chief engineer at Buddhagâya, and a distinguished archæologist, was the first, we believe, to discover it.

5.

See Isis Unveiled, Vol. II, p. 27.

6.

Introduction to the Science of Religion, p. 23.

7.

Ain í Akbari, translated by Dr. Blochmann, quoted by Max Müller, op. cit.

8.

Tao-te-King, p. xxvii.

[9.](#)

Max Müller, op. cit., p. 114.

[10.](#)

Found out and proven only *now* , through the discoveries made by George Smith (see his Chaldean Account of Genesis), and which, thanks to this Armenian forger, have misled all the “civilized nations” for over 1,500 years into accepting Jewish derivations for direct *Divine* Revelation.

[11.](#)

Egypt's Place in History, i. 200.

[12.](#)

Spence Hardy, The Legends and Theories of the Buddhists, p. 66.

[13.](#)

E. Schlagintweit, Buddhism in Tibet, p. 77.

[14.](#)

Lassen (Ind. Althetsumkunde, II, 1,072) shows a Buddhist monastery erected in the Kailâs. Range in 137 b.c.; and General Cunningham, one earlier than that.

[15.](#)

Rev. J. Edkins, Chinese Buddhism, p. 87.

[16.](#)

See, for example, Max Müller's Lectures.

[17.](#)

Op. cit., p. 118.

[18.](#)

Op. cit., p. 318.

19.

Asiatic Researches, I, 272.

20.

See Max Müller, *op. cit.*, pp. 288 et seq. This relates to the clever forgery, on leaves inserted in old Purânic MSS., and written in correct and archaic Sanskrit, of all that the Pandits had heard from Colonel Wilford about Adam and Abraham, Noah and his three sons, etc., etc.

21.

From a lecture by N. M. Prjevalsky.

22.

Lün-Yü (§ I a); Schott, *Chinesische Literatur*, p. 7; quoted by Max Müller.

23.

Life and Teachings of Confucius, p. 96.

24.

Op. cit., p. 257.

25.

The name is used in the sense of the Greek word ἄνθρωπος.

26.

Rabbi Jehoshua Ben Chananea, who died about a.d. 72, openly declared that he had performed “miracles” by means of the book *Sepher Jetzirah*, and challenged every sceptic. Franck, quoting from the *Babylonian Talmud*, names two other thaumaturgists, Rabbis Chanina and Oshoi. (See *Jerusalem Talmud, Sanhedrin*, c. 7, etc.; and Franck, *Die Kabbalah*, pp. 55, 56). Many of the mediæval Occultists,

Alchemists, and Kabalists have made the same claim; and even the late modern Magus, Éliphas Lévi, publicly asserts it in his books on Magic.

27.

It is hardly necessary to remind the reader that the term Divine Thought, like that of Universal Mind, must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. The “Unconscious,” according to von Hartmann, arrived at the vast creative, or rather evolutionary plan, “by a clairvoyant wisdom superior to all consciousness,” which in Vedântic language would mean absolute Wisdom. Only those who realize how far intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity, etc., all, in the ultimate, resting on sensation, which is again Mâyâ. Sensation, again, necessarily postulates limitation. The Personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels “fierce anger.” But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a being whose emotions fluctuate with events in the worlds he presides over. The conceptions of a Personal God as changeless and infinite are thus unpsychological and, what is worse, unphilosophical.

28.

Plato proves himself an Initiate, when saying in Cratylus that θεός is derived from θέειν, to move, to run, for the first astronomers who

observed the motions of the heavenly bodies called the planets θεοί, gods. Later the word produced another term, ἀλήθεια—the breath of God.

29.

Nominalists, arguing with Berkeley that “it is impossible ... to form the abstract idea of motion distinct from the body moving” (Principles of Human Knowledge, Introd., par. 10), may put the question, What is that body, the producer of that motion? Is it a substance? Then you are believers in a Personal God? etc., etc. This will be answered farther on, in a further part of this work; meanwhile, we claim our rights of Conceptionalists as against Roscelini's materialistic views of Realism and Nominalism. “Has science,” says one of its ablest advocates, Edward Clodd, “revealed anything that weakens or opposes itself to the ancient words in which the essence of all religion, past, present, and to come, is given; to do justly, to love mercy, to walk humbly before thy God?” And we agree, provided we connote by the word God, not the crude anthropomorphism which is still the backbone of our current theology, but the symbolic conception of that which is the Life and Motion of the Universe, to know which in the physical order is to know time past, present, and to come, in the existence of successions of phenomena; to know which, in the moral, is to know what has been, is, and will be, within human consciousness. (See Science and the Emotions, a Discourse delivered at South Place Chapel, Finsbury, London, December 27th, 1885.)

30.

Isis Unveiled, II, 264-5.

31.

Rig Veda.

32.

We are told by the Western mathematicians and some American Kabalists, that in the Kabalah also “the value of the Jehovah name is that of the diameter of a circle.” Add to this the fact that Jehovah is the third of the Sephiroth, Binah, a feminine word, and you have the key to the mystery. By certain Kabalistic transformations this name, which is androgynous in the first chapters of Genesis, becomes in its transformations entirely masculine, Cainite and phallic. The choosing of a deity among the pagan gods and making of it a special national God, to call upon it as the “One Living God,” the “God of Gods,” and then proclaiming this worship monotheistic, does not change it into the One Principle whose “Unity admits not of multiplication, change, or form,” especially in the case of a priapic deity, as Jehovah is now demonstrated to be.

33.

See that suggestive work, The Source of Measures, where the author explains the real meaning of the word Sacr' from which “sacred,” “sacrament,” are derived, words which have now become synonyms of holiness, though purely phallic!

34.

Mândûkya Upanishad, I. 28.

35.

Bodhimür, Book II.

36.

See the Vedânta Sâra, by Major G. A. Jacob; and also The Aphorisms of Shândilya, translated by Cowell, p. 42.

37.

Aitareya Upanishad.

38.

Nevertheless, prejudiced and rather fanatical Christian Orientalists would like to prove this to be pure Atheism. For proof of this, compare Major Jacob's Vedânta Sâra. Yet, the whole of antiquity echoes the thought: *Omnis enim per se divom natura necesse est Immortali ævo summa cum pace fruatur—*

as Lucretius has it—a purely Vedântic conception.

39.

The very names of the two chief deities, Brahmâ and Vishnu, ought to have long ago suggested their esoteric meanings. Brahman, or Brahm, is derived by some from the root brih, to grow or to expand (see Calcutta Review, vol. lxvi., p. 14); Vishnu, from the root vish, to pervade, to enter into the nature of the essence; Brahmâ-Vishnu thus being infinite Space, of which the Gods, the Rishis, the Manus, and all in this Universe are simply the Potencies (Vibhûtayah).

40.

See Manu's account of Brahmâ separating his body into male and female, the latter the female Vâch, in whom he creates Virâj, and compare this with the esotericism of Chapters II, III, and IV of Genesis.

41.

Occultism is indeed “in the air” at the close of this our century. Among many other works recently published, we would recommend especially to students of theoretical Occultism who would not venture beyond the realm of our special human plane, *New Aspects of Life and Religion*, by Henry Pratt, M.D. It is full of esoteric dogmas and philosophy, the latter, however, in the concluding chapters, rather limited by what seems to be a spirit of conditioned positivism. Nevertheless, what is said of Space as “the Unknown First Cause,” merits quotation.

“This unknown something, thus recognized as, and identified with, the primary embodiment of Simple Unity, is invisible and impalpable [as *abstract* space, granted]: and because invisible and impalpable, therefore incognizable. And this incognizability has led to the error of supposing it to be a simple void, a mere receptive capacity. But, even viewed as an absolute void, space must be admitted to be either self-existent, infinite, and eternal, or to have had a first cause outside, behind, and beyond itself.

“And yet could such a cause be found and defined, this would only lead to the transferring thereto of the attributes otherwise accruing to space, and thus merely throw the difficulty of origination a step farther back, without gaining additional light as to primary causation.” (Op. cit., p. 5.) This is precisely what has been done by the believers in an anthropomorphic creator, an extra-cosmic, instead of an intra-cosmic God. Many of Dr. Pratt's subjects—most of them we may say—are old Kabalistic ideas and theories which he presents in quite a new garb

—“New Aspects” of the Occult in Nature, indeed. Space, however, viewed as a Substantial Unity—the living Source of Life—is, as the Unknown Causeless Cause, the oldest dogma in Occultism, millenniums earlier than the Pater-Æther of the Greeks and Latins. So are “Force and Matter, as Potencies of Space, inseparable, and the unknown revealers of the Unknown.” They are all found in Âryan philosophy personified as Vishvakarman, Indra, Vishnu, etc., etc. Still they are expressed very philosophically, and under many unusual aspects, in the work referred to.

42.

In contradistinction to the manifested Universe of matter, the term Mûlaprakriti (from mûla, root, and prakriti, nature), or the unmanifested primordial Matter—called by Western Alchemists Adam's Earth—is applied by the Vedântins to Parabrahman. Matter is dual in religious metaphysics, and in esoteric teachings septenary, like everything else in the Universe. As Mûlaprakriti, it is undifferentiated and eternal: as Vyakta, it becomes differentiated and conditioned, according to Shvetâshvatara Upanishad, I, 8, and Devî Bhâgavata Purâna. The author of the Four lectures on the Bhagavad Gîtâ, in speaking of Mûlaprakriti, says: “From its [the Logos'] objective standpoint, Parabrahman appears to it as Mûlaprakriti.... Of course this Mûlaprakriti is material to it, as any material object is material to us.... Parabrahman is an unconditioned and absolute reality, and Mûlaprakriti is a sort of veil thrown over it.” (Theosophist, VIII, 304.)

43.

Esoteric Philosophy, regarding every finite thing as Mâyâ (or the illusion of ignorance), must necessarily view in the same light every intra-cosmic planet and body, seeing that it is something organized, hence finite. The sentence, therefore, “it proceeds from without inwardly, etc.”, in its first clause, refers to the dawn of the Mahâmanvantara, or the great reëvolution after one of the complete periodical dissolutions of every compound form in Nature, from planet to molecule, into its ultimate essence or element; and in its second clause, to the partial or local Manvantara, which may be a solar or even a planetary one.

44.

By Centre, a centre of energy or a cosmic focus is meant; when the so-called “creation,” or formation, of a planet, is accomplished by that force which is designated by Occultists Life and by Science Energy, then the process takes place from within outwardly, every atom being said to contain in itself the creative energy of the divine Breath. And, whereas after an Absolute Pralaya, when the preëxisting material consists but of One Element, and Breath “is everywhere,” the latter acts from without inwardly; after a Minor Pralaya, when everything having remained in statu quo—in a refrigerated state, so to say, like the moon—then at the first flutter of Manvantara, the planet or planets begin their resurrection to life from within outwardly.

45.

In the evolutionary cycles of ideas, it is curious to notice how ancient thought seems to be reflected in modern speculation. Had Mr. Herbert Spencer read and studied ancient Hindû philosophers when he wrote a

certain passage in his First Principles (p. 482)? Or is it an independent flash of inner perception that made him say half correctly, half incorrectly, “motion as well as matter, being fixed in quantity [?], it would seem that the change in the distribution of matter which motion effects, coming to a limit in whichever direction it is carried [?], the indestructible motion thereupon necessitates a reverse distribution. Apparently, the universally coëxistent forces of attraction and repulsion which, as we have seen, necessitate rhythm in all minor changes throughout the Universe, also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attracting forces predominating, cause universal concentration, and then an immeasurable period, during which the repulsive forces predominating, cause universal diffusion—alternate eras of evolution and dissolution.”

46.

Whatever the news of Physical Science upon the subject, Occult Science has been teaching for ages that Âkâsha (of which Ether is the grossest form), the Fifth universal cosmic Principle—to which corresponds and from which proceeds human Manas—is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the creative condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls “dead worlds to life.” In its higher aspect it is the Soul of the World; in its lower—the Destroyer.

47.

Hypoth., 1675.

[48.](#)

The “First” presupposes necessarily something which is the “first brought forth,” “the first in time, space, and rank”—and therefore finite and conditioned. The “first” *cannot be Absolute* for it is a manifestation. Therefore, Eastern Occultism calls the Abstract All the One Causeless Cause, the Rootless Root, and limits the “First Cause” to the Logos, in the sense that Plato gives to this term.

[49.](#)

See T. Subba Row's four able lectures on the Bhagavad Gîtâ, in The Theosophist, Feb. 1887.

[50.](#)

Called by Christian theology, Archangels, Seraphs, etc., etc.

[51.](#)

“Pilgrim” is the appellation given to our Monad (the Two in one) during its cycle of incarnations. It is the only immortal and eternal Principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the One Spirit, an awkward and incorrect expression has to be used for lack of appropriate words in English. The Vedântins call it Sûtrâtmâ (Thread-Soul), but their explanation differs somewhat from that of the Occultists; to explain which difference, however, is left to the Vedântins themselves.

[52.](#)

It is not the physical organisms that remain in statu quo, least of all their psychic principles, during the great Cosmic or even Solar Pralayas, but only their âkâshic or astral “photographs.” But during the Minor Pralayas, once overtaken by the “Night,” the planets remain intact, though dead, just as a huge animal, caught and embedded in the polar ice, remains the same for ages.

53.

Thus Spencer, who, nevertheless, like Schopenhauer and von Hartmann, only reflects an aspect of the old esoteric philosophers, and hence lands his readers on the bleak shore of Agnostic despair—reverently formulates the grand mystery; “that which persists unchanging in quantity, but ever changing in form, under these sensible appearances which the Universe presents to us, is an unknown and unknowable power, which we are obliged to recognize as without limit in Space and without beginning or end in Time.” It is only daring Theology—never Science or Philosophy—which seeks to gauge the Infinite and unveil the Fathomless and Unknowable.

54.

Space.

55.

It is stated in Book II, ch. viii, of Vishnu Purâna: “By immortality is meant existence to the end of the Kalpa”; and Wilson, the translator, remarks in a foot-note: “This, according to the Vedas, is all that is to be understood of the immortality [or eternity] of the gods; they perish at the end of universal dissolution [or Pralaya].” And Esoteric Philosophy says: “They ‘perish’ not, but are *reâbsorbed* .”

[56.](#)

Celestial Beings.

[57.](#)

And hence to manifest it.

[58.](#)

Nirvâna. Nippang in Chinese; Neibban in Burmese; Moksha in India.

[59.](#)

Nidâna and Mâyâ. The “Twelve” Nidânas (in Tibetan Ten-brel Chug-nyi) are the chief causes of existence, effects generated by a concatenation of causes produced.

[60.](#)

See Wassilief, *Der Buddhismus*, pp. 97-128.

[61.](#)

The term “Wheel” is the symbolical expression for a world or globe, which shows that the ancients were aware that our Earth was a revolving globe, not a motionless square as some Christian Fathers taught. The “Great Wheel” is the whole duration of our Cycle of Being, or Mahâkalpa, i.e., the whole revolution of our special Chain of seven Globes or Spheres from beginning to end; the “Small Wheels” meaning the Rounds, of which there are also seven.

[62.](#)

Absolute Perfection, Paranirvâna, which is Yong-Grub.

[63.](#)

See Dzungarian Mani Kumbum, the “Book of the 10,000 Precepts.”
Also consult Wassilief’s *Der Buddhismus*, pp. 327 and 357, etc.

[64.](#)

In clearer words: One has to acquire true Self-Consciousness in order to understand Samvriti, or the “origin of delusion.” Paramârtha is the synonym of the term Svasamvedanâ, or the “reflection which analyses itself.” There is a difference in the interpretation of the meaning of Paramârtha between the Yogâchâryas and the Madhyamikas, neither of whom, however, explain the real and true esoteric sense of the expression.

65.

In India it is called the “Eye of Shiva,” but beyond the Great Range it is known in Esoteric phraseology as “Dangma's Opened Eye.” Dangma means a purified soul, one who has become a Jîvanmukta, the highest Adept, or rather a Mahâtmâ so-called. His “Opened Eye” is the inner spiritual eye of the seer; and the faculty which manifests through it, is not clairvoyance as ordinarily understood, i.e., the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the “third eye,” which mythological tradition ascribes to certain races of men.

66.

Vishnu Purâna, I. 21.

67.

And yet, one, *claiming authority*, namely, Sir Monier Williams, Boden Professor of Sanskrit at Oxford, has just denied the fact. This is what he taught his audience, on June the 4th, 1888, in his annual address before the Victoria Institute of Great Britain: “Originally, Buddhism set its face against all solitary asceticism ... to attain sublime heights of

knowledge. It had no occult, no esoteric system of doctrine ... withheld from ordinary men” (!!). And, again: “... When Gautama Buddha began his career, the later and lower form of Yoga seems to have been little known.” And then, contradicting himself, the learned lecturer forthwith informs his audience that “we learn from Lalita-Vistara that various forms of bodily torture, self-maceration, and austerity were common in Gautama's time.” (!!)

But the lecturer seems quite unaware that this kind of torture and self-maceration is precisely the lower form of Yoga, Hatha Yoga, which was “little known” and yet so “common” in Gautama's time.

68.

It is even argued that all the Six Darshanas, or Schools of Philosophy, show traces of Buddha's influence, being either taken from Buddhism or due to Greek teaching! (See Weber, Max Müller, etc.) We labour under the impression that Colebrooke, “the highest authority” in such matters, had long ago settled the question by showing that “the Hindûs were in this instance the teachers, not the learners.”

69.

Soul, as the basis of all, Anima Mundi.

70.

Absolute Being and Consciousness, which are
Absolute Non-Being and Unconsciousness.

71.

“Paramârthasatya” is self-consciousness; Svasamvedanâ, or self-analyzing reflection—from parama, above everything, and artha, comprehension; satya meaning absolute true being, or esse. In Tibetan Paramârthasatya is Dondampaidenpa. The opposite of this absolute reality, or actuality, is Samvritisatya—the relative truth only—Samvriti meaning “false conception” and being the origin of Illusion, Mâyâ; in Tibetan Kundzabchidenpa, “illusion-creating appearance.”

[72.](#)

Aphorisms of the Bodhisattvas.

[73.](#)

Âryâsanga was a pre-Christian Adept and founder of a Buddhist esoteric school, though Csoma de Kôrös places him, for some reasons of his own, in the seventh century a.d. There was another Aryâsanga, who lived during the first centuries of our era, and the Hungarian scholar most probably confuses the two.

[74.](#)

Vâyu Purâna.

[75.](#)

Vishnu Purâna, Wilson, I. 20.

[76.](#)

Finite self-consciousness, I mean. For how can the *Absolute* attain this otherwise than simply as an *aspect*, the highest of which aspects known to us is human consciousness?

77.

See Schwegler's Handbook of the History of Philosophy, in Sterling's translation, p. 28.

78.

Vajrapâni or Vajradhara means the diamond-holder; in Tibetan Dorjesempa, sempa meaning the soul; its adamant quality referring to its indestructibility in the hereafter. The explanation with regard to the Anupâdaka given in the Kâla Chakra, the first in the Gyut division of the Kanjur, is half esoteric. It has misled the Orientalists into erroneous speculations with respect to the Dhyâni-Buddhas and their earthly correspondencies, the Mânushi-Buddhas. The real tenet is hinted at in a subsequent volume, and will be more fully explained in its proper place.

79.

To quote Hegel again, who with Schelling practically accepted the Pantheistic conception of periodical Avatâras (special incarnations of the World-Spirit in Man, as seen in the case of all the great religious reformers): "The essence of man is spirit ... only by stripping himself of his finiteness and surrendering

himself to pure self-consciousness does he attain the truth. Christ-man, as man in whom the Unity of God-man [identity of the individual with the universal Consciousness as taught by the Vedântins and some Advaites] appeared, has, in his death and history generally, himself presented the eternal history of Spirit—a history which every man has to accomplish in himself, in order to exist as Spirit.”—Philosophy of History, Sibree's English Translation, p. 340.

80.

Chohanic, Dhyâni-Buddhic.

81.

Rûpa.

82.

Arûpa.

83.

“Mother of the Gods,” Aditi, or Cosmic Space. In the Zohar, she is called Sephira, the Mother of the Sephiroth, and Shekinah in her primordial form, in abscondita.

84.

Hence Non-Being is “Absolute Being,” in Esoteric Philosophy. In the tenets of the latter even Âdi-Buddha (the First or Primeval Wisdom) is, while manifested, in one sense an Illusion, Mâyâ, since all the gods, including Brahmâ, have to die at the end of

the Age of Brahmâ; the abstraction called Parabrahman—whether we call it Ain Suph, or with Herbert Spencer the Unknowable—alone being the One Absolute Reality. The One Secondless Existence is Advaita, “Without a Second,” and all the rest is Mâyâ, so teaches the Advaita Philosophy.

[85.](#)

Motion.

[86.](#)

Wilson, I. iv.

[87.](#)

Mother-Lotus.

[88.](#)

An unpoetical term, yet still very graphic.

[89.](#)

Gross, The Heathen Religion, p. 195.

[90.](#)

Precepts for Yoga.

[91.](#)

A Vedântin of the Visishthadvaita Philosophy would say that, though the only independent Reality, Parabrahman is inseparable from His Trinity. That He is three, “Parabrahman, Chit, and Achit,” the last two being dependent Realities unable to exist separately; or, to make it clearer, Parabrahman is the Substance—changeless, eternal, and incognizable—and Chit

(Âtmâ) and Achit (Anâtmâ) and its qualities, as form and colour are the qualities of any object. The two are the garment, or body, or rather aspect (sharîra) of Parabrahman. But an Occultist would find much to say against this claim, and so would the Advaiti Vedântin.

[92.](#)

Sc., Sons.

[93.](#)

Simultaneously.

[94.](#)

Moves.

[95.](#)

Periodical.

[96.](#)

Wilson, Vishnu Purâna, I. 40.

[97.](#)

Triangle.

[98.](#)

Quaternary.

[99.](#)

Hiranyagarbha.

[100.](#)

The three hypostases of Brahmâ, or Vishnu, the three Avasthâs.

[101.](#)

Number, truly; but never Motion. It is Motion which begets the Logos, the Word, in Occultism.

102.

The “fourteen precious things.” The narrative or allegory is found in the Shatapatha Brâmanah and others. The Japanese Secret Science of the Buddhist Mystics, the Yamabooshi, has “seven precious things.” We will speak of them, hereafter.

103.

“The original for Understanding is Sattva, which Shankara renders Antaskarana. ‘Refined,’ he says, ‘by sacrifices and other sanctifying operations.’ In the Katha, at p. 148, Sattva is rendered by Shankara to mean Buddhi—a common use of the word.”

(Bhagavadgîtâ, etc., translated by Kâshinâth Trimbak Telang, M.A.; edited by Max Müller, p. 193.)

Whatever meaning various schools may give the term, Sattva is the name given among Occult students of the Âryâsanga School to the dual Monad, or Âtmâ-Buddhi, and Âtmâ-Buddhi on this plane corresponds to Parabrahman and Mûlaprakriti on the higher plane.

104.

Amrita.

105.

Cory's Ancient Fragments, p. 314.

106.

On Rosenkranz.

[107.](#)

i. 2.

[108.](#)

John, i. 4.

[109.](#)

Lanoo is a student, a Chelâ who studies practical Esotericism.

[110.](#)

“Whom thou knowest now as Kwan-Shai-Yin.”—
Comment.

[111.](#)

Eka is One; Chatur, Four; Tri, Three; and Sapta, Seven.

[112.](#)

“Tridasha,” or Thirty, three times ten, alludes to the Vedic deities in round numbers, or more accurately 33—a sacred number. They are the 12 Âdityas, the 8 Vasus, the 11 Rudras, and the 2 Ashvins—the twin sons of the Sun and Sky. This is the root-number of the Hindû Pantheon, which enumerates 33 crores, or three hundred and thirty millions of gods and goddesses.

[113.](#)

Stars.

[114.](#)

The Upper Space.

[115.](#)

Element.

[116.](#)

The Gnostic Sophia, “Wisdom,” who is the “Mother” of the Ogdoad (Aditi, in a certain sense, with her eight sons), is the Holy Ghost and the Creator of all, as in the ancient systems. The “Father” is a far later invention. The earliest manifested Logos was female everywhere—the mother of the seven planetary powers.

[117.](#)

See Chinese Buddhism, by the Rev. Joseph Edkins, who always gives correct facts, although his conclusions are very frequently erroneous.

[118.](#)

Book of Sarparâjni.

[119.](#)

By “God, the Father,” the seventh principle in Man and Kosmos are here unmistakably meant, this principle being inseparable in its Esse and Nature from the seventh cosmic principle. In one sense it is the Logos of the Greeks and the Avalokiteshvara of the Esoteric “Buddhists.”

[120.](#)

Fitzedward Hall's edition, in the Bibliotheca Indica,
p. 16.

[121.](#)

Anugâtâ, ch. xxvi, K. T. Telang's Translation, p. 333.

[122.](#)

See Mariette's Abydos, II. 63, and III. 413, 414, No.
1,122.

[123.](#)

Book of Dzyan, III.

[124.](#)

Od is the pure life-giving Light, or magnetic fluid;
Ob the messenger of death used by sorcerers, the
nefarious evil fluid; Aour is the synthesis of the two,
Astral Light proper. Can the Philologists tell why Od
—a term used by Reichenbach to denominate the
vital fluid—is also a Tibetan word meaning light,
brightness, radiancy? It also means “sky” in an
Occult sense. Whence the root of the word? But
Âkâsha is not quite Ether, but far higher than that, as
will be shown.

[125.](#)

This is again similar to the doctrine of Fichte and
German Pantheists. The former reveres Jesus as the
great teacher who inculcated the unity of the spirit of
man with the God-Spirit or Universal Principle (the
Advaita doctrine). It is difficult to find a single

speculation in Western metaphysics which has not been anticipated by archaic Eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dvaita, Advaita, and Vedântic doctrines generally.

[126.](#)

Compare Dowson's Dictionary of Hindû Mythology, p. 57.

[127.](#)

Whether the genus of the bird be cygnus, anser, or pelecanus, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rosecroix is precisely this, though it was later on poetised into the motherly feeling of the pelican rending its bosom to feed its seven little ones with its blood.

[128.](#)

The reason why Moses forbids eating the pelican and swan (Deuteronomy, xiv. 16, 17), classing the two among the unclean fowls, and permits eating “the bald locusts, beetles, and the grasshopper after his kind” (Leviticus xi. 22.), is a purely physiological one, and has to do with mystic symbology only in so far as the word “unclean,” like every other word,

ought not to be understood literally; for it is esoteric like all the rest, and may as well mean “holy” as not. It is a very suggestive blind in connection with certain superstitions—e.g., that of the Russian people, who will not use the pigeon for food; not because it is “unclean” but because the “Holy Ghost” is credited with having appeared under the form of a dove.

[129.](#)

Chaos.

[130.](#)

Not the Mediæval Alchemists, but the Magi and Fire-Worshippers, from whom the Rosicrucians, or the Philosophers per ignem, the successors of the Theurgists, borrowed all their ideas concerning Fire, as a mystic and divine element.

[131.](#)

Isis Unveiled, I. 146.

[132.](#)

“Para” gives the force of beyond, outside.

[133.](#)

Purusha.

[134.](#)

Prakriti.

[135.](#)

I, I. 7.

[136.](#)

The Web.

[137.](#)

The Father.

[138.](#)

The Root of Matter.

[139.](#)

The Elements, with their respective Powers, or
Intelligences.

[140.](#)

The Web.

[141.](#)

Popular Astronomy, pp. 507, 508.

[142.](#)

American Journal of Science, July, 1870.

[143.](#)

Winchell, World-Life, pp. 83-5.

[144.](#)

Of the Atoms.

[145.](#)

The Universe.

[146.](#)

Primeval Light.

[147.](#)

This is said in view of the fact that the flame from a
fire is inexhaustible, and that the lights of the whole

Universe could be lit from one simple rush-light
without diminishing the flame.

[148.](#)

Chap. viii., p. 80, Telang's Translation.

[149.](#)

Deuteronomy, iv 24.

[150.](#)

Thess., i. 7, 8.

[151.](#)

Acts, ii. 3.

[152.](#)

Rev., xix. 13.

[153.](#)

Telang's Translation, Sacred Books of the East, viii.
278.

[154.](#)

Dhyân Chohans.

[155.](#)

Formless.

[156.](#)

With Bodies.

[157.](#)

Pitris.

[158.](#)

The Four, represented in the Occult numerals by the
Tetraktys, the Sacred or Perfect Square, is a Sacred

Number with the Mystics of every nation and race. It has one and the same significance in Brâhmanism, Buddhism, in Kabalism and in the Egyptian, Chaldean and other numerical systems.

159.

In the Kabbalah, the same numbers, viz., 1065 are a value of Jehovah, since the numerical values of the three letters which compose his name—Jod, Vau and twice Hé—are respectively 10 (י) 6 (ו) and 5 (ה); or again thrice seven, 21. “Ten is the Mother of the Soul, for Life and Light are therein united,” says Hermes. “For number one is born of the Spirit and the number ten from Matter [Chaos, feminine]; the unity has made the ten, the ten the unity.” (Book of the Keys.) By means of Temura, the anagrammatical method of the Kabbalah, and the knowledge of 1065 (21), a universal science may be obtained regarding Cosmos and its mysteries (Rabbi Yogel). The Rabbis regard the numbers 10, 6, and 5 as the most sacred of all.

160.

The reader may be told that an American Kabbalist has now discovered the same number for the Elohim. It came to the Jews from Chaldæa. See “Hebrew Metrology,” in *The Masonic Review*, July, 1885, McMillan Lodge, No. 141.

161.

We find the same expression in Egypt. Mout signifies, for one thing, “Mother,” and shows the character assigned to her in the triad of that country. She was no less the mother than the wife of Ammon, one of the principal titles of the god being “the husband of his mother.” The goddess Mout, or Mût, is addressed as “Our Lady,” the “Queen of Heaven” and “of the Earth,” thus “sharing these titles with the other mother goddesses, Isis, Hathor, etc.” (Maspero).

[162.](#)

The Sparks.

[163.](#)

The permutation of Oeaohoo. The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion, or rather the Force that moves it, which Force is tacitly accepted as the Deity, but never named. It is the eternal Kârana, the ever-acting Cause.

[164.](#)

vi. 15. The Anugîtâ forms part of the Ashvamedha Parvan of the Mahâbhârata. The translator of the Bhagavadgîtâ, edited by Max Müller, regards it as a

continuation of the Bhagavadgîtâ. Its original is one of the oldest Upanishads.

165.

This shows the modern metaphysicians, added to all past and present Hegels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity.

166.

It is the knowledge of this law that permits and helps the Arhat to perform his Siddhis, or various phenomena, such as the disintegration of matter, the transport of objects from one place to another, etc.

167.

These are ancient Commentaries attached with modern Glossaries to the Stanzas, for the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

168.

In a polemical scientific work, *The Modern Genesis* (p. 48), the Rev. W. B. Slaughter, criticizing the position assumed by the astronomers, says: “It is to be regretted that the advocates of this [nebular] theory have not entered more largely into the discussion of it [the beginning of rotation] No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?” (Quoted by Winchell, *World-Life*, p. 94.) It is not materialistic Science that can ever solve it. “Motion is eternal in the unmanifested, and periodical in the manifest,” says an Occult teaching. It is “when heat caused by the descent of Flame into primordial matter causes its particles to move, which motion becomes the Whirlwind.” A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for Physical Science, at any rate. The question is amply treated later on.

169.

The x, the unknown quantity.

170.

Which makes Ten, or the perfect number, applied to the “Creator,” the name given to the totality of the Creators blended by the Monotheists into One, as the “Elohim,” Adam Kadmon or Sephira, the Crown—are the androgyne synthesis of the ten Sephiroth, who stand for the symbol of the manifested Universe in the popularized Kabbalah. The Esoteric Kabbalists, however, following the Eastern Occultists, divide the upper

Sephirothal triangle (or Sephira, Chokmah and Binah) from the rest, which leaves seven Sephiroth. As for Svabhâvat, the Orientalists explain the term as meaning the universal plastic matter diffused through space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with “Father-Mother” on the mystic plane.

[171.](#)

Arûpa.

[172.](#)

Boundless Circle.

[173.](#)

Subjective, Formless.

[174.](#)

Bhâskara.

[175.](#)

This refers to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon, or Tetragrammaton, is the Logos in the Kabbalah. Therefore this Triad answers in the latter to the highest Triangle of Kether, Chokmah and Binah, the last a female potency, and at the same time the male Jehovah, as partaking of the nature of Chokmah, or the male Wisdom.

[176.](#)

The Secret Doctrine teaches that the Sun is a central star and not a planet. Yet the ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that “Mystery God” they set apart? Of course not Uranus, only discovered by Herschel in 1781. But could it not be known by another name? Says Ragon: “Occult Sciences

having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun.... The error seems important, but was not so in practical results, if the astrologers replaced Uranus by the Sun, which ... is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions.” (Maçonnerie Occulte, p. 447.) The nomenclature of the days of the week is also faulty. “The Sun-day ought to be Uranus-day (Urani dies, Urandi),” adds the learned writer.

[177.](#)

Planetary System.

[178.](#)

“The Sun rotates on its axis always in the same direction in which the planets revolve in their respective orbits,” astronomy teaches us.

[179.](#)

See Anugîta, Telang, x. 9; and Aitareya Brâhmana, Haug, p. 1.

[180.](#)

This essence of cometary matter, Occult Science teaches, is totally different from any of the chemical or physical characteristics with which Modern Science is acquainted. It is homogeneous in its primitive form beyond the Solar Systems, and differentiates entirely once it crosses the boundaries of our Earth's region; vitiated by the

atmospheres of the planets and the already compound matter of the interplanetary stuff, it is heterogeneous only in our manifested world.

181.

Manas—the Mind-Principle, or the Human Soul.

182.

Buddhi—the Divine Soul.

183.

See Correlation of Physical Forces, 1843, p. 81; and Address to the British Association, 1866.

184.

Very similar ideas were those of W. Mattieu Williams, in The Fuel of the Sun; of Dr. C. William Siemens, On the Conservation of Solar Energy (Nature, XXV, 440-444, March 9, 1882); and also of Dr. P. Martin Duncan in an Address, as the President of the Geological Society, London, May, 1877. See World-Life, by Alexander Winchell, LL.D., p. 53, et seq.

185.

When we speak of Neptune, it is not as an Occultist but as a European. The true Eastern Occultist will maintain that, whereas there are many yet undiscovered planets in our system, Neptune does not really belong to it, in spite of its *apparent* connection with our Sun and the influence of the latter upon it. This connection is *mâyâvic*, imaginary, they say.

186.

Word, Voice and Spirit.

187.

These are the four “Immortals,” which are mentioned in the Atharva Veda as the “Watchers” or Guardians of the four quarters of the sky. (See Ch. lxxvi., 1-4, et seq.)

[188.](#)

Conflict between Religion and Science, pp. 132 and 133.

[189.](#)

Principles of Science, II. 455.

[190.](#)

Les Mystères de l'Horoscope, Ely Star, p. xi.

[191.](#)

Psalms, civ. 4.

[192.](#)

The difference between the Builders, the Planetary Spirits, and the Lipika must not be lost sight of. (See Shlokas 5 and 6 of this Commentary.)

[193.](#)

That is, he is under the influence of their guiding thought.

[194.](#)

Cosmic mists.

[195.](#)

The World to be.

[196.](#)

Atoms.

[197.](#)

See A. P. Sinnett's Esoteric Buddhism, 5th annotated edition, pp. 171-173.

[198.](#)

The first and greatest Tibetan Reformer who founded the “Yellow-Caps,” Gelukpas. He was born in the year 1355 a.d., in the district of Amdo, and was the Avatâra of Amitâbha, the celestial name of Gautama Buddha.

[199.](#)

T. Subba Row seems to identify him with, and to call him, the Logos. (See his Lectures on the Bhagavadgîtâ, in the Theosophist, vol. ix.)

[200.](#)

Helmholtz, Faraday Lecture, 1881.

[201.](#)

It is well known that sand, when placed on a metal plate in vibration, assumes a series of regular figures of various descriptions. Can Science give a *complete* explanation of this fact?

[202.](#)

See The Masonic Cyclopædia, Mackenzie; and The Pythagorean Triangle, Oliver.

[203.](#)

Ormazd is the Logos, the “First Born,” and the Sun.

[204.](#)

Against Apion, I, 25.

[205.](#)

See Isis Unveiled, II., 430-438.

[206.](#)

See Dowson's Hindû Classical Dictionary.

[207.](#)

The mineral atoms.

[208.](#)

Gaseous clouds.

[209.](#)

See Kabbalah Denudata, “De Anima,” p. 113.

[210.](#)

“The doctrine of the rotation of the earth about an axis was taught by the Pythagorean Hicetas, probably as early as 500 b.c. It was also taught by his pupil Ecphantus, and by Heraclides, a pupil of Plato. The immobility of the sun and the orbital rotation of the earth were shown by Aristarchus of Samos as early as 281 b.c. to be suppositions accordant with facts of observation. The heliocentric theory was also taught about 150 b.c., by Seleucus of Seleucia on the Tigris. [It was taught 500 b.c. by Pythagoras.—H.P.B.] It is said also that Archimedes, in a work entitled Psammites, inculcated the heliocentric theory. The sphericity of the earth was distinctly taught by Aristotle, who appealed for proof to the figure of the earth's shadow on the moon in eclipses. (Aristotle, De Cælo, lib. II., cap, XIV.) The same idea was defended by Pliny. (Nat. Hist., II., 65.) These views seem to have been lost from knowledge for more than a thousand years....” (Winchell, World-Life, 551-2.)

[211.](#)

On Vortex Atoms.

[212.](#)

Op. cit., 567.

[213.](#)

Abridged from Principia Rerum Naturalium.

[214.](#)

The Lipika.

[215.](#)

That is: the First is now the Second World.

[216.](#)

The Formless Universe of Thought.

[217.](#)

The Shadowy World of Primal Form, or the Intellectual.

[218.](#)

In the Rig Veda, we find the names Brahmanaspati and Brihaspati alternating with, and equivalent to, each other. Also see Brihadâran'yaka Upanishad; Brihaspati is a deity called the “Father of the Gods.”

[219.](#)

Logic, II. 125.

[220.](#)

Having already taken the first three.

[221.](#)

Hosts.

[222.](#)

The four Aspects are the body, its life or vitality, and the “double” of the body—the triad which disappears with the death of the person—and the Kâma Rûpa which disintegrates in Kâma Loka.

[223.](#)

On Amos, iv.

[224.](#)

Theol. Cir., I. vii.

[225.](#)

See The Occult World, pp. 89, 90.

[226.](#)

Thus the sentence, “Natura Elementorum obtinet revelationem Dei” (Clemens, Stromata, IV. 6), is applicable to both or neither. Consult the Zends, II. 228, and Plutarch De Iside, as compared by Layard, Académie des Inscriptions, 1854, Vol. XV.

[227.](#)

Exodus xxvi, xxvii.

[228.](#)

Antiquities, I. VIII, ch. xxii.

[229.](#)

Chinese Buddhism, p. 216.

[230.](#)

“Man” was here substituted for “Dragon.” Compare the Ophite Spirits. The Angels recognized by the Roman Catholic Church, who correspond to these “Faces,” were with the Ophites: Dragon—Raphael; Lion—Michael; Bull, or Ox—Uriel; and Eagle—Gabriel. The four keep company with the four Evangelists, and preface the Gospels.

[231.](#)

Ezekiel, i.

[232.](#)

The Jews, save the Kabalists, having no names for East, West, South, and North, expressed the idea by words signifying before, behind, right

and left, and very often confounded the terms exoterically, thus making the blinds in the Bible more confused and difficult to interpret. Add to this the fact that out of the forty-seven translators of King James' Bible “only three understood Hebrew, and of these two died before the Psalms were translated” (Royal Masonic Cyclopædia), and one may easily understand what reliance can be placed on the English version of the Bible. In this work the Douay Roman Catholic version is generally followed.

[233.](#)

The vertical line or the figure 1.

[234.](#)

Circle.

[235.](#)

Also for those who, etc.

[236.](#)

The Formless World and the World of Forms.

[237.](#)

Theosophist, Feb., 1877, p. 303.

[238.](#)

These voluntary reïncarnations are referred to in our Doctrine as Nirmânakâyas—the surviving spiritual principles of men.

[239.](#)

Sûkshma Sharîra, “dream-like” illusive body, with which are clothed the inferior Dhyânis of the celestial Hierarchy.

[240.](#)

Compare this Esoteric tenet with the Gnostic doctrine found in Pistis-Sophia (Knowledge-Wisdom), in which treatise Sophia (Achamôth) is shown lost in the waters of Chaos (Matter), on her way to the Supreme Light, and Christos delivering and helping her on the right Path. Note well, that “Christos” with the Gnostics meant the Impersonal Principle, the Âtman of the Universe, and the Âtmâ within every man's soul—and not Jesus; though in the old Coptic MS., in the British Museum, “Christos” is replaced by “Jesus” and other terms.

[241.](#)

A Catechism of the Visishthadvaita Philosophy, by N. Bhâshiyacharya, F.T.S., late Pandit of the Adyar Library.

[242.](#)

Träume eines Geistersehers, quoted by C. C. Massey, in his preface to Von Hartmann's Spiritismus.

[243.](#)

Le Livre des Morts, Paul Pierret, Chap. xvii. p. 61.

[244.](#)

See also for other data on this peculiar expression, the Day of “Come To Us,” The Funerary Ritual of the Egyptians, by Viscount de Rougé.

[245.](#)

Chaos.

[246.](#)

Our Universe.

[247.](#)

The Theosophist, Feb., 1887, p. 305.

[248.](#)

Op. cit., p. 306.

[249.](#)

Madhya is said of something whose commencement and end are unknown, and Para means infinite. These expressions all relate to infinitude and to division of time.

[250.](#)

Op. cit., p. 307.

[251.](#)

From the Sanskrit Laya, the point of matter where every differentiation has ceased.

[252.](#)

Five Years of Theosophy, Art., "Personal and Impersonal God," p. 200.

[253.](#)

Elements.

[254.](#)

Fraction.

[255.](#)

Presidential Address before the Royal Society of Chemists, March, 1888.

[256.](#)

P. 242.

[257.](#)

Worlds.

[258.](#)

A period of 311,040,000,000,000 years, according to Brâhmanical calculations.

[259.](#)

See the Scientific Arena, a monthly journal devoted to current philosophical teaching and its bearing upon the religious thought of the age. New York: A. Wilford Hall, Ph.D., LL.D., Editor, July, August, and September, 1886.

[260.](#)

Such, we believe, is the name applied to what he also calls “Etheric Centres,” by J. W. Keely, of Philadelphia, the inventor of the famous “Motor”—destined, as his admirers have hoped, to revolutionize the motor power of the world.

[261.](#)

The moon is *dead* only so far as regards her *inner* principles—i.e., *psychically* and *spiritually*, however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the “Insane Mother,” the great sidereal *lunatic*.

[262.](#)

Occultists, however, having the most perfect faith in their own exact records, astronomical and mathematical, calculate the age of humanity, and assert that men (as separate sexes) have existed in this Round just 18,618,727 years, as the Brâhmanical teachings and even some Hindû calendars declare.

[263.](#)

The commentaries on the Stanzas are resumed on p. 213.

[264.](#)

In Esoteric Buddhism and Man: Fragments of Forgotten History.

[265.](#)

Many more planets are enumerated in the Secret Books than in modern astronomical works.

[266.](#)

p. 48.

[267.](#)

See, in Esoteric Buddhism, “The Constitution of Man,” and the “Planetary Chain.”

[268.](#)

Winchell's World-Life.

[269.](#)

P. 113 (5th edition).

[270.](#)

pp. 185-6.

[271.](#)

Kosha is “sheath” literally, the sheath of every principle.

[272.](#)

Sthûla-upâdhi, or basis of the principle.

[273.](#)

Life.

[274.](#)

The Astral Body, or Linga Sharîra.

[275.](#)

Buddhi.

[276.](#)

See Diagram II, p. 195.

[277.](#)

Extract from the Teacher's letters on various topics.

[278.](#)

We are not concerned with the other Globes in this work except incidentally.

[279.](#)

Esoteric Buddhism, p. 136.

[280.](#)

Lucifer, May, 1888.

[281.](#)

Esoteric Buddhism (5th ed.), p. 46.

[282.](#)

Op. cit., p. 49.

[283.](#)

Op. cit., p. 140.

[284.](#)

p. 177 supra.

[285.](#)

Occultism divides the periods of Rest (Pralaya) into several kinds: there is the *Individual* Pralaya of each Globe, as humanity and life pass on to the next—seven minor Pralayas in each Round; the *Planetary* Pralaya, when seven Rounds are completed; the *Solar* Pralaya, when the whole system is at an end; and finally the *Universal* Pralaya, Mahâ or Brahmâ Pralaya, at the close of the Age of Brahmâ. These are the chief Pralayas or “destruction periods.” There are many other minor ones, but with these we are not concerned at present.

[286.](#)

Pp. 48, 49.

[287.](#)

Ibid.

[288.](#)

“Physical” here means differentiated for cosmical purposes and work; that “physical side,” nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

[289.](#)

Pp. 276 et seq.

[290.](#)

Ibid.

[291.](#)

See diagram, op. cit., p. 277.

[292.](#)

Op. cit., pp. 273-4.

[293.](#)

Op. cit., p. 274-5.

[294.](#)

II. 278-9.

[295.](#)

P. 48.

[296.](#)

The Natures of the seven Hierarchies or Classes of Pitris and Dhyân Chohans which compose our nature and bodies are here meant.

[297.](#)

Round, or revolution of Life and Being round the seven smaller
Wheels.

[298.](#)

Thirds.

[299.](#)

Race.

[300.](#)

P. 235.

[301.](#)

Rev., xii. 7-9.

[302.](#)

See Vol. II, Shloka 17.

[303.](#)

Isis Unveiled, I. 299, 300. Compare also Dunlap, Sôd: the Son of the
Man, pp. 51 et seq.

[304.](#)

On the authority of Irenæus, of Justin Martyr and of the Codex itself,
Dunlap shows that the Nazarenes regarded “Spirit” as a female and evil
Power, in its connection with our Earth.

[305.](#)

Fetahil is identical with the host of the Pitris, who “created man” as a
“shell” only. He was, with the Nazarenes, the King of Light, and the
Creator; but in this instance he is the unlucky Prometheus, who fails to
get hold of the Living Fire necessary for the formation of the Divine
Soul, as he is ignorant of the secret name, the ineffable or
incommunicable name of the Kabalists.

[306.](#)

The spirit of Matter and Concupiscence; Kâma Rûpa *minus* Manas, Mind.

[307.](#)

Codex Nazaræus, ii. 233.

[308.](#)

This Mano of the Nazarenes strangely resembles the Hindû Manu, the Heavenly Man of the Rig Veda.

[309.](#)

“I am the true Vine, and my father is the husbandman.” (John, xv. 1.)

[310.](#)

With the Gnostics, Christ, as well as Michael who is identical with him in some respects, was the “Chief of the Æons.”

[311.](#)

Codex Nazaræus, i. 135.

[312.](#)

See the Cosmogony of Pherecydes.

[313.](#)

I. 301, note.

[314.](#)

They are found, however, in the Chaldean Book of Numbers.

[315.](#)

Op. cit., II. 183 et seq.

[316.](#)

For the difference between nous, the higher divine Wisdom, and psyche, the lower and terrestrial, see St. James, iii. 15-17.

[317.](#)

Jehovah's connection with the Moon in the Kabbalah is well known to students.

[318.](#)

For the Nazarenes, see *Isis Unveiled*, II. 131 and 132. The true followers of the true Christos were all Nazarenes and *Christians* , and were the opponents of the later Christians.

[319.](#)

See the diagram of the Lunar Chain of seven worlds, p. 195, where, as in our own or any other Chain, the upper worlds are spiritual, while the lowest, whether Moon, Earth, or any other planet, is dark with matter.

[320.](#)

The whole Kosmos. The reader is reminded that in the Stanzas Kosmos often means only our own Solar System, not the Infinite Universe.

[321.](#)

This is purely astronomical.

[322.](#)

For a clearer explanation of the above, see “Saptaparna” in the Index.

[323.](#)

Op. cit., III. 346.

[324.](#)

Book of Dzyan.

[325.](#)

See Index, at the words “Evolution,” “Darwin,” “Kapila,” “Battle of Life,” etc.

[326.](#)

Isis Unveiled, II. 260.

[327.](#)

Vishnu Purâna.

[328.](#)

Chain.

[329.](#)

Earth.

[330.](#)

Kenealy, Book of God, p. 118.

[331.](#)

Acosta, vi. 14.

[332.](#)

Kenealy, Ibid.

[333.](#)

I, 587-93.

[334.](#)

That which was *natural* in the sight of primitive man, has only now become *miracle* to us; and that which was to him a miracle, could never be expressed in our language.

[335.](#)

There is no nation in the world in which the feeling of devotion, or of religious mysticism, is more developed and prominent than in the Hindû people. See what Max Müller says of this idiosyncrasy and national feature in his works. This is a direct inheritance from the primitive *conscious* men of the Third Race.

[336.](#)

Lectures on Heroes.

[337.](#)

Vehicle.

[338.](#)

Âtman.

[339.](#)

Âtmâ-Buddhi, Spirit-Soul. This relates to the cosmic principles.

[340.](#)

Again.

[341.](#)

Avalokiteshvara.

[342.](#)

Builders. The seven creative Rishis, now connected with the constellation of the Great Bear.

[343.](#)

Earth.

[344.](#)

Rosenroth, Liber Mysteriorum IV. 1.

[345.](#)

Genesis i.

[346.](#)

Auszüge aus dem Zohar, pp. 13-15.

[347.](#)

See Vishnu Purâna, Book I.

[348.](#)

Ch. lxxxviii.

[349.](#)

Ch. lxiv. 29, 30.

[350.](#)

Ibid., 34, 35.

[351.](#)

A World, when called a “higher World,” is not higher by reason of its location, but because it is superior in quality or essence. Yet such a World is generally understood by the profane as “Heaven,” and located above our heads.

[352.](#)

Of Form, the Sthûla Sharîra, External Body.

[353.](#)

Pearls.

[354.](#)

Ἄνθρωπος, a work on Occult Embryology, Book I.

[355.](#)

Namely, a congenital idiot.

[356.](#)

John iii, 8.

[357.](#)

Ch. cxlviii.

[358.](#)

Ibid., cxlix. 51.

[359.](#)

The Seven Souls of Man, p. 2; a Lecture by Gerald Massey.

[360.](#)

De Iside et Osiride, xliii.

[361.](#)

Ch. xli.

[362.](#)

iv. 5.

[363.](#)

Mariette's Abydos, plate 51.

[364.](#)

P. Pierret, Études Égyptologiques.

[365.](#)

Ritual, ch. ii.

[366.](#)

Linked into.

[367.](#)

Op. cit., xvii. 4.

[368.](#)

Several inimical critics are anxious to prove that no Seven Principles of Man, or Septenary Constitution of our Chain, were taught in our earlier volumes, Isis Unveiled. Though in that work the doctrine could only be hinted at, there are many passages, nevertheless, in which the Septenary Constitution of both Man and the Chain is openly mentioned. Speaking of the Elohim (II. 420), it is said: "They remain over the seventh heaven (or spiritual world), for it is they who, according to the Kabalists, formed in succession the six material worlds, or rather, attempts at worlds, that preceded our own, which, they say, is the seventh." Our Globe, in the diagram representing the

Chain, is, of course, the seventh and lowest; though, as the evolution on these Globes is cyclic, it is the fourth, on the descending arc of matter. And again (II. 367) it is written: “In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely ... a union of soul and body; he was a trinity, when spirit was added to it. Besides, that doctrine made him consist of ... body, ... astral form, or shadow, ... animal soul, ... the higher soul, and ... terrestrial intelligence ... [and] a sixth principle, etc., etc.”—the seventh—Spirit. So clearly are these principles mentioned, that even in the Index (II. 683), one finds “Six Principles of Man,” the seventh being, in strict truth, the synthesis of the six, and *not* a principle but a ray of the Absolute All.

[369.](#)

See Diagram III, p. 221.

[370.](#)

pp. 340-351, “Genesis of the Soul.”

[371.](#)

De Mysteriis, ii. 3.

[372.](#)

Asiatic Researches, xi. 99, 100.

[373.](#)

Ch. xxxii. 9.

[374.](#)

Their Upper Triad.

[375.](#)

Bhûmi or Prithivî.

[376.](#)

Book of the Dead, i. 7. Compare also Mysteries of Rostan.

[377.](#)

Kingdom.

[378.](#)

Kingdom.

[379.](#)

The first Shadow of the Physical Man.

[380.](#)

Man.

[381.](#)

The Moon.

[382.](#)

See Mantuan Codex.

[383.](#)

The formation of the “Living Soul,” or Man, would render the idea more clearly. A “Living Soul” is a synonym of Man in the Bible. These are our seven “Principles.”

[384.](#)

Ha Idra Zuta Kadisha, xxii. 746.

[385.](#)

xviii. 12.

[386.](#)

Hebrews, iv.

[387.](#)

Cruden, sub voce.

[388.](#)

Book of Numbers, 1. viii. 3.

[389.](#)

p. 389.

[390.](#)

Plate VII. p. 37.

[391.](#)

Esotericism teaches the same. But Manas is not Nephesh; nor is the latter the Astral, but the Fourth Principle, and also the Second, Prâna, for Nephesh is the “Breath of Life” in man, as in beast or insect; of physical, material life, which has no spirituality in it.

[392.](#)

Éliphas Lévi, whether purposely or otherwise, has confused the numbers: with us his No. 2 is No. 1 (Spirit); and by making of Nephesh both the Plastic Mediator and Life, he thus makes in reality only six principles, because he repeats the first two.

[393.](#)

Zohar, “Idra Suta,” Book iii., p. 292b.

[394.](#)

1. 302.

395.

Read, in Isis Unveiled (ii. 297-303), the doctrine of the Codex Nazaræus. Every tenet of our teaching is found there under a different form and allegory.

396.

Manu, Bk. I.

397.

The word "Sin" is curious, but has a particular Occult relation to the Moon, besides being its Chaldean equivalent.

398.

Professor Zöllner's theory has been more than welcomed by several Scientists, who are also Spiritualists; Professors Butlerof and Wagner, of St. Petersburg, for instance.

399.

"The giving reality to abstractions is the error of Realism. Space and Time are frequently viewed as separated from all the concrete experiences of the mind, instead of being generalizations of these in certain aspects." (Bain, Logic, Part II. p. 389.)

400.

The Mysteries of Magic, by A. E. Waite.

401.

Wilson, I. 23, 24.

402.

Five Years of Theosophy, p. 169.

403.

In the Sâmkhya philosophy, the seven Prakritis, or “productive productions,” are Mahat, Ahamkâra, and the *five* Tanmâtras. See Sâmkhya Kârikâ, III., and the Commentary thereon.

[404.](#)

See Linga Purâna, Prior Section, lxx. 12 et seq.; and Vâyû Purâna, ch. iv., but especially the former Purâna—Prior Section, viii. 67-74.

[405.](#)

Vishnu Purâna, Book vi., ch. iv. No use to say so to the Hindûs, who know their Purânas by heart, but very useful to remind our Orientalists and those Westerns who regard Wilson's translations as authoritative, that, in his English translation of the Vishnu Purâna, he is guilty of the most ludicrous contradictions and errors. So on this identical subject of the seven Prakritis, or the seven zones of Brahmâ's Egg, the two accounts differ totally. In Vol. i. p. 40, the Egg is said to be externally invested by seven envelopes. Wilson comments: “by Water, Air, Fire, Ether, and Ahamkâra”—which last word does not exist in the Sanskrit texts. And in Vol. v. p. 198, of the same Purâna, it is written: “in this manner were the seven forms of nature (Prakriti) reckoned from Mahat to Earth” (?). Between Mahat, or Mahâ-Buddhi, and “Water, etc.”, the difference is very considerable.

[406.](#)

According to the great metaphysician Hegel also. For him Nature was a *perpetual becoming*. A purely Esoteric conception. Creation or Origin, in the Christian sense of the term, is absolutely unthinkable. As the above-quoted thinker said: “God (the Universal Spirit) *objectivizes himself as Nature*, and again rises out of it.”

[407.](#)

Book of Dzyan, Comm. III, par. 18.

[408.](#)

P. 19.

[409.](#)

Primitive, or First Man.

[410.](#)

Reïncarnation.

[411.](#)

Vehicle.

[412.](#)

See, for example, Sacred Mysteries among the Mayas and the Quichés, by Augustus le Plongeon, who shows the identity between the Egyptian rites and beliefs and those of the people he describes. The ancient hieratic alphabets of the Mayas and the Egyptians are almost identical.

[413.](#)

In The Theosophist, 1881.

[414.](#)

T. Subba Row, Five Years of Theosophy, p. 154.

[415.](#)

Also called the “Sons of Wisdom” and of the “Fire-Mist,” and the “Brothers of the Sun,” in the Chinese records. Si-dzang (Tibet) is mentioned, in the MSS. of the sacred library of the province of Fo-Kien, as the great seat of Occult learning from time immemorial, ages before Buddha. The Emperor Yu, the “Great” (2,207 b.c.), a pious

Mystic and great Adept, is said to have obtained his Knowledge from the “Great Teachers of the Snowy Range” in Si-dzang.

[416.](#)

Matt. vi. 5, 6.

[417.](#)

The Virgin of the World, pp. 134-5.

[418.](#)

Paracelsus, Franz Hartmann, M.D., p. 44.

[419.](#)

This word is explained by Dr. Hartmann, from the original texts of Paracelsus before him, as follows. According to this great Rosicrucian; “Mysterium is everything out of which something may be developed, which is only germinally contained in it. A seed is the ‘Mysterium’ of a plant, an egg that of a living bird, etc.”

[420.](#)

Op. cit., pp. 41, 42.

[421.](#)

It is only the mediæval Kabalists who, following the Jewish and one or two Neo-Platonists, applied the term Microcosm to man. Ancient philosophy called the Earth the Microcosm of the Macrocosm, and man the outcome of the two.

[422.](#)

“This doctrine, preached 300 years ago,” remarks the translator, “is identical with the one that has revolutionized modern thought, after having been put into new shape and elaborated by Darwin. It is still more elaborated by Kapila in the Sâmkhya philosophy.”

[423.](#)

The Eastern Occultist says that they are guided and informed by Spiritual Beings, the Workmen in the invisible Worlds, and behind the veil of Occult Nature, or Nature in abscondito.

[424.](#)

Wilson, I. ii., (Vol. I. 35).

[425.](#)

A frequent expression in the said “Fragments,” to which we take exception. The Universal Mind is not a *Being* or “God.”

[426.](#)

The Virgin of the World, p. 47. “Asclepios,” Pt. I.

[427.](#)

Divine Pymander, ix. 64.

[428.](#)

The Virgin of the World, p. 153.

[429.](#)

Op. cit., pp. 139, 140. Fragments from the “Physical Eclogues” and “Florilegium” of Stobæus.

[430.](#)

Vishnu Purâna, I. ii, Wilson, I. 13-15.

[431.](#)

Op. cit., pp. 135-138.

[432.](#)

This teaching does not refer to Prakriti-Purusha beyond the boundaries of our small universe.

[433.](#)

The ultimate quiescent state; the Nirvânic condition of the Seventh Principle.

[434.](#)

The teaching is all given from our plane of consciousness.

[435.](#)

Or the “dream of Science,” the primeval really homogeneous matter, which no mortal can make objective in this Race, or Round either.

[436.](#)

“Vishnu, in the form of his active energy, neither ever rises nor sets, and is at once, the seven-fold sun and distinct from it,” says Vishnu Purâna, II. xi., (Wilson, II. 296).

[437.](#)

“In the same manner as a man approaching a mirror placed upon a stand, beholds in it his own image, so the energy (or reflection) of Vishnu [the Sun] is never disjoined but remains ... in the Sun (as in a mirror), that is there stationed.” (Ibid., loc. cit.)

[438.](#)

Compare the Hermetic “Nature” “going down cyclically into matter when she meets the ‘Heavenly Man’.”

[439.](#)

The writers of the above knew perfectly well the physical cause of the tides, of the waves, etc. It is the informing Spirit of the whole cosmic solar body that is meant here, and which is referred to whenever such expressions are used from the mystic point of view.

[440.](#)

Five Years of Theosophy, pp. 110, 111, art., “The Twelve Signs of the Zodiac.”

441.

See Stanzas III and IV, and the Commentaries thereupon, and especially compare the comments on Stanza IV, concerning the Lipika and the four Mahârâjahs, the agents of Karma.

442.

And “Gods” or Dhyânis, too, not only the Genii or “guided Forces.”

443.

The meaning of this is that as man is composed of all the Great Elements—Fire, Air, Water, Earth and Ether—the Elementals which respectively belong to these Elements feel attracted to man by reason of their coëssence. That Element which predominates in a certain constitution will be the ruling Element throughout life. For instance, if man has a preponderance of the earthly, gnomic Element, the Gnomes will lead him towards assimilating metals—money and wealth, and so on. “Animal man is the son of the animal elements out of which his Soul [life] was born, and animals are the mirrors of man,” says Paracelsus. (De Fundamento Sapientiaë.) Paracelsus was cautious, and wanted the Bible to agree with what he said, and therefore did not say all.

444.

Cyclic progress in development.

445.

The God in man and often the incarnation of a God, a highly Spiritual Dhyân Chohan in him, besides the presence of his own Seventh

Principle.

[446.](#)

Now, what “God” is meant here? Not God the “Father,” the anthropomorphic fiction; for that God is the Elohim collectively, and has no being apart from the Host. Besides, such a God is finite and imperfect. It is the high Initiates and Adepts who are meant here by the “few in number.” And it is precisely such men who believe in “Gods”, and know no “God” but one Universal unrelated and unconditioned Deity.

[447.](#)

The Virgin of the World, pp. 104-5, “The Definitions of Asclepios.”

[448.](#)

P. 120.

[449.](#)

National Reformer, January 9th, 1887. Article “Phreno-Kosmo-Biology,” by Dr. Lewins.

[450.](#)

This is Cyclic law; but this law itself is often defied by human stubbornness.

[451.](#)

Vol. I. p. 256.

[452.](#)

Sepher Jetzirah.

[453.](#)

As far as “Divine Revelation” is concerned, we agree. Not so with regard to “human history.” For there is “history” in most of the

allegories and “myths” of India; and events, real actual events, are concealed under them.

[454.](#)

When the “false theologies” disappear, then true prehistoric realities will be found, contained especially in the mythology of the Âryans and ancient Hindûs, and even the pre-Homeric Hellenes.

[455.](#)

See Section VII, “Deus Lunus.”

[456.](#)

From an MS.

[457.](#)

Guide au Musée de Boulaq, pp. 148, 149.

[458.](#)

As we said in *Isis Unveiled* (II. 438-9): “To the present moment, in spite of all controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may as well be the exiled Chandâlas of old India, the ‘bricklayers’ mentioned by Veda-Vyâsa and Manu, as the Phœnicians of Herodotus, or the Hyksos of Josephus, or the descendants of Pali shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people and claims dominion over them.... Yet whatever they may have been, they became a hybrid people, not long after the time of Moses, for the Bible shows them freely intermarrying not alone with the Canaanites, but with every other nation or race they came in contact with.”

[459.](#)

Knowledge, Vol. I; see also Petrie's letter to The Academy, Dec. 17, 1881.

[460.](#)

The Origin and Significance of the Great Pyramid, p. 9.

[461.](#)

Op. cit., I. 519.

[462.](#)

The Origin and Significance of the Great Pyramid, p. 93.

[463.](#)

vii. 13 et seq.

[464.](#)

P. 224.

[465.](#)

Vol. I. Part I. 46.

[466.](#)

x. 10.

[467.](#)

See Isis Unveiled, II. 442-3.

[468.](#)

Exodus, 11. 21.

[469.](#)

George Smith, Chaldean Account of Genesis, pp. 299, 300.

[470.](#)

II. 3.

[471.](#)

As a reminder how the *esoteric* religion of Moses was crushed several times, and the worship of Jehovah, as reestablished by David, put in its place, by Hezekiah for instance, compare Isis Unveiled (II. 436-42). Surely there must have been some very good reasons why the Sadducees, who furnished almost all the High Priests of Judæa, held to the Laws of Moses and spurned the alleged “Books of Moses,” the Pentateuch of the Synagogue and the Talmud?

[472.](#)

Once more, remember the Hindû Wittoba crucified in space; the significance of the “sacred sign,” the Svastika; Plato's Decussated Man in Space, etc.

[473.](#)

See farther on the description given of the early Âryan Initiation: of Vishvakarman crucifying the Sun, Vikarttana, shorn of his beams—on a cruciform lathe.

[474.](#)

Primeval Man Unveiled; or the Anthropology of the Bible, by the author (unknown) of The Stars and the Angels, 1870, p. 14.

[475.](#)

Op. cit., p. 195.

[476.](#)

Especially in the face of the evidence furnished by the authorized Bible itself in Genesis (iv. 16, 17), which shows Cain going to the land of Nod and there marrying a wife.

[477.](#)

Ibid., p. 194.

[478.](#)

Ibid., p. 55.

[479.](#)

Ibid., pp. 206-7.

[480.](#)

Acts, xvii. 23, 24.

[481.](#)

Taittirîyaka Upanishad, Second Vallî, First Anuvâka.

[482.](#)

Ephesians, vi, 12.

[483.](#)

Oracles of Zoroaster, "Effatum," xvi.

[484.](#)

Georgica, Book II. 325.

[485.](#)

Isis Unveiled.

[486.](#)

Op. cit., I. 5-13, Burnell's translation.

[487.](#)

The ideal apex of the Pythagorean Triangle.

[488.](#)

See A. Coke Burnell's translation, edited by Ed. W. Hopkins, Ph. D.

[489.](#)

Ahamkâra, as universal Self-Consciousness, has a triple aspect, as has also Manas. For this "conception of I," or the Ego, is either sattva, "pure quietude," or appears as rajas, "active," or remains tamas,

“stagnant,” in darkness. It belongs to Heaven and Earth, and assumes the properties of Ether.

490.

See Sâmkhya Kârikâ III, and Commentaries.

491.

The word “eternity,” by which Christian theologians interpret the term “for ever and ever,” does not exist in the Hebrew tongue. “Oulam,” says Le Clerc, only imports a time when beginning or end is not known. It does not mean “infinite duration,” and the term “for ever,” in the Old Testament, only signifies a “long time.” Nor is the word “eternity” used in the Christian sense in the Purânas. For in Vishnu Purâna, it is clearly stated that by “eternity” and “immortality” only “existence to the end of the Kalpa” is meant. (Book II. chap. viii.)

492.

Orphic Theogony is purely Oriental and Indian in its spirit. The successive transformations it has undergone, have now separated it widely from the spirit of ancient Cosmogony, as may be seen by comparing it even with Hesiod's Theogony. Yet the truly Âryan Hindû spirit breaks forth everywhere in both the Hesiodic and Orphic systems. (See the remarkable work of James Darmesteter, “Cosmogonies Âryennes,” in his Essais Orientaux.) Thus the original Greek conception of Chaos is that of the Secret Wisdom Religion. In Hesiod, therefore, Chaos is infinite, boundless, endless and beginningless in duration, an abstraction and a visible presence at the same time, Space filled with darkness, which is primordial matter in its *pre-cosmic* state. For in its etymological sense, Chaos is Space,

according to Aristotle, and Space is the ever Unseen and Unknowable Deity, in our philosophy.

[493.](#)

The *manifested* Spirit: Absolute, Divine Spirit is one with absolute Divine Substance; Parabrahman and Mûlaprakriti are one in essence. Therefore, Cosmic Ideation and Cosmic Substance, in their primal character, are one also.

[494.](#)

Sepher Yetzirah, Chap. I. Mishna ix.

[495.](#)

Ibid. It is from “Arba” that Abram is derived.

[496.](#)

Zohar, I. 2a.

[497.](#)

Sepher Yetzirah, Mishna ix. 10.

[498.](#)

Contributions to the Theory of Natural Selection.

[499.](#)

Plato, Timæus.

[500.](#)

Suidas, sub voc. “Tyrrhenia.” See Cory's Ancient Fragments, p. 309, 2nd ed.

[501.](#)

The reader will understand that by “years” is meant “ages,” not mere periods of 13 lunar months each.

[502.](#)

See the Greek translation by Philon Byblius.

[503.](#)

Cory, Op. cit., p. 3.

[504.](#)

Isis Unveiled, I. 342.

[505.](#)

Mithras was regarded among the Persians as the theos ek petras—the God from the rock.

[506.](#)

Bordj is called a fire-mountain, a volcano: therefore it contains fire, rock, earth and water; the male, or active, and the female, or passive, elements. The myth is suggestive.

[507.](#)

Op. cit., I. 156.

[508.](#)

Henry Pratt, M.D., New Aspects of Life.

[509.](#)

Siphrah Dtzenioutha, i. 16.

[510.](#)

Damascius, in his Theogony, calls it Dis, “the disposer of all things.”
Cory, Ancient Fragments, p. 314.

[511.](#)

Isis Unveiled, I. 341.

[512.](#)

“Migration of Abraham,” 32.

[513.](#)

With the Greeks, the River-Gods, all of them the Sons of the Primeval Ocean—Chaos, in its masculine aspect—were the respective ancestors of the Hellenic races. For them the Ocean was the Father of the Gods; and thus in this connection they had anticipated the theories of Thales, as rightly observed by Aristotle. (Metaph. I. 3-5.)

[514.](#)

xxvi. 5.

[515.](#)

Isis Unveiled, I. 133-4.

[516.](#)

The Spirit, or hidden voice of the Mantras; the active manifestation of the latent force, or Occult potency.

[517.](#)

Orthography of the Archaic Dictionary.

[518.](#)

We do not mean the current or accepted Bible, but the *real* Jewish Scripture, now kabalistically explained.

[519.](#)

See Genesis, ii. 4.

[520.](#)

It is “unutterable” for the simple reason that it is non-existent. It *never* was either a *name*, or any *word* at all, but an *idea* that could not be expressed. A substitute was created for it in the century preceding our era.

[521.](#)

The Cosmic Tabernacle of Moses, erected by him in the Desert, was *square*, representing the four Cardinal Points and the four Elements, as Josephus tells his readers. (Antiq. I. viii. ch. xxii.) The idea was taken from the pyramids in Egypt, and also in Tyre, where the pyramids became pillars. The Genii, or Angels, have their abodes in these four points respectively.

[522.](#)

Isaac Myer's Qabbalah, published 1888, p. 415.

[523.](#)

As, for instance, in Vishnu Purâna, Bk. I.

[524.](#)

Plutarch, De Iside et Osiride, lvi.

[525.](#)

Spirit History of Man, p. 88.

[526.](#)

Movers, Phoinizer, 268.

[527.](#)

Cory, Ancient Fragments, 240.

[528.](#)

Vishnu Purâna, Bk. I. Ch. iv., Fitzedward Hall's rendering.

[529.](#)

Just as Mûlaprakriti is known only to Îshvara, the Logos, as he is called by T. Subba Row.

[530.](#)

Franck, Die Kabbala, 126.

[531.](#)

Philo, Quæst. et Solut.

[532.](#)

Franck, Op. cit., 153.

[533.](#)

The “Seven Angels of the Face,” with the Christians.

[534.](#)

Philosophumena, vi. 42.

[535.](#)

The Kabbalah Unveiled, 47.

[536.](#)

Qabbalah, 233.

[537.](#)

p. 79.

[538.](#)

Arnobius, VI. xii.

[539.](#)

We employ the term as one accepted and sanctioned by use, and therefore more comprehensible to the reader.

[540.](#)

See Dunlap, Sôd: the Mysteries of Adoni, 23.

[541.](#)

With the ancient Jews, as shown by Le Clerc, the word Oulom meant simply a time whose beginning or end was not known. The term “Eternity,” properly speaking, did not exist in the Hebrew tongue with the meaning applied by Vedântins to Parabrahman, for instance.

[542.](#)

Zohar, Part I. fol. 20a.

[543.](#)

In the Indian Pantheon the double-sexed Logos is Brahmâ, the Creator, whose seven “Mind-born” Sons are the primeval Rishis—the Builders.

[544.](#)

Says Rabbi Simeon: “Oh, companions, companions, man as an emanation was both man and woman, as well on the side of the ‘Father’ as on the side of the ‘Mother.’ And this is the sense of the words: ‘And Elohim spake, Let there be Light, and it was Light’; ... and this is the *two-fold man* .” (Auszüge ans dem Sohar, 13, 15.) Light, then, in Genesis, stood for the Androgyne Ray, or “Heavenly Man.”

[545.](#)

Zohar, iii. 290.

[546.](#)

Op. cit., ii. 261.

[547.](#)

ix. 1.

[548.](#)

Chaldean Account of Genesis, 62, 63.

[549.](#)

The Seven Swans that are believed to descend from Heaven on Lake Mânsarovara, are in the popular fancy the Seven Rishis of the Great Bear, who assume that form to visit the locality where the Vedas were written.

[550.](#)

See Petronius, Satyricon, cxxxvi.

[551.](#)

Progress of Religious Ideas, I. 17 et seq.

[552.](#)

iii. 165.

[553.](#)

Ch. liv. 3.

[554.](#)

Ch. xxii. 1.

[555.](#)

Ch. xlii. 13.

[556.](#)

Ch. liv. 1, 2; ch. lxxvii. i.

[557.](#)

Vishnu Purâna, I. 39.

[558.](#)

Op. cit., *ibid.*

[559.](#)

Ch. xvii. 50, 51.

[560.](#)

Ch. xlii. 13.

[561.](#)

Ch. lxxx. 9.

[562.](#)

See Max Müller's "Our Figures."

[563.](#)

A Kabbalist would be rather inclined to believe that as the Arabic cipher was taken from the Indian sunyan, nought, so the Jewish Kabbalistic Sephiroth (Sephrim) were taken from the word *cipher*, not in the sense of emptiness, but in that of creation by number and degrees of evolution. And the Sephiroth are 10 or [circle split by vertical line].

[564.](#)

See King's Gnostics and their Remains, 370 (2nd ed.).

[565.](#)

De Vita Pithag.

[566.](#)

The year of his birth is given as 608 b.c.

[567.](#)

That is to say 332 b.c.

[568.](#)

Metaphysics, vii., F.

[569.](#)

Euterpe, 75, 76.

[570.](#)

De Cultu Egypt.

[571.](#)

xxi. 5 et seq.

[572.](#)

II Kings, xviii. 4.

[573.](#)

Supra, pp. 386, 387.

[574.](#)

III. 124.

[575.](#)

Movers, Phoinizer, 282.

[576.](#)

See Isis Unveiled, I. 56.

[577.](#)

Weber, Akad-Vorles, 213, et seq.

[578.](#)

The Chinese seem to have thus anticipated Sir William Thomson's theory that the first living germ had dropped to the earth from some passing comet. Query: Why should this be called *scientific* and the Chinese idea a superstitious, foolish theory?

[579.](#)

Compare Movers, Phoinizer, 268.

[580.](#)

His triadic Goddesses are Sati and Anouki.

[581.](#)

Ptah was originally the god of Death, of Destruction, like Shiva. He is a Solar God only by virtue of the Sun's fire killing as well as vivifying. He was the national God of Memphis, the radiant and "fair-faced" God.

[582.](#)

Book of Numbers.

[583.](#)

Wilson, Vishnu Purâna, I. Pref. lxxxiv-v.

[584.](#)

There is a curious piece of information in the Buddhist esoteric traditions. The exoteric or allegorical biography of Gautama Buddha shows this great Sage dying of an indigestion of “pork and rice”; a very prosaic end, indeed, with little of the solemn element in it! This is explained as an allegorical reference to his having been born in the “Boar” or Varâha Kalpa, when Vishnu assumed the form of that animal to raise the Earth out of the “Waters of Space.” Now as the Brâhman descend direct from Brahmâ and are, so to speak, identified with him; and as they are at the same time the mortal enemies of Buddha and Buddhism, we have this curious allegorical hint and combination. The Brâhmanism of the Boar or Varâha Kalpa has slaughtered the religion of Buddha in India, swept it from its face. Therefore Buddha, who is identified with his philosophy, is said to have died from the effects of eating of the flesh of a wild hog. The very idea of one who established the most rigorous vegetarianism and respect for animal life—even to refusing to eat eggs as being vehicles of latent life—dying of an indigestion of meat, is absurdly contradictory and has puzzled more than one Orientalist. But the present explanation, however, unveils the allegory, and makes clear all the rest. The Varâha, however, is no simple Boar, but seems to have meant at first some antediluvian lacustrine animal “delighting to sport in water.” (Vâyû Purâna.)

585.

According to Colonel Wilford, the conclusion of the “Great War” took place in 1370 b.c., (Asiatic Researches, xi. 116.); according to Bentley, 575 b.c.!! We may yet hope, before the end of this century, to

see the Mahâbhâratan epic proclaimed identical with the wars of the great Napoleon.

[586.](#)

See Royal Asiat. Soc. ix. 364.

[587.](#)

Bk. vi. ch. iii.

[588.](#)

In the Vedânta and Nyâya, Nimitta, from which Naimittika, is rendered as the Efficient Cause, when antithesized with Upâdâna, the Physical or Material Cause. In the Sânkhya, Pradhâna is a cause inferior to Brahmâ, or rather Brahmâ being himself a cause, is superior to Pradhâna. Hence “Incidental” is a wrong translation, and ought to be rendered, as shown by some scholars, “Ideal” Cause: even Real Cause would have been better.

[589.](#)

XII. iv, 35.

[590.](#)

Vâyû Purâna.

[591.](#)

Wilson, Vishnu Purâna, VI, iii.

[592.](#)

The chief Kumâra, or Virgin-God, a Dhyân Chohan who refuses to create. A prototype of St. Michael, who also refuses to do so.

[593.](#)

See concluding lines in Section, “Chaos: Theos: Kosmos.”

[594.](#)

Ibid., iv.

[595.](#)

This prospect would hardly suit Christian theology, which prefers an eternal, everlasting Hell for its followers.

[596.](#)

The term “Elements” must be here understood to mean not only the visible and physical elements, but also that which St. Paul calls Elements—the Spiritual, Intelligent Potencies—Angels and Demons in their manvantaric forms.

[597.](#)

When this description is correctly understood by Orientalists, in its esoteric significance, then it will be found that this cosmic correlation of World-Elements may explain the correlation of physical forces better than those now known. At any rate, Theosophists will perceive that Prakriti has *seven forms*, or principles, “reckoned from Mahat to Earth.” The “Waters” mean here the mystic “Mother”; the Womb of Abstract Nature, in which the Manifested Universe is conceived. The

seven “zones” have reference to the Seven Divisions of that Universe, or the Noumena of the Forces that bring it into being. It is all allegorical.

[598.](#)

Vishnu Purâna, Bk. VI. Ch. iv., Wilson's mistakes being corrected and the original terms put in brackets.

[599.](#)

As it is the Mahâ, the Great, or so-called Final, Pralaya which is here described, every thing is reâsorbed into its original One Element; the “Gods themselves, Brahmâ and the rest” being said to die and disappear during that long “Night.”

[600.](#)

The “Builders” of the Stanzas.

[601.](#)

From the Siphra Dtzenioutha, c. i. § 16 et seq.; as quoted in Myer's Qabbalah, 232-3.

[602.](#)

Compare the Siphra Dtzenioutha.

[603.](#)

Bk. I. Ch. iii.

[604.](#)

pp. 219, 221.

[605.](#)

See Jacolliot's Les Fils de Dieu, and L'Inde des Brahmes, p. 230.

[606.](#)

If this is not prophetic, what is?

[607.](#)

Wilson, Vishnu Purâna, Bk. IV. Ch. xxiv.

[608.](#)

The Matsya Purâna gives Katâpa.

[609.](#)

Vishnu Purâna, Ibid.

[610.](#)

Max Müller translates the name as Morya, of the Morya dynasty, to which Chandragupta belonged. (See History of Ancient Sanskrit Literature). In Matsya Purâna, chapter cclxxii, the dynasty of ten Moryas, or Maureyas, is spoken of. In the same chapter, it is stated that the Moryas will one day reign over India, after restoring the Kshattriya race many thousand years hence. Only that reign will be purely spiritual and “not of this world.” It will be the kingdom of the next Avatâra. Colonel Tod believes the name Morya, or Maurya, a corruption of Mori, a Rajpût tribe, and the commentary on the Mahâvanso thinks that some princes have taken their name Maurya from their town called Mori, or as Professor Max Müller gives it, Morya-Nâgara, which is more correct, after the original Mahâvanso. The Sanskrit Encyclopedia, Vâchaspattya, we are informed by our Brother, Devan Bâdhâdur R. Ragoonath Rao, of Madras, places Katâpa (Kalâpa) on the northern side of the Himâlayas, hence in Tibet. The same is stated in the Bhâgavata Purâna, Skanda xii.

[611.](#)

Ibid., ch. iv. The Vayu Purâna declares that Moru will reëstablish the Kshattriyas in the Nineteenth coming Yuga. (See Five Years of

Theosophy, 483, art. “The Moryas and Koothoomi.”)

[612.](#)

See Dissertations Relating to Asia.

[613.](#)

Ch. lxxxii.

[614.](#)

I. 11.

[615.](#)

In the Indian Purânas, it is Vishnu, the First, and Brahmâ, the Second Logos, or the Ideal and Practical Creators, who are respectively represented, one as manifesting the Lotus, the other as issuing from it.

[616.](#)

Not the efforts, however, of the trained psychic faculties of an Initiate into Eastern Metaphysics, and the Mysteries of Creative Nature. It is the Profane of the past ages, who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the Esoteric Teachings, and the Initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception, so sadly profaned by its crude and gross application to exoteric dogmas and personations, by theological and ecclesiastical religionists. The silent worship of abstract or noumenal Nature, the only divine manifestation, is the one ennobling religion of Humanity.

[617.](#)

Surely the words of the old Initiate into the *primitive* Mysteries of Christianity, “Know ye not ye are the Temple of God” (1 Corinth, iii.

16), could not be applied in *this* sense to *men* ; though the meaning was , undeniably, so stated, in the minds of the Hebrew compilers of the Old Testament. And here is the abyss that lies between the symbolism of the New Testament and the Jewish canon. This gulf would have remained, and have ever widened, had not Christianity, especially and most glaringly the Latin Church, thrown a bridge over it. Modern Popery has now spanned it entirely, by its dogma of the two immaculate conceptions, and the anthropomorphic and, at the same time idolatrous, character it has conferred upon the Mother of its God.

[618.](#)

It was so carried *only* in the Hebrew Bible, and its servile copyist, Christian theology.

[619.](#)

The same idea is carried out exoterically in the incidents of the exodus from Egypt. The Lord God tempts Pharaoh sorely, and “plagues him with great plagues,” lest the king should escape punishment, and thus afford no pretext for one more triumph to his “chosen people.”

[620.](#)

Exodus, ii. 10. Even to the seven daughters of the Midianite priest, who came to draw *water* , and whom Moses helped to *water* their flock; for which service the Midian gives Moses his daughter Zipporah, or Sippara, the *shining* Wave, as wife. (Exod. ii. 16-21.) All this has the same secret meaning.

[621.](#)

With the Egyptians it was the resurrection in rebirth, after 3,000 years of purification, either in Devachan or the “Fields of Bliss.”

622.

Such “frog-Goddesses” may be seen at Boulak, in the Cairo Museum. For the statement about the Church-lamps and inscriptions, the learned ex-director of the Boulak Museum, M. Gaston Maspero, must be held responsible. (See his Guide au Musée de Boulaq, p. 146.)

623.

The Goddess Τρίμορφος in the statuary of Alcamenes.

624.

Ancient Mythology includes ancient Astronomy as well as Astrology. The planets were the hands pointing out, on the dial of our Solar System, the hours of certain periodical events. Thus, Mercury was the *messenger*, appointed to keep time during the daily solar and lunar phenomena, and was otherwise connected with the God and Goddess of Light.

625.

A caricatured and dwarfed Vedântin notion of Parabrahman containing within *itself* the whole Universe, as being that boundless Universe itself, and *nothing existing outside of itself*.

626.

Just as they are to this day in India; the bull of Shiva, and the cow representing several Shaktis or Goddesses.

627.

Hence the worship of the Moon by the Hebrews.

628.

“Male and female, created he them.”

629.

Because it was too sacred. It is referred to as That in the Vedas. It is the “Eternal Cause,” and cannot, therefore, be spoken of as a “First Cause,” a term implying the absence of Cause, at one time.

[630.](#)

Pneumatologie: Des Esprits, tom. III. p. 117; “Archéologie de la Vierge Mère.”

[631.](#)

p. 23.

[632.](#)

Myer's Qabalah, 335-6.

[633.](#)

Moreh Nebhuchim, III. xxx.

[634.](#)

See De Diis Syriis, Teraph., II. Synt. p. 31.

[635.](#)

I. i. 21.

[636.](#)

See Pausanias, viii. 35-8.

[637.](#)

Cornutus, De Natura Deorum, xxxiv. 1.

[638.](#)

The Roman Catholics are indebted for the idea of consecrating the month of May to the Virgin to the pagan Plutarch, who shows that “May is sacred to Maia (Μαῖα) or Vesta” (Aulus Gellius, sub voc. Maia), our mother-earth, our nurse and nourisher, personified.

[639.](#)

Thot-Lunus is the Budha-Soma of India, or Mercury and the Moon.

[640.](#)

Ezekiel, viii. 16.

[641.](#)

The Earth flees for her life, in the allegory, before Prithu, who pursues her. She assumes the shape of a cow, and, trembling with terror, runs away and hides even in the regions of Brahmâ. Therefore, it is *not* our Earth. Again, in every Purâna, the calf changes name. In one it is Manu Svâyambhuva, in another Indra, in a third the Himavat (Himâlayas) itself, while Meru was the milker. This is a deeper allegory than one may be inclined to think.

[642.](#)

His *clear* realization is, that the Egyptians *prophesied* Jehovah (!) and his incarnated Redeemer (the good serpent), etc.; even to identifying Typhon with the *wicked* dragon of the garden of Eden. And this passes as serious and sober *science* !

[643.](#)

Hathor is the *infernal* Isis, the Goddess preëminently of the West or the Nether World.

[644.](#)

This is from De Mirville, who proudly confesses the similarity, and he *ought to know* . See “Archéologie de la Vierge Mère,” in his Des Esprits, pp. 111-113.

[645.](#)

Magie, p. 153.

[646.](#)

De Mirville, Ibid., pp. 116 and 119.

[647.](#)

Hymns to Minerva, p. 19.

[648.](#)

Sermon sur la Sainte Vierge.

[649.](#)

Apoc., ch. xii.

[650.](#)

Wägner and McDowall, Asgard and the Gods, p. 86.

[651.](#)

See De Vitâ Apollionii, I. xiv.

[652.](#)

Adv. Hæres. xxxvii.

[653.](#)

Gerald Massey, The Natural Genesis, I. 340.

[654.](#)

Ch. xv.

[655.](#)

Ch. xi.

[656.](#)

De Mundi Opif., Par., pp. 30 and 419.

[657.](#)

For the same reason the division of the principles in man into seven is thus reckoned, as they describe the same circle in the higher and lower human nature.

[658.](#)

Thus the septenary division is the oldest and preceded the four-fold division. It is the root of archaic classification.

[659.](#)

In Chinese Buddhism and Esotericism, the Genii are represented by four Dragons—the Mahârâjahs of the Stanzas.

[660.](#)

Op. cit., II. 312-13.

[661.](#)

Ibid., I. 321.

[662.](#)

Proclus, Tim., I.

[663.](#)

Prep. Evang., I. iii. 3.

[664.](#)

Op. cit., pp. 366-8.

[665.](#)

Job, ii.

[666.](#)

Genesis, vi.

[667.](#)

James, i. 13.

[668.](#)

James, i. 2, 12; Matth., vi. 13. See Cruden, sub voc.

[669.](#)

Padma Purâna.

[670.](#)

Vishnu Purâna, I. i.

[671.](#)

Vol. II. ch. x.

[672.](#)

See Chwolsohn, Nabathean Agriculture, II. 217.

[673.](#)

One Day of Brahmâ lasts 4,320,000,000 years—multiply this by 360! The A-suras (No-gods, or Demons) are here still Suras, Gods higher in hierarchy than such secondary Gods as are not even mentioned in the Vedas. The duration of the War shows its significance, and also shows that the combatants are only the personified Cosmic Powers. It is evidently for sectarian purposes and out of odium theologicum that the illusive form Mâyâmoha, assumed by Vishnu, was attributed in later reârrangements of old texts to Buddha and the Daityas, as in the Vishnu Purâna, unless it was a fancy of Wilson himself. He also fancied he found an allusion to Buddhism in the Bhagavadgîtâ, whereas, as proved by K. T. Telang, he had only confused the Buddhists and the older Chârvâka materialists. The version exists nowhere in other Purânas if the inference does, as Professor Wilson claims, in the Vishnu Purâna; the translation of which, especially of Book III. ch. xviii, where the reverend Orientalist arbitrarily introduces Buddha, and shows him teaching Buddhism to Daityas, led to another “great war” between himself and Col. Vans Kennedy. The latter charged him publicly with wilfully distorting Purânic texts. “I affirm,” wrote the Colonel at Bombay, in 1840, “that the Purânas do not contain what Professor Wilson has stated is contained in them; ... until such passages are

produced I may be allowed to repeat my former conclusions that Professor Wilson's opinion, that the Purânas as now extant are compilations made between the eighth and seventeenth centuries [a.d.!], rests solely *on gratuitous assumptions and unfounded assertions* , and that his reasoning in support of it is either futile, fallacious, contradictory, or improbable.” (See Vishnu Purâna, trans. by Wilson, edit, by Fitzedward Hall, Vol. V, Appendix.)

[674.](#)

This statement belongs to the *third* War, since the terrestrial continents, seas and rivers are mentioned in connection with it.

[675.](#)

Vishnu Purâna, III. xvii (Wilson, Vol. III. 204-5).

[676.](#)

Book I. chap. xvii (Wilson, Vol. II. 36), in the story of Prahlâda—the Son of Hiranyakashipu, the Purânic Satan, the great enemy of Vishnu, and the King of the Three Worlds—into whose heart Vishnu entered.

[677.](#)

Ibid., I. iv (Wilson, Vol. I. 64).

[678.](#)

II Chronicles, ii. 5.

[679.](#)

“There was a day when the Sons of God came before the Lord, and Satan came with his brothers, also before the Lord.” (Job ii., Abyss., Ethiopic text.)

[680.](#)

Ibid., Vol. III. 205-7.

[681.](#)

Journal of the Royal Asiatic Society, xix. 302.

[682.](#)

Wilson's opinion that the Vishnu Purâna is a production *of our era*, and that in its present form it is not earlier than between the VIIIth and the XVIIth (!) century, is absurd beyond noticing.

[683.](#)

P. 3.

[684.](#)

Ibid., p. 2.

[685.](#)

Ibid., p. 21.

[686.](#)

See The Monthly Magazine, for April, 1797.

[687.](#)

Ἦτοι μὲν πρότιστα Χάος γ'ενετ' (l. 166); γένετο being considered in antiquity as meaning: "was *generated*" and not simply "was ." (See Taylor's "Introd. to the Parmenides of Plato," p. 260.)

[688.](#)

It is the confusion between the "Bound," and the "Infinite," that Kapila overwhelms with sarcasms in his disputations with the Brâhman Yogis, who claim in their mystical visions to see the "Highest One."

[689.](#)

Ibid.

[690.](#)

See T. Taylor's article in his Monthly Magazine, quoted in the Platonist of Feb., 1887, edited by T. M. Johnson, F.T.S., Osceola, Missouri.

[691.](#)

Vit. Pythag., p. 47.

[692.](#)

Asgard and the Gods, 22.

[693.](#)

Vâch—the “melodious cow, who milks sustenance and Water,” and yields us “nourishment and sustenance,” as described in the Rig Veda.

[694.](#)

The Theosophist, Feb., 1887, pp. 302-3.

[695.](#)

Ibid., p. 304.

[696.](#)

The Masonic Review, June, 1886.

[697.](#)

Objective—in the world of Mâyâ, of course; still as real as we are.

[698.](#)

“In the course of cosmic manifestation, this Daiviprakriti, instead of being the Mother of the Logos, should, strictly speaking, be called his Daughter.” (“Notes on the Bhagavad Gîtâ,” op. cit., p. 305.)

[699.](#)

The wise men who, like Stanley Jevons amongst the moderns, invented a method to make the incomprehensible assume a tangible form, could only do so by resorting to numbers and geometrical figures.

[700.](#)

The Pranava, Om, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric commentators, Vyâkritis, or Aum, Bhûh, Bhuvah, Svah, (Om, Earth, Sky, Heaven), Pranava is, perhaps, the most sacred. They are pronounced with breath suppressed. See Manu II. 76-81, and Mitakshara commenting on the Yâjnavâkhya-Smriti, I. 23. But the esoteric explanation goes a great deal further.

[701.](#)

“Lectures on the Bhagavad Gîtâ,” *ibid.*, p. 307.

[702.](#)

It is this Trinity that is allegorized by the “Three Steps of Vishnu,” which mean—Vishnu being considered as the Infinite in exotericism—that from Parabrahman issued Mûlaprakriti, Purusha (the Logos) and Prakriti; the four forms—with itself, the synthesis—of Vâch. And in the Kabbalah, Ain Suph, Shekinah, Adam Kadmon and Sefhira, the four, or the three, emanations being distinct—yet One.

[703.](#)

Chaldean Book of Numbers. In the current Kabbalah the name Jehovah replaces that of Adam Kadmon.

[704.](#)

Justin Martyr tells us that, owing to his ignorance of these four sciences, he was rejected by the Pythagoreans as a candidate for admission into their school.

[705.](#)

Diogenes Laërtius, in *Vit. Pythag.*

[706.](#)

31415, or π , the synthesis, or the Host *unified* in the Logos and the Point, called in Roman Catholicism the “Angel of the Face,” and in Hebrew, Michael, מִיכָאֵל, “who [is like unto, or the same] as God,” the manifested representation.

[707.](#)

Appearing at the beginning of Cycles, as also of every Sidereal Year, of 25,868 years. Therefore, the Kabeira or Kabarim received their name in Chaldæa, for it means the Measures of Heaven, from Kob, “measure of,” and Urim, “Heavens.”

[708.](#)

The Natural Genesis, II. 316.

[709.](#)

See Kircher's *Œdipus Ægypt.*, II. 423.

[710.](#)

This Egyptian word Naja reminds one a good deal of the Indian Nâga, the Serpent-God. Brahmâ and Shiva and Vishnu are all crowned and connected with Nâgas—a sign of their cyclic and cosmic character.

[711.](#)

Comment. on the Yashna, 174.

[712.](#)

First Treatise, p. 59.

[713.](#)

Says the translator of Avicbron's Qabbalah of this “Sum Total”: “The letter of Kether is י (Yod), of Binah ה (Heh), together YaH, the feminine Name; the third letter, that of 'Hokhmah, is ו (Vav), making together יהו YHV of יהוה YHVH, the Tetragrammaton, and really the complete

symbols of its efficaciousness. The last ה (Heh) of this Ineffable Name *being always applied to the Six Lower and the last, together the Seven remaining Sephiroth.*” (Myer's Qabalah, p. 263). Thus the Tetragrammaton is holy only in its abstract synthesis. As a Quaternary containing the lower Seven Sephiroth, *it is phallic* .

714.

The statement will, of course, be found preposterous and absurd, and simply laughed at. But if one believes in the final submersion of Atlantis, 850,000 years ago, as taught in Esoteric Buddhism—the gradual first sinking having begun during the Eocene Age—one has also to accept the statement for the so-called Lemuria, the continent of the Third Root-Race, which was first nearly destroyed by combustion, and then submerged. As the Commentary teaches: “The First Earth having been purified by the Forty-nine Fires, her people, born of Fire and Water, could not die ...; the Second Earth [with its Race] disappeared as vapour vanishes in the air ...; the Third Earth had everything consumed on it after the Separation, and went down into the lower Deep [the Ocean]. This was twice eighty-two Cyclic Years ago.” Now a Cyclic Year is what we call a Sidereal Year, and is founded on the Precession of the Equinoxes. The length of this Sidereal Year is 25,868 years, and the period mentioned in the Commentary is, therefore, in all equal to 4,242,352 years. More details will be found in Volume II. Meanwhile, this doctrine is embodied in the “Kings of Edom.”

715.

The same reserve is found in the Talmud and in every national system of religion whether monotheistic or exoterically polytheistic. From the superb religious poem by the Kabbalist Rabbi Solomon ben Yehudah Ibn Gabirol, the “Kether Malchuth,” we select a few definitions given in the prayers of Kippûr: “Thou art One, the beginning of all numbers, and the foundation of all edifices; Thou art One, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art One, and Thy Unity is never diminished, never extended, and cannot be changed. Thou art One, but *not as an element of numeration; for Thy Unity admits not of multiplication, change or form* . Thou art Existent; but the understanding and vision of mortals cannot attain to thy existence, nor determine for thee the Where, the How, and the Why. Thou art Existent, but in thyself alone, there being none other that can exist with thee. Thou art Existent, before all time and without place. Thou art Existent, and thy existence is so profound and secret that none can penetrate and discover thy secrecy. Thou art living, but within no time that can be fixed or known; Thou art living, but not by a spirit or a soul, for *Thou art Thyself* , the Soul of all Souls.” There is a distance between this Kabbalistical Deity and the Biblical Jehovah, the spiteful and revengeful God of Abram, Isaac, and Jacob, who tempted the first and wrestled with the last. No Vedântin but would repudiate such a Parabrahman!

[716.](#)

Edkins, Chinese Buddhism, ch. xx. And very wisely have they acted.

[717.](#)

If he rejected it, it was on the ground of what he calls the “changes,” in other words, rebirths of man, and constant transformations. He denied immortality to the Personality of man, as we do, not to Man.

718.

He may be laughed at by the Protestants; but the Roman Catholics have no right to mock him, without becoming guilty of blasphemy and sacrilege. For it is over 200 years since Confucius was canonized as a Saint in China by the Roman Catholics, who have thereby obtained many converts among the ignorant Confucianists.

719.

The animals regarded as sacred in the Bible are by no means few in number; as, for instance, the Goat, the Azaz-el, or God of Victory. As Aben Ezra says: “If thou art capable of comprehending the mystery of Azazel, thou wilt learn the mystery of His [God's] name, for it has similar associates in Scriptures. I will tell thee by allusion one portion of the mystery; when thou shalt have *thirty three years of age* thou wilt comprehend me.” So with the mystery of the Tortoise. Rejoicing over the poetry of biblical metaphors, associating “incandescent stones,” “sacred animals,” etc., with the name of Jehovah, and quoting from the Bible de Vence (XIX. 318) a pious French writer says: “Indeed all of them are Elohim, *like their God*”; for, these Angels, “‘assume,’ *through a holy usurpation*, ‘the very divine name of Jehovah each time they represent him’.” (De Mirville, Des Esprits.) No one ever doubted that the Name must have been *assumed*, when under the guise of the Infinite, One Incognizable, the Malachim, or Messengers, descended to eat and drink with men. But if the Elohim and even lower Beings,

assuming the God-name, were and are still worshipped, why should the same Elohim be called Devils, when appearing under the names of other Gods?

[720.](#)

Matth., xxiv. 28.

[721.](#)

Bryant is right in saying “Druid bardism says of Noah that when he came out of the ark (the birth of a new cycle), after a stay therein of a year and a day, that is $364 + 1 = 365$ days, he was congratulated by Neptune upon his birth from the waters of the Flood, who wished him a Happy New Year.” The “Year,” or cycle, esoterically, was the new race of men, *born from woman*, after the Separation of the Sexes, which is the secondary meaning of the allegory; its primary meaning being the beginning of the Fourth Round, or the *new* Creation.

[722.](#)

From an unpublished MS.

[723.](#)

Or literally: “One Prâdhânika Brahma Spirit: That was.” The “Prâdhânika Brahma Spirit” is Mûlaprakriti and Parabrahman.

[724.](#)

Wilson, Vishnu Purâna, I. 73-5.

[725.](#)

Origen, Contra Celsum, VI. xxii.

[726.](#)

Timæus.

[727.](#)

“And the fourth creation is *here* the primary, for *things* immovable are emphatically known as primary”—according to a commentary translated by Fitzedward Hall in his editing of Wilson's translation.

[728.](#)

How can “divinities” have been created *after* the animals? The esoteric meaning of the expression “animals” is the *germs of all animal life* , including man. Man is called a *sacrificial animal* , that is, the only one among the animal creation who sacrifices to the Gods. Moreover, by “sacred animals” the twelve Signs of the Zodiac are often meant in the sacred texts, as already stated.

[729.](#)

Vishnu Purâna, ibid.

[730.](#)

Op. cit., I. ix.

[731.](#)

Myer's Qabbalah, 415-16.

[732.](#)

Contra Hær., I. xvii. 1.

[733.](#)

Ibid., I. xxx.

[734.](#)

Superior to the Spirits, or “Heavens,” of the Earth only.

[735.](#)

Ibid., I. v. 2.

[736.](#)

See Isis Unveiled, II. 183.

[737.](#)

See also King's Gnostics and their Remains, p. 97.

Other sects regarded Jehovah as Ialdabaoth himself.

King identifies him with Saturn.

[738.](#)

Ordinances of Manu, I. 33.

[739.](#)

Irenæus, op. cit., I. xxx. 6.

[740.](#)

Elsewhere, however, the identity is revealed. See supra the quotation from Iba Gabirol and his 7 heavens, 7 earths, etc.

[741.](#)

This must not be confused with *precosmic*

“Darkness,” the Divine All.

[742.](#)

I. 2; and also at the beginning of II.

[743.](#)

The quotations that follow in treating of the seven Creations, except when otherwise stated, are all from Vishnu Purâna, Bk. I. Ch. i-v.

[744.](#)

I. 240.

[745.](#)

Brucker, *ibid.*

[746.](#)

Compare Genesis xix. 34-8 and iv. 1.

[747.](#)

Vishnu is both Bhûtesha, “Lord of the Elements,” and of all things, and Vishvarûpa, “Universal Substance” or Soul.

[748.](#)

Compare, for their “post-types,” the Treatise written by Trithemius, Agrippa's master, in the sixteenth century, “Concerning the Seven Secondaries, or Spiritual Intelligences, who, after God, actuate the Universe,” which, in addition to secret cycles and several prophecies, discloses certain facts and beliefs about the Genii, or the Elohim, which preside over and guide the septenary stages of the World's Course.

[749.](#)

From the first, the Orientalists have found themselves beset with great difficulties in regard to any possible order in the Purânic “Creations.”

Brahman is very often confused by Wilson with Brahmâ, for which he is criticized by his successors. The Original Sanscrit Texts are preferred by Mr. Fitzedward Hall for the translation of the Vishnu Purâna, to the text used by Wilson. “Had Professor Wilson enjoyed the advantages which are now at the command of the student of Indian philosophy, unquestionably he would have expressed himself differently,” says the editor of his work. This reminds one of the answer given by one of Thomas Taylor's admirers to those scholars who criticized his translations of Plato: “Taylor might have known less Greek than his critics, but he knew more Plato.” Our present Orientalists disfigure the *mystic* sense of the Sanskrit texts far more than Wilson ever did, though the latter is undeniably guilty of very gross errors.

[750.](#)

Vâyû Purâna.

[751.](#)

Collected Works, III. 381.

[752.](#)

Professor Wilson translates as though animals were higher in the scale of “creation” than divinities, or angels, although the truth about the Devas is very plainly stated further on. This “Creation,” says the text, is both Primary (Prâkrita) and Secondary

(Vaikrita). It is the Secondary, as regards the origin of the Gods from Brahmâ, the *personal* anthropomorphic *creator* of our material universe; it is the Primary as affecting Rudra, who is the immediate production of the First Principle. The term Rudra is not only a title of Shiva, but embraces agents of creation, angels and men, as will be shown further on.

[753.](#)

Neither plant nor animal, but an existence between the two.

[754.](#)

Five Years of Theosophy, p. 276, art., “Mineral Monad.”

[755.](#)

“These notions,” remarks Professor Wilson, “the birth of Rudra and the saints, seem to have been *borrowed* from the Shaivas, and to have been awkwardly engrafted upon the Vaishnava system.” The esoteric meaning ought to have been consulted before venturing such a hypothesis.

[756.](#)

See Sâmkhya Kârikâ, v. 46. p. 146.

[757.](#)

Parâshara, the Vedic Rishi, who received the Vishnu Purâna from Pulastya and taught it to Maitreya, is

placed by the Orientalists at various epochs. As correctly observed, in the Hindû Classical Dictionary: “Speculations as to his era differ widely, from 575 b.c. to 1391 b.c., and *cannot be trusted* .” Quite so; but they are no more untrustworthy than any other date, as assigned by the Sanskritists, so famous in the department of arbitrary fancy.

[758.](#)

They may indeed mark a “special” or extra “creation,” since it is they who, by incarnating themselves within the senseless human shells of the two first Root-Races, and a great portion of the Third Root-Race, create, so to speak, a *new race* : that of thinking, self-conscious and *divine* men.

[759.](#)

Hindû Classical Dictionary.

[760.](#)

Linga Purâna, Prior Section, lxx. 174.

[761.](#)

See Manu, I. 10.

[762.](#)

See Linga, Vâyu and Mârkandeya Purânas.

[763.](#)

Movers, Phoinizer, 282.

[764.](#)

Weber, Akad. Vorles, 213, 214, etc.

[765.](#)

IX. 850.

[766.](#)

Stromata, I. v. 6.

[767.](#)

The Gehenna of the Bible was a valley near Jerusalem, where the monotheistic Jews immolated their children to Moloch, if the word of the prophet Jeremiah is to be believed. The Scandinavian Abode of Hel or Hela was a frigid region—Kâma Loka again—and the Egyptian Amenti a place of purification. (See Isis Unveiled, II. 11.)

[768.](#)

I. vi. i.

[769.](#)

Cod. Naz., I. 47; see also Psalms, lxxxix. 18.

[770.](#)

I Cor., viii. 5.

[771.](#)

Concerning Divine Names, traduction Darboy, 364.

[772.](#)

See de Mirville, Des Esprits, ii. 322.

[773.](#)

The Correlation of Physical Forces, p. 89.

[774.](#)

Ibid., xiv.

[775.](#)

II Sam., xxii. 9, 11.

[776.](#)

Deut., iv. 24.

[777.](#)

Op. cit., III. 415.

[778.](#)

II Sam., xxii. 14, 15.

[779.](#)

Herodotus, Polymnia, 190, 191.

[780.](#)

viii. 24.

[781.](#)

Fa-hwa-King.

[782.](#)

See La Mission des Juifs.

[783.](#)

China Revealed, as quoted in Hargrave Jennings' Phallicism, p. 273.

[784.](#)

p. 202.

[785.](#)

Op. cit., p. 60.

[786.](#)

Ibid.

[787.](#)

O'Brien, Round Towers of Ireland, p. 61, quoted by Hargrave Jennings in his Phallicism, p. 246.

[788.](#)

Introduction to the Science of Religion, p. 332.

[789.](#)

Pantheon, text 3.

[790.](#)

Their intellection, of course, being of quite a different nature to any we can conceive of on Earth.

[791.](#)

See his Third Letter to Bentley.

[792.](#)

Concepts of Modern Physics, pp. xi, xii, Introd. to 2nd Ed.

[793.](#)

“Recherches expérimentales sur la relation qui existe entre la résistance de l'air et sa température,” p. 68, translated from Stallo's quotation.

[794.](#)

From the criticism of Concepts of Modern Physics, in Nature. See Stallo's work, p. xvi of Introduction.

795.

Mr. Robert Ward, discussing the questions of Heat and Light in the November Journal of Science, 1881, shows us how utterly ignorant is Science about one of the commonest facts of Nature—the heat of the Sun. He says: “The question of the temperature of the sun has been the subject of investigation with many scientists: Newton, one of the first investigators of this problem, tried to determine it, and after him all the scientists who have been occupied with calorimetry have followed his example. All have believed themselves successful, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperatures (in centigrade degrees) found by each of them: Newton, 1,699,300°; Pouillet, 1,461°; Tollner, 102,200°; Secchi, 5,344,840°; Ericsson, 2,726,700°; Fizeau, 7,500°; Waterston, 9,000,000°; Spoëren, 27,000°; Deville, 9,500°; Soret, 5,801,846°; Vicaire, 1,500°; Rosetti, 20,000°. The difference is as 1,400° against 9,000,000°, or no less than 8,998,600°!! There probably does not exist in science a more astonishing contradiction than that revealed in these figures.” And yet without doubt if an Occultist were to give out an estimate, each of these gentlemen would vehemently protest in the name of “exact” Science at the rejection of his special result.

796.

See Correlation of the Physical Forces, Preface.

797.

Soirées, vol. ii.

798.

Stallo's above-cited work, *Concepts of Modern Physics*, a volume which has called forth the liveliest protests and criticisms, is recommended to anyone inclined to doubt this statement. "The professed antagonism of science to metaphysical speculation," he writes, "has led the majority of scientific specialists to assume that the methods and results of empirical research are wholly independent of the control of the laws of thought. They either silently ignore, or openly repudiate, the simplest canons of logic, including the laws of non-contradiction, and ... resent with the utmost vehemence every application of the rule of consistency to their hypotheses and theories ... and they regard an examination (of them) ... in the light of these laws as an impertinent intrusion of 'à priori principles and methods' into the domains of empirical science. Persons of this cast of mind find no difficulty in holding that atoms are absolutely inert, and at the same time asserting that these atoms are perfectly elastic; or in maintaining that the physical universe, in its last analysis, resolves itself into 'dead' matter and motion, and yet denying that all physical energy is in reality kinetic; or in proclaiming that all phenomenal differences in the objective world are ultimately due to the various motions of absolutely simple material units, and, nevertheless, repudiating the proposition that these units are equal." (p. xix.) The blindness of eminent Physicists to some of the most obvious consequences of their own theories is marvellous. "When Prof. Tait, in conjunction with Prof. Stewart, announces that 'matter is simply passive' (The Unseen

Universe, sec. 104), and then, in connection with Sir William Thomson, declares that ‘matter has an innate power of resisting external influences’ (Treat. on Nat. Phil., Vol. I. sec. 216), it is hardly impertinent to inquire how these statements are to be reconciled. When Prof. Du Bois Reymond ... insists upon the necessity of reducing all the processes of nature to motions of a substantial, indifferent substratum, *wholly destitute of quality* (Ueber die Grenzen des Naturerkennens, p. 5), having declared shortly before in the same lecture that ‘resolution of all changes in the material world into motions of atoms *caused by their constant central forces* would be the completion of natural science,’ we are in a perplexity from which we have the right to be relieved.” (Pref. xliii.)

[799.](#)

Stallo, loc. cit., p. x.

[800.](#)

Silliman's Journal, vol. viii. pp. 364 et seq.

[801.](#)

See Clerk Maxwell's Treatise on Electricity, and compare with Cauchy's Mémoire sur la Dispersion de la Lumière.

[802.](#)

Stallo, loc. cit., p. x.

[803.](#)

Nature, vol. xxvii. p. 304.

[804.](#)

Op. cit., p. xxiv.

[805.](#)

“*Somewhat* different!” exclaims Stallo. “The real import of this ‘somewhat’ is, that the medium in question *is not, in any intelligible sense, material at all* , having none of the properties of matter.” All the properties of matter depend upon differences and changes, and the “hypothetical” Ether here defined is not only destitute of differences, but incapable of difference and change—in the physical sense let us add. This proves that if Ether is “matter,” it is so only as something visible, tangible and existing, for *spiritual* senses alone; that it is a Being indeed—but not of our plane—Pater Æther, or Âkâsha.

[806.](#)

Veræ causæ for Physical Science are mâyâvic or illusionary causes for the Occultist, and vice versâ.

[807.](#)

Very much “differentiated,” on the contrary, since the day it left its laya condition.

[808.](#)

Op. cit., pp. xxiv-xxvi.

[809.](#)

Sept Leçons de Physique Générale, p. 38, et seq., Ed. Moigno.

[810.](#)

Defin. 8, B. I. Prop. 69, “Scholium.”

[811.](#)

See Modern Materialism, by the Rev. W. F. Wilkinson.

[812.](#)

“Attraction,” Le Couturier, a Materialist, writes, “has now become for the public that which it was for Newton himself—a simple word, an

Idea” (Panorama des Mondes), since its cause is unknown. Herschell virtually says the same, when remarking, that whenever studying the motion of the heavenly bodies, and the phenomena of attraction, he feels penetrated at every moment with the idea of “the existence of causes that act for us under a veil, disguising their direct action.” (Musée des Sciences, August, 1856.)

813.

If we are taken to task for believing in operating Gods and Spirits while rejecting a personal God, we answer to the Theists and Monotheists: Admit that your Jehovah is *one of the Elohim*, and we are ready to recognize him. Make of him, as you do, the Infinite, the One and the Eternal God, and we will never accept him in this character. Of tribal Gods there were many; the One Universal Deity is a principle, an abstract Root-Idea, which has nought to do with the unclean work of finite Form. We do not worship the Gods, we only honour Them, as beings superior to ourselves. In this we obey the Mosaic injunction, while Christians disobey their Bible—missionaries foremost of all. “Thou shalt not revile the Gods,” says one of them—Jehovah—in Exodus, xxii. 28; but at the same time in verse 20 it is commanded: “He that sacrificeth to any God, save unto the Lord only, he shall be utterly destroyed.” Now in the original texts it is not “God” but Elohim—and we challenge contradiction—and Jehovah is one of the Elohim, as proved by his own words in Genesis, iii. 22, when “the Lord God said: Behold the Man is become as one of us.” Hence both those who worship and sacrifice to the Elohim, the Angels, and to Jehovah, and those who revile the Gods of their fellowmen, are far greater

transgressors than the Occultists or than any Theosophist. Meanwhile many of the latter prefer believing in some one “Lord” or other, and are quite welcome to do as they like.

[814.](#)

To liken the “immaterial species to wooden iron,” and to laugh at Spiller for referring to them as “incorporeal matter” does not solve the mystery. (See Concepts of Modern Physics, p. 165 et infra.)

[815.](#)

See Vossius, Vol. II. p. 528.

[816.](#)

De Carlo, I. 9.

[817.](#)

De Motibus Planetarum Harmonicis, p. 248.

[818.](#)

World-Life, Prof. Winchell, LL.D., pp. 49 and 50.

[819.](#)

Panorama des Mondes, pp. 47 and 53.

[820.](#)

Newton, Optics, III. Query 28, 1704; quoted in World-Life, p. 50.

[821.](#)

Ibid.

[822.](#)

When read in a fair and unprejudiced spirit, Sir Isaac Newton's works are an ever ready witness to show how he must have hesitated between gravitation and attraction, impulse, and some other *unknown cause* , to explain the regular course of the planetary motion. But see his Treatise

on Colour (Vol. III. Question 31). We are told by Herschell that Newton left with his successors the duty of drawing all the scientific conclusions from his discovery. How Modern Science has abused the privilege of building its newest theories upon the law of gravitation, may be realized when one remembers how profoundly religious was that great man.

[823.](#)

The materialistic notion that because, in Physics, real or sensible motion is impossible in pure space or vacuum, therefore, the eternal Motion of and in Cosmos—regarded as infinite Space—is a *fiction*, only shows once more that such expressions of Eastern metaphysics as “pure Space,” “pure Being,” the “Absolute” etc., have never been understood in the West.

[824.](#)

From Winchell's World-Life, p. 379.

[825.](#)

Correl. Phys. Forces, p. 173.

[826.](#)

See Revue Germanique of the 31st Dec. 1860, art., “Lettres et Conversations d'Alexandre Humboldt.”

[827.](#)

Prof. Winchell.

[828.](#)

World-Life, p. 553.

[829.](#)

But see Astronomie du Moyen Age, by Delambre.

[830.](#)

See Isis Unveiled, I. 270, 271.

[831.](#)

World-Life, 554.

[832.](#)

Godefroy, Cosmogonie de la Révélation.

[833.](#)

The terms “high” and “low” being only relative to the position of the observer in Space, any use of those terms tending to convey the impression that they stand for abstract realities, is necessarily fallacious.

[834.](#)

Jacob Ennis, The Origin of the Stars.

[835.](#)

P. 99, note.

[836.](#)

If such is the case, how does Science explain the comparatively small size of the planets nearest the Sun? The theory of meteoric aggregation is only a step farther from truth than the nebular conception, and has not even the quality of the latter—its metaphysical element.

[837.](#)

Laplace, *Système du Monde*, p. 414, ed. 1824.

[838.](#)

Faye, *Comptes Rendus*, t. xc. pp. 640-2.

[839.](#)

Wolf.

[840.](#)

Panorama des Mondes, Le Couturier.

[841.](#)

World-Life, Winchell, p. 140.

[842.](#)

Sir William Thomson's lecture on "The latent dynamical theory regarding the probable origin, total amount of heat, and duration of the Sun," 1887.

[843.](#)

Thomson and Tait, Natural Philosophy. And even on these figures Bischof disagrees with Thomson, and calculates that 350,000,000 years would be required for the Earth to cool from a temperature of 20,000° to 200° centigrade. This is, also, the opinion of Helmholtz.

[844.](#)

Coulomb's Law.

[845.](#)

Musée des Sciences, 15 August, 1857.

[846.](#)

Panorama des Mondes, p. 55.

[847.](#)

Revue des Deux Mondes, July 15, 1860.

[848.](#)

Cosmographie.

[849.](#)

Soirées.

[850.](#)

Discours, 165.

[851.](#)

p. 28.

[852.](#)

Des Esprits, III. 155, Deuxième Mémoire.

[853.](#)

Laing's Modern Science and Modern Thought.

[854.](#)

Ibid., p. 17.

[855.](#)

Heaven and Earth.

[856.](#)

Winchell, World-Life, p. 196.

[857.](#)

L'Univers expliqué par la Révélation, and Cosmogonie de la Révélation. But see De Mirville's Deuxième Mémoire. The author, a terrible enemy of Occultism, was yet one who wrote great truths.

[858.](#)

See Kabbala Denudata, II. 67.

[859.](#)

“Sur la Distinction des Forces,” published in the Mémoires de l'Académie des Sciences de Montpellier, Vol. II. fasc. i, 1854.

[860.](#)

P. 123.

[861.](#)

Der Weltæther als Kosmische Kraft, p. 4.

[862.](#)

See Popular Science Review, Vol. V. pp. 329-34.

[863.](#)

See Correlation of Physical Forces, p. 110.

[864.](#)

See Buckwell's Electric Science.

[865.](#)

Schelling, Ideen, etc., p. 18.

[866.](#)

Op. cit., p. 161.

[867.](#)

Princ., Def. iii.

[868.](#)

Philosophical Magazine, Vol. II. p. 252.

[869.](#)

Concepts of Modern Physics, xxxi., Introductory to the 2nd Edition.

[870.](#)

Loc. cit.

[871.](#)

J. P. Cooke, The New Chemistry, p. 13.

[872.](#)

“It imports that equal volumes of all substances, when in the gaseous state, and under like conditions of pressure and temperature, contain the same number of molecules—whence it follows that the weights of the molecules are proportional to the specific gravities of the gases; that therefore, these being different, the weights of the molecule are

different also; and inasmuch as the molecules of certain elementary substances are monatomic (consist of but one atom each) while the molecules of various other substances contain the same number of atoms, that the ultimate atoms of such substances are of different weights.” (Concepts of Modern Physics, p. 34.) As shown further on in the same volume, this cardinal principle of modern theoretical chemistry is in utter and irreconcilable conflict with the first proposition of the atomo-mechanical theory—namely, the absolute equality of the primordial units of mass.

[873.](#)

Wundt, Die Theorie der Materie, p. 381.

[874.](#)

Nazesmann, Thermochemie, p. 150.

[875.](#)

Krönig, Clausius, Maxwell, etc., Philosophical Magazine, Vol. XIX. p. 18.

[876.](#)

Philosophical Magazine, Vol. XIV. p. 321.

[877.](#)

Referring to the “Aura,” one of the Masters says in the Occult World: “How could you make yourself understood by, command in fact, those semi-intelligent Forces, whose means of communication with us are not through spoken words, but through sounds and colours in correlation between the vibrations of the two.” It is this “correlation” that is unknown to Modern Science, although it has been many times explained by the Alchemists.

[878.](#)

The Substance of the Occultist, however, is to the most refined Substance of the Physicist, what Radiant Matter is to the leather of the Chemist's boots.

[879.](#)

The names of the Seven Rays—which are, Sushumnâ, Harikeshâ, Vishvakarman, Vishvatryarchâs, Sannaddha, Sarvâvasu and Svarâj—are all mystical, and each has its distinct application in a distinct state of consciousness, for Occult purposes. The Sushumnâ, which, as said in the Nirukta (11, 6), is only to light up the Moon, is the Ray nevertheless cherished by the initiated Yogîs. The totality of the Seven Rays spread through the Solar System constitutes, so to say, the physical Upâdhi (Basis) of the Ether of Science; in which Upâdhi, light, heat, electricity, etc., the Forces of orthodox Science, correlate to produce their terrestrial effects. As psychic and spiritual effects, they emanate from, and have their origin in, the supra-solar Upâdhi, in the Æther of the Occultist—or Âkâsha.

[880.](#)

Leslie's Fluid Theory of Light and Heat.

[881.](#)

Buckle's History of Civilization, Vol. III. p. 384.

[882.](#)

On the plane of manifestation and illusionary matter it may be so; not that it is nothing more, for it is vastly more.

[883.](#)

Neutral, or Laya.

[884.](#)

Scientific Letters, Professor Butlerof.

[885.](#)

Ibid.

[886.](#)

Ibid.

[887.](#)

Ibid.

[888.](#)

Called the “drinker of waters,” solar heat causing water to evaporate.

[889.](#)

I. ii. (Wilson, I. 38.)

[890.](#)

Its founder, Râmânujâchârya, was born a.d. 1017.

[891.](#)

The Gandharva of the Veda is the deity who knows and reveals the secrets of heaven and divine truths to mortals. Cosmically, the Gandharvas are the aggregate Powers of the Solar Fire, and constitute its Forces; psychically, the Intelligence residing in the Sushumnâ, the Solar Ray, the highest of the Seven Rays; mystically, the Occult Force in the Soma, the Moon, or lunar plant, and the drink made of it; physically, the phenomenal, and spiritually, the noumenal, causes of Sound and the “Voice of Nature.” Hence, they are called the 6,333 heavenly singers, and musicians of Indra's Loka, who personify, even in number, the various and manifold sounds in Nature, both above and below. In the later allegories they are said to have mystic power over

women, and to be fond of them. The Esoteric meaning is plain. They are one of the forms, if not the prototypes, of Enoch's Angels, the Sons of God, who saw that the daughters of men were fair (Gen., vi.), who married them, and taught the daughters of Earth the secrets of Heaven.

892.

Pp. 329-334.

893.

Not only “through space,” but filling every point of our Solar System, for it is the physical residue, so to say, of Ether, its “lining” (envelope) on our plane; Ether having to serve other cosmic and terrestrial purposes besides being the “agent” for transmitting light. It is the Astral Fluid or Light of the Kabalists, and the Seven Rays of Sun-Vishnu.

894.

What need, then, of etheric waves for the transmission of light, heat, etc., if *this* substance can pass through vacuum.

895.

And how can it be otherwise? Gross ponderable matter is the body, the shell, of Matter or Substance, the female passive principle; and this Fohatic Force is the second principle, Prâna—the male and the active. On our globe this Substance is the second principle of the septenary Element—Earth; in the atmosphere, it is that of Air, which is the cosmic gross body; in the Sun it becomes the Solar Body and that of the Seven Rays; in Sidereal Space it corresponds with another principle, and so on. The whole is a homogeneous Unity alone, the parts are all differentiations.

[896.](#)

Or the reverberation, and for Sound repercussion, *on our plane* of that which is a perpetual motion of that Substance on higher planes. Our world and senses are ceaselessly victims of Mâyâ.

[897.](#)

An honest admission, this.

[898.](#)

Yet it is not Ether, but only one of the principles of Ether, the latter being itself one of the principles of Âkâsha.

[899.](#)

And so does Prâna (Jîva) pervade the whole living body of man; but alone, without having an atom to act upon, it would be quiescent—dead; i.e., would be in Laya, or, as Mr. Crookes has it, “locked in Protyle.” It is the action of Fohat upon a compound or even upon a simple, body that produces life. When a body dies, it passes into the same polarity as its male energy, and repels therefore the active agent, which, losing hold of the whole, fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Shiva, the Destroyer—a correlation seemingly unknown to Science.

[900.](#)

Verily, unless the Occult terms of the Kabalists are adopted!

[901.](#)

“Unchangeable” only during manvantaric periods, after which it merges once more into Mûlaprakriti; “invisible” for ever, in its own essence, but seen in its reflected coruscations, called the Astral Light

by the modern Kabalists. Yet, conscious and grand Beings, clothed in that same Essence, move in it.

[902.](#)

One has to add ponderable, to distinguish it from that Ether which is Matter still, though a substratum.

[903.](#)

The Occult Sciences reverse the statement, and say that it is the Sun, and all the Suns that are from it, which emanate at the manvantaric dawn from the Central Sun.

[904.](#)

Here, we decidedly beg to differ from the learned gentleman. Let us remember that this Ether—whether Âkâsha, or its lower principle, Ether, is meant by the term—is septenary. Âkâsha is Aditi in the allegory, and the mother of Mârttânda, the Sun, the Devamâtri, Mother of the Gods. In the Solar System, the Sun is her Buddhi and Vâhana, the Vehicle, hence the sixth principle; in Kosmos all the Suns are the Kâma Rûpa of Âkâsha and so is ours. It is only when regarded as an individual Entity in his own Kingdom, that Sûrya, the Sun, is the seventh principle of the great body of Matter.

[905.](#)

To be more correct, let us rather call it Agnosticism. Brutal but frank Materialism is more honest than Janus-faced Agnosticism in our days. Western Monism, so-called, is the Pecksniff of modern Philosophy, turning a pharisaical face to Psychology and Idealism, and its natural face of a Roman Augur, swelling his cheek with his tongue, to Materialism. Such Monists are worse than Materialists; because, while

looking at the Universe and at psycho-spiritual man from the same negative stand-point, the latter put their case far less plausibly than do sceptics of Mr. Tyndall's or even of Mr. Huxley's stamp. Herbert Spencer, Bain and Lewes are more dangerous to universal truths than is Büchner.

[906.](#)

Geology, by Professor A. Winchell.

[907.](#)

See Five Years of Theosophy, pp. 245-262—Arts. “Do the Adepts deny the Nebular Theory?” and “Is the Sun merely a Cooling Mass?”—for the true Occult teaching.

[908.](#)

Philosophie Naturelle, art. 142.

[909.](#)

Astronomie, p. 342.

[910.](#)

Commentary on Stanza IV, ante, pp. 126-7.

[911.](#)

Popular Science Review, Vol. IV. p. 148.

[912.](#)

And the *central mass*, too, as will be found, or rather the centre of the reflection.

[913.](#)

This “matter” is just like the reflection in a mirror of the flame from a “photogenic” lamp-wick.

[914.](#)

See Five Years of Theosophy, p. 258, for an answer to this speculation of Herschell.

[915.](#)

Ibid., p. 156.

[916.](#)

Paracelsus for one, who called it Liquor Vitæ, and Archæus.

[917.](#)

Alchemical “composition,” rather.

[918.](#)

“This vital force ... radiates around man like a luminous sphere,” says Paracelsus in Paragranum.

[919.](#)

Popular Science Review, Vol. X. pp. 380-3.

[920.](#)

De Generatione Hominis.

[921.](#)

De Viribus Membrorum. See Life of Paracelsus, by Franz Hartmann, M.D., F.T.S.

[922.](#)

P. 384.

[923.](#)

Ch. xiii; Telang's translation, p. 292.

[924.](#)

Ibid., ch. xxxvi; p. 385.

[925.](#)

The division of the physical senses into five, comes to us from a great antiquity. But while adopting the number, no modern Philosopher has asked himself how these senses could exist, i.e., be perceived and used in a self-conscious way, unless there were the *sixth* sense, mental perception, to register and record them; and—this for the Metaphysicians and Occultists—the *seventh* to preserve the spiritual fruitage and remembrance thereof, as in a Book of Life which belongs to Karma. The Ancients divided the senses into five, simply because their teachers, the Initiates, stopped at *hearing*, as being that sense which developed on the physical plane, or rather, got dwarfed and limited to this plane, only at the beginning of the Fifth Race. The Fourth Race already had begun to lose the *spiritual* condition, so preëminently developed in the Third Race.

[926.](#)

Ibid., ch. x: pp. 277, 278.

[927.](#)

Mundakopanishad, p. 298.

[928.](#)

Bhagavadgîtâ, ch. vii; *ibid.*, pp. 73, 74.

[929.](#)

Ahamkâra, I suppose, that “Egoship,” or “Ahamship,” which leads to every error.

[930.](#)

The Elements are the five Tanmâtras of earth, water, fire, air and ether, the producers of the grosser elements.

[931.](#)

Anugâtâ, ch. xx; *ibid.*, p. 313.

[932.](#)

The conductor in the sense of Upâdhi—a material or physical basis; but, as the second principle of the universal Soul and Vital Force in Nature, it is intelligently guided by the fifth principle thereof.

[933.](#)

And too great an exuberance of it in the nervous system leads as often to disease and death. If it were the animal system which generated it, such would not be the case, surely. Hence, the latter emergency shows its independence of the system, and its connection with the Sun-Force, as Metcalfe and Hunt explain.

[934.](#)

P. 387.

[935.](#)

Paragranum; Life of Paracelsus, by Dr. F. Hartmann.

[936.](#)

In a recent work on Symbolism in Buddhism and Christianity—in Buddhism and Roman Catholicism, rather, many later rituals and dogmas in Northern Buddhism, in its popular exoteric form, being identical with those of the Latin Church—some curious facts are to be found. The author of this volume, with more pretensions than erudition, has indiscriminately crammed into his work ancient and modern Buddhist teachings, and has sorely confused Lamaïsm with Buddhism. On page 404 of this volume, called Buddhism in Christendom, or Jesus the Essene, our *pseudo* -Orientalist devotes

himself to criticizing the “Seven Principles” of the “Esoteric Buddhists,” and attempts to ridicule them. On page 405, the closing page, he speaks enthusiastically of the Vidyâdharas, “the seven great legions of dead men made wise.” Now, these Vidyâdharas, whom some Orientalists call “demi-gods,” are in fact, exoterically, a kind of Siddhas, “affluent in devotion,” and, esoterically, they are identical with the seven classes of Pitris, one class of which endow man in the Third Race with Self-consciousness, by incarnating in the human shells. The “Hymn to the Sun,” at the end of his queer volume of mosaic, which endows Buddhism with a Personal God (!!), is an unfortunate thrust at the very proofs so elaborately collected by the unlucky author.

Theosophists are fully aware that Mr. Rhys Davids has likewise expressed his opinion on their beliefs. He said that the theories propounded by the author of Esoteric Buddhism “were not Buddhism, and were not esoteric.” The remark is the result of (a) the unfortunate mistake of writing “Buddhism” instead of “Budhaïsm,” or “Budhism,” i.e., of connecting the system with Gautama's religion instead of with the Secret Wisdom taught by Krishna, Shankarâchârya, and many others, as much as by Buddha; and (b) of the impossibility of Mr. Rhys Davids knowing anything of the true Esoteric Teachings. Nevertheless as he is the greatest Pâli and Buddhist scholar of the day, whatever he may say is entitled to respectful hearing. But when one who knows no more of exoteric Buddhism on Scientific and Materialistic lines, than he knows of Esoteric Philosophy, defames those whom he honours with

his spite, and assumes with the Theosophists the airs of a profound scholar, one can only smile or—heartily laugh at him.

[937.](#)

The Human Species, pp. 10, 11.

[938.](#)

The Theosophist.

[939.](#)

Not only does it not deny the occurrence, though attributing it to a wrong cause, as always, each theory contradicting every other (see the theories of Secchi, of Faye, and of Young), the spots depending on the superficial accumulation of vapours cooler than the photosphere (?), etc., etc., but we have men of Science who *astrologize* upon the spots. Professor Jevons attributes all the great periodical commercial crises to the influence of the sun-spots every eleventh cyclic year. (See his Investigations into Currency and Finance.) This is worthy of praise and encouragement surely.

[940.](#)

Le Soleil, II. 184.

[941.](#)

World-Life, p. 48.

[942.](#)

Unfortunately, as these pages are being written, the “archebiosis of terrestrial existence” has turned, under a somewhat stricter chemical analysis, into a simple precipitate of sulphate of lime—hence, from the

scientific standpoint, not even an organic substance! Sic transit gloria mundi!

[943.](#)

Vishnu Purâna, Wilson, I. 16, Fitzedward Hall's rendering.

[944.](#)

Popular Astronomy, p. 444.

[945.](#)

In his World-Life (page 48), in the appended footnotes, Professor Winchell says, "It is generally admitted that at excessively high temperatures matter exists in a state of dissociation—that is, no chemical combination can exist"; and, to prove the unity of Matter, would appeal to the spectrum, which in every case of homogeneity will show a *bright* line, whereas in the case of several molecular arrangements existing—in the nebulae say, or a star—"the spectrum should consist of two or three bright lines"! This would be no proof either way to the Physicist-Occultist, who maintains that beyond a certain limit of visible Matter, no spectrum, no telescope and no microscope are of any use. The unity of Matter, of that which is real cosmic Matter to the Alchemist, or "Adam's Earth" as the Kabalists call it, can hardly be proved or disproved, by either the French savant Dumas, who suggests "the composite nature" of the "elements" on "certain relations of atomic weights," or even by Mr. Crookes' "radiant matter," though his experiments may seem "to be best understood on the hypothesis of the homogeneity of the elements of matter, and the continuity of the states of matter." For all this does not go beyond *material* Matter, so to say, even in what is shown by the spectrum, that

modern “eye of Shiva” of physical experiments. It is only of this Matter, that H. St. Claire Deville could say that “when bodies, deemed to be simple, combine with one another, they vanish, they are individually annihilated”; simply because he could not follow those bodies in their further transformation in the world of spiritual cosmic Matter. Verily Modern Science will never be able to dig deep enough into the cosmological formations to find the Roots of the World-Stuff or Matter, unless she works on the same lines of thought as the mediæval Alchemist did.

[946.](#)

Concepts of Modern Physics, p. vi.

[947.](#)

Book I. ch. II. p. 25. Vishnu Purâna, Fitzedward Hall's Translation.

[948.](#)

Vide in preceding Section VII., “Life, Force, or Gravity,” quotation from Anugitâ.

[949.](#)

The word “supernatural” implies *above or outside* nature. Nature and Space are one. Now Space for the metaphysician exists outside any act of sensation, and is a purely subjective representation, notwithstanding the contention of Materialism, which would connect it forcibly with one or another datum of sensation. For our senses, it is fairly subjective when independent of anything within it. How then

can any phenomenon, or anything else, step outside, or be performed beyond, that which has no limits? But when spatial extension becomes simply conceptual, and is thought of in an idea connected with certain actions, as by the Materialists and the Physicists, then again they have hardly a right to define and claim that which can, or cannot, be produced by Forces generated within even limited spaces, as they have not even an approximate idea of what those Forces are.

950.

It is not correct, when speaking of Idealism, to show it based upon “the old ontological assumptions that things or entities exist independently of each other, and otherwise than as terms of relations” (Stallo). At any rate, it is incorrect to say so of Idealism in Eastern Philosophy and *its* cognition, for it is just the reverse.

951.

Independent, in a certain sense, but not *disconnected* with it.

952.

“By Fohat, more likely,” would be an Occultist's reply.

953.

The reason for such psychic capacities is given farther on.

954.

The above was written in 1886, at a time when hopes of success for the “Keely Motor” were at their highest. Every word then said by the writer proved true, and now only a few remarks are added with regard to the failure of Mr. Keely's expectations, so far, a failure now admitted by the discoverer himself. Though, however, the word *failure* is here used, the reader should understand it in a relative sense, for, as Mrs. Bloomfield-Moore explains: “What Mr. Keely does admit is that, baffled in applying vibratory force to mechanics, upon his first and second lines of experimental research, he was obliged either to confess a *commercial* failure, or to try a third departure from his base or principle, seeking success through another channel.” And this “channel” is on the *physical* plane.

955.

We learn that these remarks are not applicable to Mr. Keely's latest discovery; time alone can show the exact limit of his achievements.

956.

Theosophical Siftings, No. 9.

957.

This is also the division made by the Occultists, under other names.

[958.](#)

Quite so, since there is the *seventh* beyond, which begins the same enumeration from the first to the last, on another and higher plane.

[959.](#)

From Mrs. Bloomfield-Moore's paper, *The New Philosophy*.

[960.](#)

In answer to a friend, that eminent Geologist writes: "I can only say, in reply to your letter, that it is at present, and perhaps always will be, impossible to reduce, even approximately, geological time into years, or even into millenniums." (Signed, William Pengelly, F.R.S.)

[961.](#)

Plato, in speaking of the irrational, turbulent Elements, "composed of fire, air, water, and earth," means Elementary Dæmons. (See *Timæus*.)

[962.](#)

Plato in the *Timæus* uses the word "secretions" of turbulent Elements.

[963.](#)

Valentinus' Esoteric Treatise on the Doctrine of Gilgul.

[964.](#)

See Mackenzie's *Royal Masonic Cyclopædia*.

[965.](#)

See *Isis Unveiled*, II. 152.

[966.](#)

See Mackenzie, *ibid.*, sub voc.

[967.](#)

Isis Unveiled, I. 317.

[968.](#)

Viveka Chudamani, translated by Mohini M. Chatterji, as “The Crest Jewel of Wisdom.” See Theosophist, July and August, 1886.

[969.](#)

The Tanmâtras are literally the type or rudiment of an element devoid of qualities; but esoterically, they are the primeval Noumena of that which becomes in the progress of evolution, a Cosmic Element, in the sense given to the term in Antiquity, not in that of Physics. They are the Logoi, the seven emanations or rays of the Logos.

[970.](#)

Ch. xxxvi; Telang's translation, pp. 387-8.

[971.](#)

See Theosophist, August, 1886.

[972.](#)

The now universal error of attributing to the Ancients the knowledge of only seven planets, simply because they mentioned no others, is based on the same general ignorance of their Occult doctrines. The question is not whether they were, or were not, aware of the existence of the later discovered planets; but whether the reverence paid by them to the four exoteric and three secret Great Gods—the Star-Angels, had not some special reason. The writer ventures to say there was such a reason, and it is this. Had they known of as many planets as we do now—and this question can hardly be decided at present, either way—they would still have only connected the seven with their religious worship, because these seven are directly and specially connected with our Earth, or, using esoteric phraseology, with our septenary Ring of Spheres.

[973.](#)

John, x. 30.

[974.](#)

Ibid., xx. 17.

[975.](#)

Ibid., xiv. 28.

[976.](#)

Matt., v. 16.

[977.](#)

Ibid., xiii. 43.

[978.](#)

1 Cor., iii. 16.

[979.](#)

Theosophist, Aug., 1886.

[980.](#)

These are planets accepted for purposes of Judicial Astrology only. The astro-theogonical division differed from the above. The Sun, being a central *star* and not a planet, stands, with *its* seven planets, in more occult and mysterious relations to *our* Globe than is generally known. The Sun was, therefore, considered the great Father of all the Seven “Fathers,” and this accounts for the variations found between the Seven and Eight Great Gods of Chaldean and other countries. Neither the Earth, nor the Moon, its satellite, nor yet the stars, for another reason, were anything more than *substitutes used for Esoteric purposes* . Yet, even with the exclusion of the Sun and the Moon from the calculation, the Ancients seem to have known of *seven* planets. How many more are

known to us, so far, if we throw out the Earth and Moon? *Seven* , and no more: Seven primary or principal planets, the rest *planetoids* rather than planets.

[981.](#)

When one remembers that under the powerful telescope of Sir William Herschell, that eminent Astronomer—gauging merely that portion of heaven in the equatorial plane, the approximate centre of which is occupied by our Earth—saw in one quarter of an hour, 16,000 stars pass; and applying this calculation to the totality of the “Milky Way” he found in it no less than eighteen millions of Suns, one wonders no longer that Laplace, in conversation with Napoleon I, should have called God a *hypothesis* —perfectly useless to speculate upon for *exact* Physical Science, at any rate. Occult Metaphysics and transcendental Philosophy will alone be able to lift the smallest corner of the impenetrable veil in this direction.

[982.](#)

Numb., xi. 16.

[983.](#)

Deut., xxxii. 8, 9.

[984.](#)

Ibid., 9.

[985.](#)

C. W. King in *The Gnostics and their Remains* (p. 344), identifies it with “that summum bonum of Oriental aspiration, the Buddhist Nirvâna, ‘perfect repose, the Epicurean Indolentia’;” a view that looks flippant enough in its expression, though not quite untrue.

[986.](#)

See Origen's Copy of the Chart, or Diagramma of the Ophites.

[987.](#)

See also Section XIV.

[988.](#)

Abraham and Saturn are identical in astro-symbology, and he is the forefather of the Jehovistic Jews.

[989.](#)

John, viii. 37, 38, 41, 44.

[990.](#)

Matthew, v. 22.

[991.](#)

The Elemental Vortices inaugurated by the “Mind” have not been improved by their modern transformation.

[992.](#)

I have often been taken to task for using expressions in Isis denoting belief in a *personal* and anthropomorphic God. This is *not* my idea. Kabalistically speaking, the “Architect” is the generic name for the Sephiroth, the Builders of the Universe, as the “Universal Mind” represents the collectivity of the Dhyân Chohanîc Minds.

[993.](#)

Timæus.

[994.](#)

I. 258.

[995.](#)

Researches on Light in its Chemical Relations.

[996.](#)

Modern Chemistry.

[997.](#)

Isis Unveiled, I. 137.

[998.](#)

Faraday Lectures, 1881.

[999.](#)

Thus, what the writer of the present work said ten years ago in Isis Unveiled was, it seems, prophetic. These are the words: “Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, achieved discoveries which would not be despised even in our modern days of exact sciences.

Roger Bacon, the friar, was laughed at as a quack, and is now generally numbered among ‘pretenders’ to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger Bacon belonged by right, if not by fact, to that

Brotherhood which includes all those who study the Occult Sciences.

Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries—such as gunpowder and optical glasses, and his mechanical achievements—were considered by everyone as so many miracles. He was accused of having made a compact with the Evil One.” (Vol. I, pp. 64, 65.)

[1000.](#)

Just so; “those forms of energy ... *which become evident ...*” in the laboratory of the Chemist and Physicist; but *there are other forms of*

energy wedded to *other forms* of matter, *which are supersensuous* , yet are known to the Adepts.

[1001.](#)

Presidential Address, p. 16.

[1002.](#)

It is just the existence of such worlds on other planes of consciousness that is asserted by the Occultist. The Secret Science teaches that the primitive race was boneless, and that there are worlds invisible to us, peopled as our own, besides the *populations* of Dhyân Chohans.

[1003.](#)

Five Years of Theosophy, p. 258 et seq.

[1004.](#)

Says Mr. Crookes in the same address: “The first riddle which we encounter in chemistry is: ‘What are the elements?’ Of the attempts hitherto made to define or explain an element, none satisfy the demands of the human intellect. The text books tell us that an element is ‘a body which has not been decomposed;’ that it is ‘a something to which we can add, but from which we can take nothing,’ or ‘a body which increases in weight with every chemical change.’ Such definitions are doubly unsatisfactory: they are provisional, and may cease to-morrow to be applicable in any given case. They take their stand, not on any attribute of the things to be defined, but on the limitations of human power: they are confessions of intellectual impotence.”

[1005.](#)

And the lecturer quotes Sir George Airy, who says (in Faraday's Life and Letters, Vol. II., p. 354): “I can easily conceive that there are plenty of bodies about us not subject to this intermutual action, and therefore not subject to the law of gravitation.”

[1006.](#)

The Vedântic philosophy conceives of such; but then it is not physics, but metaphysics, called by Mr. Tyndall “poetry” and “fiction.”

[1007.](#)

In the form they are now, we conceive?

[1008.](#)

And to Kapila and Manu—especially and originally.

[1009.](#)

Here is a scientific corroboration of the eternal law of correspondences and analogy.

[1010.](#)

This method of illustrating the periodic law in the classification of elements is, in the words of Mr. Crookes, proposed by Professor Emerson Reynolds, of Dublin University, who ... “points out that in each period, the general properties of the elements vary from one to another, with approximate regularity until we reach the *seventh member* , which is in more or less striking contrast with the first element of the same period, as well as with the first of the next. Thus chlorine, the seventh member of Mendeleef's third period, contrasts sharply with both sodium, the first member of the same series, and with potassium, the first member of the next series; whilst on the other

hand, sodium and potassium are closely analogous. The six elements, whose atomic weights intervene between sodium and potassium, vary in properties, step by step, until chlorine, the contrast to sodium, is reached. But from chlorine to potassium, the analogue of sodium, there is a change in properties per saltum..... If we thus recognize a contrast in properties—more or less decided—between the first and the last members of each series, we can scarcely help admitting the existence of a point of mean variation within each system. In general the *fourth* element of each series possesses the property we might expect a transition-element to exhibit.... Thus for the purpose of graphic translation, Professor Reynolds considers that the fourth member of a period—silicon, for example—may be placed at the apex of a symmetrical curve, which shall represent for that particular period, the direction in which the properties of the series of elements vary with rising atomic weights.”

Now, the writer humbly confesses complete ignorance of modern Chemistry and its mysteries. But she is pretty well acquainted with the Occult Doctrine with regard to *correspondences of types and antetypes* in nature, and to perfect analogy as a fundamental law in Occultism. Hence she ventures on a remark which will strike every Occultist, however it may be derided by orthodox Science. This method of illustrating the periodic law in the behaviour of elements, whether or not still a hypothesis in Chemistry, *is a law in Occult Sciences* . Every well-read Occultist knows that the *seventh* and *fourth* members—whether in a septenary chain of worlds, the septenary hierarchy of

angels, or in the constitution of man, animal, plant, or mineral atom—that the *seventh* and *fourth* members, we say, in the geometrically and mathematically uniform workings of the immutable laws of Nature, always play a distinct and specific part in the septenary system. From the stars twinkling high in heaven, to the sparks flying asunder from the rude fire built by the savage in his forest; from the hierarchies and the essential constitution of the Dhyân Chohans—organized for diviner apprehensions and a loftier range of perception than the greatest Western Psychologist ever dreamed of, down to Nature's *classification* of species among the humblest insects; finally from Worlds to Atoms, everything in the Universe, from great to small, proceeds in its spiritual and physical evolution, cyclically and septennially, showing its seventh and fourth number (the latter the turning point) behaving in the same way as is shown in that periodic law of Atoms. Nature never proceeds per saltum. Therefore, when Mr. Crookes remarks on this that he does not “wish to infer that the gaps in Mendeleef's table, and in this graphic representation of it [the diagram showing the evolution of Atoms] necessarily mean that there are elements actually existing to fill up the gaps; these gaps may only mean that at the birth of the elements there was an easy potentiality of the formation of an element which would fit into the place”—an Occultist would respectfully remark to him that the latter hypothesis can only hold good, if the septenary arrangement of Atoms is not interfered with. This is *the one law*, and an infallible method that must always lead one who follows it to success.

[1011.](#)

A group of electricians has just protested against the new theory of Clausius, the famous professor of the University of Bonn. The character of the protest is shown in the signature, which has “Jules Bourdin, in the name of the group of Electricians, which had the honour of being introduced to Professor Clausius in 1881, and whose war-cry (cri de ralliement) is À bas l'Ether”—down with Ether, even; they want Universal Void, you see!

[1012.](#)

Smithsonian Contributions, xxi., Art. 1. pp. 79-97.

[1013.](#)

System of Logic, p. 229.

[1014.](#)

Beyond the zero-line of action.

[1015.](#)

Progymnasmata, p. 795.

[1016.](#)

De Stellâ Novâ in Pede Serpentarii, p. 115.

[1017.](#)

Hypothèses Cosmogoniques, p. 2, C. Wolf, 1886.

[1018.](#)

See Philosophical Transactions, p. 269, et seq.

[1019.](#)

Laplace conceived that the external and internal zones of the ring would rotate with the same angular velocity, which would be the case with a solid ring; but the principle of equal areas requires the inner

zones to rotate more rapidly than the outer. (World-Life, p. 121.) Prof. Winchell points out a good many mistakes of Laplace; but as a geologist he is not infallible himself in his “astronomical speculations.”

[1020.](#)

Five Years of Theosophy, pp. 249-251, Art. “Do the Adepts deny the Nebular Theory?”

[1021.](#)

Had Astronomers, in their present state of knowledge, merely held to the hypothesis of Laplace, which was simply the formation of the Planetary System, it might in time have resulted in something like an approximate truth. But the two parts of the general problem—that of the formation of the Universe, or the formation of the Suns and Stars from the Primitive Matter, and then the development of the Planets round their Sun—rest on quite different facts in Nature and are even so viewed by Science itself. They are at the opposite poles of Being.

[1022.](#)

Aristotle's Physica, viii. 1.

[1023.](#)

Hypothèses Cosmogoniques, p. 3, Wolf.

[1024.](#)

Vol. I., p. 185, quoted by Wolf, p. 3. Wolf's argument is here summarised.

[1025.](#)

Note vii. Summarized from Wolf, p. 6.

[1026.](#)

Five Years of Theosophy, pp. 241, 242, and 239.

[1027.](#)

But the spectra of these nebulæ have never yet been ascertained. When they *are* found with bright lines, then only may they be cited.

[1028.](#)

Hypothèses Cosmogoniques, p. 3.

[1029.](#)

Mr. Crookes' Protyle must not be regarded as the *primary* stuff, out of which the Dhyân Chohans, in accordance with the immutable laws of Nature, wove our Solar System. This Protyle cannot even be the Prima Materia of Kant, which that great mind saw used up in the formation of the worlds, and thus existing no longer in a diffused state. Protyle is a *mediate* phase in the progressive differentiation of Cosmic Substance from its normal undifferentiated state. It is, then, the aspect assumed by Matter in its middle passage into full objectivity.

[1030.](#)

See Stanza III, Commentary 9, (p. 109) about “Light,” or “*Cold* Flame,” where it is explained that the “Mother”—Chaos—is a cold Fire, a cool Radiance, colourless, formless, devoid of every quality. “Motion as the One Eternal is, and contains the potentialities of every quality in the Manvantaric Worlds,” it is said.

[1031.](#)

Hypothèses Cosmogoniques, pp. 4, 5.

[1032.](#)

World-Life, p. 196.

[1033.](#)

Westminster Review, XX., July 27, 1868.

[1034.](#)

Vol. XIV. p. 252.

[1035.](#)

Hypothèses Cosmogoniques.

[1036.](#)

Which “Light” we call Fohat.

[1037.](#)

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

[1038.](#)

The same error.

[1039.](#)

Popular Science Review, Vol. X.

[1040.](#)

“Is the Jîva a myth, as Science says, or is it not?” ask some Theosophists, wavering between materialistic and idealistic Science. The difficulty of really grasping Esoteric problems concerning the “ultimate state of Matter” is again the old crux of the *objective* and the *subjective*. What is Matter? Is the Matter of our present objective consciousness anything but our *sensations*? True, the sensations we receive come *from without*, but can we really—except in terms of phenomena—speak of the “gross matter” of this plane as an entity apart from and independent of us? To all such arguments Occultism answers: True, in *reality* Matter is not independent of, or existent

outside, our perceptions. Man is an *illusion* : granted. But the existence and actuality of other, still more illusive, but not less *actual* , entities than we are, is not a claim which is lessened, but rather strengthened, by this doctrine of Vedântic and even Kantian Idealism.

[1041.](#)

See Musée des Sciences, August, 1856.

[1042.](#)

Book II. of the Commentary on the Book of Dzyan.

[1043.](#)

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

[1044.](#)

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

[1045.](#)

See *Plurality of Worlds*, Vol. II.

[1046.](#)

See on this *La Pluralité des Mondes Habités*, par C. Flammarion, wherein is given a list of the many men of Science who have written to prove the theory.

[1047.](#)

World-Life, pp. 496-498, et seq.

[1048.](#)

World-Life.

[1049.](#)

The Book of Enoch. Trans. by Archbishop Laurence, Ch. LXXIX.

[1050.](#)

The Âtmâ, or Spirit, the Spiritual Self, passing like a thread through the five Subtle Bodies, or Principles, Koshas, is called “Thread-soul,” or Sûtrâtmâ in Vedântic Philosophy.

[1051.](#)

“The Septenary Principle,” Five Years of Theosophy, p. 197.

[1052.](#)

Pythagorean Triangle, by the Rev. G. Oliver, p. 36.

[1053.](#)

See Kant's Critique de la Raison Pure, Barui's transl., II. 54.

[1054.](#)

Plutarch, De Placitis Philosophorum.

[1055.](#)

In the Greek and Latin Churches—which regard marriage as one of the sacraments—the officiating priest during the marriage ceremony represents the apex of the triangle; the bride, its left feminine side, and the bridegroom the right side, while the base line is symbolized by the row of witnesses, the bridesmaids and best men. But behind the priest there is the Holy of Holies, with its mysterious containments and symbolic meaning, inside of which no one but the consecrated priests should enter. In the early days of Christianity the marriage ceremony was a mystery and a true symbol. Now, however, even the Churches have lost the true meaning of this symbolism.

[1056.](#)

New Aspects of Life and Religion, by Henry Pratt, M.D., p. 7. Ed.
1886.

[1057.](#)

Ibid., pp. 7, 8.

[1058.](#)

Ibid., p. 9.

[1059.](#)

Pythagorean Triangle, by the Rev. G. Oliver, pp. 18, 19.

[1060.](#)

P. 387.

[1061.](#)

P. 387.

[1062.](#)

In the World of Form, symbolism finding expression in the Pyramids,
has in them both triangle and square, four co-equal triangles or
surfaces, four basic points, and the fifth—the apex.

[1063.](#)

Pp. 385, 386.

[1064.](#)

Op. cit. By Isaac Myer. P. 174.

[1065.](#)

P. 175.

[1066.](#)

P. 175.

[1067.](#)

“The lowest designation, or the Deity in Nature, the more general term Elohim, is translated God.” (P. 175.) Such recent works as the Qabbalah of Mr. Isaac Myer, and of Mr. S. L. MacGregor Mathers, fully justify our attitude towards the Jehovistic Deity. It is not the transcendental, philosophical, and highly metaphysical abstraction of the original Kabalistic thought—Ain-Suph-Shekinah-Adam-Kadmon, and all that follows—that we oppose, but the crystallization of all these into the highly unphilosophical, repulsive, and anthropomorphic Jehovah, the androgynous and *finite* deity, for which eternity, omnipotence, and omniscience are claimed. We do not war against the *Ideal Reality*, but the hideous theological *Shadow*.

1068.

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

1069.

“Vishvânara is not merely the manifested objective world, but the one physical basis [the horizontal line of the triangle] from which the whole objective world starts into existence.” And this is the Cosmic Duad, the Androgynous Substance. Only beyond this is the true Protyle.

1070.

T. Subba Row. See Theosophist, Feb. 1887.

[1071.](#)

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

[1072.](#)

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

[1073.](#)

Genesis of the Elements, p. 1.

[1074.](#)

De Placit. Philos.

[1075.](#)

The Path, I. 10, p. 297.

[1076.](#)

P. 11.

[1077.](#)

Corresponding on the cosmic scale with the Spirit, Soul, Mind, Life, and the three Vehicles—the Astral, the Mâyâvic and the Physical Bodies (of mankind), whatever division is made.

[1078.](#)

Ibid. p. 16.

[1079.](#)

Vol. I, p. 429.

[1080.](#)

Ibid., p. 21.

[1081.](#)

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

[1082.](#)

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

[1083.](#)

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

[1084.](#)

Ibid., p. 144.

[1085.](#)

The orthography of the name—as spelt by himself—is Leibniz. He was of Slavonian descent though born in Germany.

[1086.](#)

Monadologie, Introd.

[1087.](#)

“Leibnitz's dynamism,” says Professor Lachelier, “would offer but little difficulty if, with him, the monad had remained a simple atom of *blind force* . But....” One perfectly understands the perplexity of Modern Materialism!

[1088.](#)

The Path, I. 10, p. 297.

[1089.](#)

Leibnitz was an *absolute* Idealist in maintaining that “material atoms are contrary to reason.” (Système Nouveau, Erdmann, p. 126, col. 2.) For him Matter was a simple representation of the Monad, whether human or atomic. Monads, he thought (as do we), are everywhere. Thus the human soul is a Monad, and every cell in the human body has its Monad, as has every cell in animal, vegetable, and even in the so-called *inorganic* bodies. His Atoms are the molecules of modern Science, and his Monads those *simple atoms* that Materialistic Science takes on faith, though it will never succeed in *interviewing* them—except in imagination. But Leibnitz is rather contradictory in his views about Monads. He speaks of his “Metaphysical Points” and “Formal Atoms,” at one time as *realities*, occupying space; at another as pure spiritual *ideas*; then he again endows them with objectivity and aggregates and positions in their co-relations.

[1090.](#)

Examen des Principes du P. Malebranche.

[1091.](#)

The Atoms of Leibnitz have, in truth, nothing but the name in common with the atoms of the Greek Materialists, or even the molecules of Modern Science. He calls them “Formal Atoms,” and compares them to the “Substantial Forms” of Aristotle. (See Système Nouveau, § 3.)

[1092.](#)

Letter to Father Desbosses, Correspondence, xviii.

[1093.](#)

Monadologie, § 60. Leibnitz, like Aristotle, calls the “created” or *emanated* Monads (the Elementals issued from Cosmic Spirits or Gods)—Entelechies, Ἐντελέχειαι, and “incorporeal automata.” (Monadologie § 18.)

1094.

These three “rough divisions” correspond to Spirit, Mind (or Soul), and Body, in the human constitution.

1095.

Brother C. H. A. Bjerregaard, in the lecture already mentioned, warns his audience not to regard the Sephiroth too much as *individualities* , but to avoid at the same time seeing in them *abstractions* . “We shall never arrive at the truth,” he says, “much less the power of associating with these celestials, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness.” (P. 296.) “There are several designations for ‘angels’ in the Bible, which clearly show that beings like the elementals of the Kabbala and the monads of Leibnitz, must be understood by that term rather than that which is commonly understood. They are called ‘morning stars,’ ‘flaming fires,’ ‘the mighty ones,’ and St. Paul sees them in his cosmogonic vision as ‘Principalities and Powers.’ Such names as these preclude the idea of personality, and we find ourselves compelled to think of them as impersonal existences ... as an *influence* , a spiritual substance, or *conscious* force.” (Pp. 321, 322.)

1096.

Buddhist Catechism, by H. S. Olcott, President of the Theosophical Society, p. 51.

[1097.](#)

Ibid. 51, 52.

[1098.](#)

We refer those who would regard the statement as an impertinence or irreverence levelled at accepted Science, to Dr. James Hutchinson Stirling's work As regards Protoplasm, which is a defence of a Vital Principle versus the Molecularists—Huxley, Tyndall, Vogt, and Co.—and request them to examine whether it is true or not to say that, though the scientific premisses may not be always correct, they are, nevertheless, accepted, to fill up a gap or a hole in some beloved materialistic hobby. Speaking of protoplasm and the organs of man, as “viewed by Mr. Huxley,” the author says: “Probably then, in regard to any continuity in protoplasm of power, of form, or of substance, we have seen lacunæ enow. Nay, Mr. Huxley himself can be adduced in evidence on the same side. Not rarely do we find in his essay admissions of *probability*, where it is *certainty* that is alone in place. He says, for example: ‘It is more than probable that *when* the vegetable world is thoroughly explored we *shall* find all plants in possession of the same powers.’ When a conclusion is decidedly announced, it is rather disappointing to be told, as here, that the premisses are still to collect [!!].... Again, here is a passage in which he is seen to cut his own ‘*basis*’ from beneath his own feet. After telling us that all forms of protoplasm consist of carbon, hydrogen, oxygen and nitrogen ‘in

very complex union,' he continues: 'To this complex combination, *the nature of which has never been determined with exactness* [!!], the name of *protein* has been applied.' This, plainly, is an identification, on Mr. Huxley's own part, of protoplasm and *protein* ; and what is said of one, being necessarily true of the other, it follows that he admits the nature of protoplasm never to have been determined with exactness, and that even in his eyes the *lis* is still sub judice. This admission is strengthened by the words, too, 'If we use this term (protein) with such *caution* as may properly arise out of our *comparative ignorance* of the things for which it stands' ... etc. (pp. 33 and 34, ed. 1872, in reply to Mr. Huxley in Yeast).

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

[1099.](#)

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

[1100.](#)

World-Life, pp. 535, 548.

[1101.](#)

Quoted in Büchner's Force and Matter.

[1102.](#)

Men of Science will say: We deny, because nothing of the kind has ever come within the scope of our experience. But, as argued by Charles Richet, the Physiologist: "So be it, but have you at least demonstrated

the contrary?... Do not, at any rate, deny à priori. Actual Science is not sufficiently advanced to give you such right.”—La Suggestion Mentale et le Calcul des Probabilités.

[1103.](#)

Lectures on the Philosophy of History, p. 26. Sibree's Eng. Transl.

[1104.](#)

Isis Unveiled, Vol. 1, p. 34.

[1105.](#)

This symbolism does not prevent these now seemingly mythic personages from having ruled the Earth once upon a time under the human form of actual living, though truly divine and god-like Men. The opinion of Colonel Vallancey—and also of Count de Gebelin—that the “names of the Kabiri appear to be all allegorical, and to have signified no more [?] than an almanac of the vicissitudes of the seasons—calculated for the operations of agriculture” (Collect. de Reb. Hibern., No. 13, Præf. Sect. 5), is as absurd as his assertion that Æon, Cronus, Saturn and Dagon are all one, namely, the “Patriarch Adam.” The Kabiri were the instructors of mankind in agriculture, because they were the Regents over the seasons and Cosmic Cycles. Hence it was they who regulated, as Planetary Spirits or Angels (Messengers), the *mysterics* of the *art* of agriculture.

[1106.](#)

“Who dread Karma-Nemesis,” would be better.

[1107.](#)

Dryden.

[1108.](#)

Not all, however, for there are men of Science awakening to truth. This is what we read: “Whatever way we turn our eyes we encounter a mystery ... all in Nature for us is the unknown.... Yet they are numerous, those superficial minds for whom nothing can be produced by natural forces outside of facts observed long ago, consecrated in books and grouped more or less skilfully with the help of theories whose ephemeral duration ought, by this time, to have demonstrated their insufficiency, I do not pretend to contest the possibility of invisible beings, of a nature different from ours and capable of moving matter to action. Profound philosophers have admitted this in all epochs, as a consequence of the great law of continuity which rules the universe. That intellectual life, which we see starting in some way from non-being (néant) and gradually reaching man, can it stop abruptly at man to reappear only in the infinite, in the sovereign regulator of the world? This is little probable.” Therefore, “I no more deny the existence of spirits than I deny soul, while I yet try to explain certain facts without this hypothesis.” *The Non-Defined Forces, Historical and Experimental Researches*, p. 3. (Paris, 1877.) The author is A. de Rochas, a well-known man of Science in France, and his work is one of the signs of the time.

[1109.](#)

ix. 9.

[1110.](#)

xxxviii. 31, 32.

[1111.](#)

Astronomie Antique.

[1112.](#)

The Pleiades, as all know, are the seven stars beyond the Bull, which appear at the beginning of spring. They have a very Occult meaning in the Hindû Esoteric Philosophy, and are connected with Sound and other mystic principles in Nature.

[1113.](#)

See *Astronomie Antique*, pp. 63 to 74.

[1114.](#)

Temple de Jerusalem, Vol. II, Part II, Chap. xxx.

[1115.](#)

Ch. vii.

[1116.](#)

Quoted by De Mirville, *Des Esprits*, iv. p. 58.

[1117.](#)

Natural Genesis, ii. p. 318.

[1118.](#)

Proœm, 2.

[1119.](#)

Astronomy of the Ancients, Lewis, p. 264.

[1120.](#)

Natural Genesis, ii. p. 319.

[1121.](#)

Proclus, In Timæum, i.

[1122.](#)

Genesis, xlix.

[1123.](#)

Creuzer, iii. p. 930.

[1124.](#)

Cyropædia, viii. p. 7, as quoted in Des Esprits, iv. p. 55.

[1125.](#)

Des Esprits, iv. pp. 59, 60.

[1126.](#)

Origine de tous les Cultes, “Zodiaque.”

[1127.](#)

Vie de Notre Seigneur Jésus Christ, I. p. 9.

[1128.](#)

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

[1129.](#)

This tradition about the “seventy planets” that preside over the destinies of nations, is based on the Occult cosmogonical teaching that besides our own septenary chain of World-Planets, there are many more in the Solar System.

[1130.](#)

Des Esprits, iv. p. 67.

[1131.](#)

The Mythological Astronomy of the Ancients Demonstrated; Part the Second, or The Key of Urania: pp. 23, 24. Ed. 1823.

[1132.](#)

Every scholar is aware, of course, that the Chaldeans claimed the same digits (432), or 432,000, for their Divine Dynasties as the Hindûs do for their Mahâyuga, namely 4,320,000. Therefore has Dr. Sepp, of Munich, undertaken to support Kepler and Wilford in their charge that the Hindûs borrowed them from the Christians, and the Chaldeans from the Jews, who, it is claimed, expected their Messiah in the lunar year of the world 4,320!!! As these figures, according to ancient writers, were based by Berosus on the 120 Saroses—each of the divisions meaning six Neroses of 600 years each, making a sum total of 432,000 years—they would appear to be peremptory, remarks De Mirville (Des Esprits, iii. p. 24). So the pious professor of Munich undertook to explain them *in the correct way*. He claims to have solved the riddle by showing that “the saros being composed, according to Pliny, of 222 synodial months, to wit, 18 years 6/10,” the calculator naturally fell back on the figures “given by Suidas,” who affirmed that the “120 saroses made

2,222 sacerdotal and cyclic years, which equalled 1,656 solar years.” (Vie de Notre Seigneur Jésus Christ, ii. p. 417.) But Suidas said nothing of the kind; and, even supposing he had, he would prove little, if anything, by such a statement. The Neroses and Saroses were the same thorn in the side of *uninitiated* ancient writers as the apocalyptic 666 of the “Great Beast” is in that of the modern, and the former figures have found their unlucky Newtons, as have the latter.

1133.

See Isis Unveiled, ii. p. 132.

1134.

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

1135.

Des Esprits; iv. p. 61.

[1136.](#)

ii. p. 490.

[1137.](#)

See Recueil de l'Académie des Inscriptions, 1853,
quoted in Des Esprits, iv. p. 62.

[1138.](#)

Ruins of Empires, p. 360.

[1139.](#)

See pp. 54, 196, et seqq.

[1140.](#)

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

[1141.](#)

Why it should be “fictitious” can never be made plain
by European Scientists.

[1142.](#)

Bailly's *Traité de l'Astronomie Indienne et Orientale*,
pp. xx. et seq. Ed. 1787.

[1143.](#)

Ch. III. “On Matter.”

[1144.](#)

Lecture on Protoplasm, by Mr. Huxley.

[1145.](#)

Ganot's *Physics*, p. 68, Atkinson's Translation.

[1146.](#)

See Vol. I. pp. 338, 339, quoted from *Le Mystère et la Science, Conférences, Père Félix de Notre Dame*.

[1147.](#)

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

[1148.](#)

The Virgin of the World of Hermes Mercurius Trismegistus, rendered into English by Dr. Anna Kingsford and Edward Maitland. Pp. 83, 84.

[1149.](#)

“Hermes here includes as Gods the sensible Forces of Nature, the elements and phenomena of the Universe,” remarks Dr. A. Kingsford in a foot-note explaining it very correctly. So does Eastern Philosophy.

[1150.](#)

Ibid., pp. 64, 65.

[1151.](#)

See also Section IX, The Coming Force.

[1152.](#)

“O Toom, Toom! issued from the great [female] which is in the bosom of the waters [the great Deep or Space], luminous through the two Lions,” the dual Force, or power of the two *solar eyes* , or the electro-positive and the electro-negative forces. See Book of the Dead, ch. iii.

[1153.](#)

See Book of the Dead, chapter xvii.

[1154.](#)

Chapter lxxix.

[1155.](#)

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

[1156.](#)

Aanroo is in the domain of Osiris, a field divided into *fourteen* sections, “surrounded with an *iron* enclosure, within which grows the *corn of life seven* cubits high,” the Kâma Loka of the Egyptians. Those only of the dead, who know the names of the janitors of the “seven halls,” will be admitted into Amenti *for ever* ; i.e., those who have passed through the Seven

Races of each Round—otherwise they will rest in the *lower fields* ; and it represents also the seven successive Devachans, or Lokas. In Amenti one becomes pure spirit for the eternity (xxx. 4); while in Aanroo the “soul of the spirit,” or the Defunct, is *devoured* each time by Uræus—the Serpent, Son of the Earth (in another sense the primordial vital principles in the Sun), i.e., the Astral Body of the deceased or the “Elementary” fades out and disappears in the “Son of the Earth,” *limited* time. The soul quits the fields of Aanroo and goes on earth under any shape it likes to assume. (See chapter xcix., Book of the Dead.)

[1157.](#)

See Book of the Dead, chapter cviii. 4.

[1158.](#)

Maspero in the Guide au Musée de Boulaq, p. 152.
Ed. 1883.

[1159.](#)

See Book of the Dead, ch. xciv.

[1160.](#)

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

The Secret Doctrine The Synthesis of Science, Religion, and Philosophy By

Helena Petrovna Blavatsky Author of “Isis Unveiled.”

Third and Revised Edition.

SATYÂT NÂSTI PARO DHARMAH.

“There is no Religion higher than Truth.”

Volume II.

Anthropogenesis

Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με.

My doctrine is not mine, but his that sent me.

John vii. 16.

Modern Science insists upon the doctrine of evolution; so do human reason and the Secret Doctrine, and the idea is corroborated by the ancient legends and myths, and even by the Bible itself, when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of

physical transformation, and its invisible, therefore *spiritual* , forces which gradually develop its form, colour, and odour? The word evolution speaks for itself. The germ of the present human race must have preëxisted in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent flower; the parent may be but *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the “giants” of the Vedas, the Voluspa, and the Book of Genesis? While it is positively absurd to believe the “transformation of species” to have taken place according to some of the more materialistic views of the Evolutionists, it is but natural to think that each genus, beginning with the molluscs and ending with monkey-man, has modified from its own primordial and distinctive form.—Isis Unveiled, I. 152-3.

Preliminary Notes on The Archaic Stanzas, and the Four Pre-Historic Continents.

Facies totius universi, quamvis infinitis modis variet, Manet tamen semper eadem.—Spinoza.

The Stanzas, with the Commentaries thereon, in this Volume, are drawn from the same Archaic Records as the Stanzas on Cosmogony in Volume I. As far as possible a verbatim translation is given: but some of the Stanzas are too obscure to be understood without explanation, and therefore, as in Volume I, they are first given in full as they stand, and then, when taken verse by verse with their Commentaries, an attempt is made to make them clearer, by words added in foot-notes, in anticipation of the fuller explanation of the Commentary.

As regards the Evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to Modern Science as well as to current religious dogmas. It teaches: (a) the simultaneous evolution of seven human Groups on seven different portions of our globe; (b) the birth of the astral, before the *physical* body, the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom. [1](#)

The Secret Doctrine is not alone in speaking of primeval Men born simultaneously on the seven divisions of our Globe. In the Divine Pyramander of Hermes Trismegistus, we find the same seven primeval Men [2](#) evolving from Nature and the Heavenly Man, in the collective sense of the word, namely, from the Creative Spirits; and in the fragments of Chaldæan tablets, collected by George Smith, on which is inscribed the Babylonian Legend of Creation, in the first column of the Cutha tablet, seven human Beings “with the faces of ravens,” that is to say, of black swarthy complexions, whom “the [seven] Great Gods created,” are mentioned. Or, as explained in lines 16, 17 and 18: In the midst of the earth they grew up and became great, And increased in number, Seven kings, brothers of the same family. [3](#)

These are the seven Kings of Edom to whom reference is made in the Kabbalah; the First Race, which was *imperfect*, that is to say, was born before the “balance” (sexes) existed, and which was therefore destroyed. [4](#)

Seven Kings, brethren, appeared and begat children, 6,000 in number were their peoples. The God Nergas [death] destroyed them. “How did he destroy them?” By bringing into equilibrium [or balance] those who did not yet exist. [5](#)

They were “destroyed,” as a Race, by being merged in their own progeny (by exudation): that is to say, the sexless Race reïncarnated in the (potentially) bisexual; the latter, in the androgynes; these again, in the sexual, the later Third Race. Were the tablets less mutilated, they would be found to contain word for word the same account as is given in the Archaic Records and in Hermes, at least as regards the fundamental facts, if not as

regards minute details; for Hermes is a good deal disfigured by mistranslations.

It is quite certain that the seeming supernaturalism of these teachings, although allegorical, is so diametrically opposed to the dead-letter statements of the Bible, [6](#) as well as to the latest hypotheses of Science, that it will evoke passionate denial. The Occultists, however, know that the traditions of Esoteric Philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty. Besides, we have the Egyptian Books of Thoth, and Book of the Dead, and the Hindû Purânas with their seven Manus, as well as the Chaldæo-Assyrian accounts, whose tiles mention seven primitive Men, or Adams, the real meaning of which name may be ascertained by means of the Kabalah. Those who know anything of the Samothracian Mysteries will also remember that the generic name of the Kabiri was the “Holy Fires,” which created on seven localities of the island of Electria, or Samothrace, the “Kabir born of the Holy Lemnos”—the island sacred to Vulcan.

According to Pindar, this Kabir, whose name was Adamas, [7](#) was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind. [8](#) If, coupling with this the fact that Samothrace was colonized by the Phœnicians, and before them by the mysterious Pelasgians who came from the East, we also remember the identity of the “Mystery” Gods of the Phœnicians, Chaldæans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian Deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them from the Egyptians, compiled their Genesis and first cosmogonic traditions, when rewritten by Ezra and others, from the Chaldæo-Akkadian account. It is, therefore, sufficient to examine the Babylonian and Assyrian cuneiform and other inscriptions to find also therein, scattered here and there, not only the original meaning of the name Adam, Admi, or Adami, but also the creation of seven Adams or roots of Men, born of Mother Earth, physically, and of the Divine Fire of the Progenitors, spiritually or astrally. The Assyriologists, ignorant of the Esoteric teachings, could hardly be expected to pay any greater attention to the mysterious and ever-recurring

number *seven* on the Babylonian cylinders, than they pay to it on finding it in Genesis and the rest of the Bible. Yet the numbers of the ancestral spirits and their seven groups of human progeny are on the cylinders, notwithstanding the dilapidated condition of the fragments, and are to be found as plainly, as they are in Pymander and in the Book of the Concealed Mystery of the Kabalah. In the latter Adam Kadmon is the Sephirothal Tree, as also the “Tree of the Knowledge of Good and Evil.” And that Tree, says verse 32, “hath around it seven columns,” or palaces, of the seven creative Angels operating in the Spheres of the seven Planets on our Globe. As Adam Kadmon is a *collective* name, so also is the name of the man Adam. Says George Smith, in his Chaldean Account of Genesis: The word Adam used in these legends for the first human being is evidently not a proper name, but is only used as a term for mankind. Adam appears as a proper name in Genesis, but certainly in some passages is only used in the same sense as the Assyrian word. [9](#)

Moreover, neither the Chaldæan nor the Biblical Deluge, with their stories of Xisuthrus and Noah, is based on the universal or even on the Atlantean Deluges, recorded in the Indian allegory of Vaivasvata Manu. They are the exoteric allegories based on the Esoteric Mysteries of Samothrace. If the older Chaldæans knew the Esoteric truth concealed in the Purânic legends, the other nations were aware only of the Samothracian Mystery, and allegorized it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known historically to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very suddenly by waters from the Euxine, which had been regarded up to that time as a lake. [10](#) But the Israelites had, moreover, another legend upon which to base their allegory, the legend of the Deluge, that transformed the present Gobi Desert into a sea *for the last time*, some 10,000 or 12,000 years ago, and which drove many Noahs and their families to the surrounding mountains. As the Babylonian accounts are only now restored from hundreds of thousands of broken fragments—the mound of Kouyunjik alone having yielded from Layard's excavations upwards of twenty thousand fragments of inscriptions—the proofs here cited are comparatively scanty; yet such as they are, they corroborate

almost every one of our teachings; three most certainly, at the very least. These are: (1) That the race which was the first to fall into generation was a dark race (zalmat-qaqadi), which they call the Adamu or Dark Race, and that Sarku, or the Light Race, remained pure for a long while subsequently.

(2) That the Babylonians recognized two principal Races at the time of the Fall, the Race of the Gods, the Ethereal Doubles of the Pitris, having preceded these two. This is Sir H. Rawlinson's opinion. These Races are our Second and Third Root-Races.

(3) That these seven Gods, each of whom created a Man, or Group of men, were “the Gods imprisoned or incarnated.” These Gods were: the God Zi; the God Zi-ku, Noble Life, Director of Purity; the God Mir-ku, Noble Crown, “Saviour from death of the Gods [later on] imprisoned,” and the creator of “the dark races which his hand has made”; the God Libzu, “wise among the Gods”; the God Nissi; the God Suhhab; and Hea or Sa, their synthesis, the God of Wisdom and of the Deep, identified with Oannes-Dagon, at the time of the Fall, and called, collectively, the Demiurge, or Creator. [11](#)

There are two “Creations” so-called, in the Babylonian fragments, and as Genesis has adhered to this, we find its first two chapters distinguished as the Elohite and the Jehovite Creations. Their proper order, however, is not preserved in these or in any other exoteric accounts. Now these “Creations,” according to the Occult Teachings, refer respectively to the formation of the primordial seven Men by the Progenitors, the Pitris, or Elohim, and to that of the human Groups after the Fall.

All this will be examined in the light of Science and comparisons drawn from the scriptures of all the ancient nations, the Bible included, as we proceed. Meanwhile, before we turn to the Anthropogenesis of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our Adamic Race, were born, lived, and died. Their archaic and Esoteric names were many, and varied with the language of the nation which mentioned them in its annals and scriptures. That which in the Vendîdâd, for instance, is referred to as Airyana Vaêjô [12](#) wherein was born the original Zoroaster, [13](#) is called in the Purânic literature Shveta Dvîpa, Mount Meru, the

Abode of Vishnu, etc.; and in the Secret Doctrine is simply named the “Land of the Gods,” under their chiefs, the “Spirits of this Planet.”

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four Continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first Continent, or rather the first terra firma on which the First Race was evolved by the divine Progenitors:

I. The Imperishable Sacred Land.

The reason for the name is that it is stated that: this “Imperishable Sacred Land” never shared the fate of the other Continents, because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a Shishta for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the “Pole-star has its watchful eye upon it, from the dawn to the close of the twilight of a Day of the Great Breath.” [14](#)

II. The Hyperborean.

This will be the name chosen for the second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo, the Hyperborean, travel every year. Astronomically, Apollo is, of course, the Sun, who, abandoning his Hellenic sanctuaries, loved to annually visit his far-away country, where the Sun was said to never set for one half of the year. “Ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι,” says a verse in the Odyssey. [15](#)

But historically, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that

extended beyond Boreas, the frozen-hearted God of snows and hurricanes, who loved to slumber heavily on the chain of Mount Rhipæus, was neither an ideal country, as surmized by the Mythologists, nor yet a land in the neighbourhood of Scythia and the Danube. [16](#) It was a real Continent, a bonâ fide land, which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the “Land of the Gods,” the favourite abode of Apollo, the God of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetized *fiction* now; but it was poetized *truth* then.

III. Lemuria.

The third Continent, we propose to call Lemuria. The name is an invention, or an idea, of Mr. P. L. Sclater, who, between 1850 and 1860, asserted on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A. R. Wallace, the Naturalist, writes Mr. Charles Gould: Extends the Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji, and from its marsupial types infers a connection with the northern continent during the Secondary period. [17](#)

The subject is treated at length elsewhere. [18](#)

IV. Atlantis.

Thus we name the fourth Continent. It would be the first historical land, were the traditions of the Ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent. [19](#)

V. Europe.

The fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coëval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the First to the Fifth, our Âryan Root-Race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the Earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar and a further upheaval of the Continent entirely changed the face of the map of Europe. The last serious change occurred some 12,000 years ago, [20](#) and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the Mysteries, in days of old. Says the Zohar: These secrets [of land and sea] were divulged to the men of the secret science, but not to the geographers. [21](#)

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole posse comitatus of Biologists will turn away from the conception of this Third Race Titan of the Secondary Age, a being fit to fight successfully with the then gigantic monsters of the air, sea, and land; so his forefathers, the ethereal prototypes of the Atlantean, had little need to fear that which could not hurt them. The modern Anthropologist is quite welcome to laugh at our Titans, as he laughs at the Biblical Adam, and as the Theologian laughs at the former's pithecoïd ancestor. The Occultists and their severe critics may feel that they have pretty well mutually squared their accounts by this time. Occult Sciences claim less and give more, at all events, than either Darwinian Anthropology or Biblical Theology.

Nor ought the Esoteric Chronology to frighten anyone; for, with regard to figures, the greatest authorities of the day are as fickle and as uncertain as the Mediterranean waves. As regards the duration of the geological

periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five hundred millions of years with the utmost ease, as will be seen more than once during this comparison.

Take one instance for our present purpose—the calculations of Mr. Croll. Whether, according to this authority, 2,500,000 years represent the time since the beginning of the Tertiary Age, or the Eocene period, as an American geologist makes him say; [22](#) or whether again Mr. Croll “allows fifteen millions since the beginning of the Eocene period,” as quoted by an English geologist, [23](#) both sets of figures cover the claims made by the Secret Doctrine. [24](#) For assigning as the latter does from four to five million years between the incipient and the final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents; one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis—all this may have easily taken place within the 15,000,000 years conceded by Mr. Croll to the Tertiary Age. But, chronologically speaking, the duration of the period is of secondary importance, as we have, after all, certain American Scientists to fall back upon. These gentlemen, unmoved by the fact that their assertions are called not only dubious but absurd, yet maintain that man existed so far back as in the Secondary Age. They have found human footprints on rocks of that formation; and furthermore, M. de Quatrefages finds no valid scientific reason why man should not have existed during the Secondary Age.

The Ages and periods in Geology are, in sober truth, purely conventional terms, as they are still barely delineated, and, moreover, no two Geologists or Naturalists agree as to the figures. Thus, there is a wide margin for choice offered to the Occultist by the learned fraternity. Shall we take for one of our supports Mr. T. Mellard Read? This gentleman, in a paper on “Limestone as an Index of Geological Time,” read by him in 1878 before the Royal Society, claims that the *minimum* time required for the formation of the sedimentary strata and the elimination of the calcareous matter is in round numbers 600 million years; [25](#) or shall we ask support for our chronology from Mr. Darwin's works, wherein, according to his theory, he demands for the organic transformations from 300 to 500 million years? Sir Charles Lyell and Prof. Houghton were satisfied with placing the beginning of the Cambrian Age at 200 and 240 millions of

years ago, respectively. Geologists and Zoologists claim the maximum time, though Mr. Huxley, at one time, placed the beginning of the incrustation of the earth at 1,000 million years ago, and would not surrender a millennium of it.

But the main point for us lies not in the agreement or disagreement of the Naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one. They all agree that during the Miocene Age—whether one or ten million years ago—Greenland and even Spitzbergen, the remnants of our second or Hyperborean Continent, “had an almost tropical climate.” Now the pre-Homeric Greeks had preserved a vivid tradition of this “Land of the Eternal Sun,” whither their Apollo journeyed yearly. Science tells us: During the Miocene age, Greenland (in N. Lat. 70°) developed an abundance of trees, such as the yew, the redwood, the sequoia, allied to the Californian species, beeches, planes, willows, oaks, poplars and walnuts, as well as a magnolia and a zamia. [26](#)

In short Greenland had southern plants unknown to northern regions.

And now arises this natural question. If the Greeks, in the days of Homer, knew of a Hyperborean land, i.e., a blessed land beyond the reach of Boreas, the God of winter and of the hurricane, an ideal region which the later Greeks and their writers have vainly tried to locate beyond Scythia, a country where nights were short and days long, and beyond that a land where the Sun never set and the palm grew freely—if they knew of all this, who then told them of it? In their day, and for ages previously, Greenland must certainly have been already covered with perpetual snows, with never-thawing ice, just as it is now. Everything tends to show that the land of the short nights and the long days was Norway or Scandinavia, beyond which was the blessed land of eternal light and summer. For the Greeks to know of this, the tradition must have descended to them from some people more ancient than themselves, who were acquainted with those climatic details of which the Greeks themselves could know nothing. Even in our day, Science suspects that beyond the Polar seas, at the very circle of the Arctic Pole, there exists a sea which never freezes and a continent which is ever green. The Archaic Teachings, and also the Purânas—for one who understands their allegories—contain the same

statements. Suffice, then, for us the strong probability that, during the Miocene period of Modern Science, at a time when Greenland was an almost tropical land, there lived a people, now unknown to history.

Note.

The reader is requested to bear in mind that the following Sections are not strictly consecutive in order of time. In Part I the Stanzas which form the skeleton of the exposition are given, and certain important points commented upon and explained. In the subsequent Sections of Parts II and III various additional details are gathered, and a fuller explanation of the subject is attempted.

Part I. Anthropogenesis.

Twelve Stanzas From the “Book Of Dzyan,” [27](#)

With Commentaries.

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

Seven hundred years she wandered,

Seven hundred years she laboured,
Ere her first-born was delivered.
Ere a beauteous duck descending,
Hastens toward the water-mother,
Lightly on the knee she settles,
Finds a nesting-place befitting,
Where to lay her eggs in safety.
Lays her eggs within, at pleasure,
Six, the golden eggs she lays there,
Then a Seventh, an egg of iron.

Kalevala (Crawford).

Text.

Stanza I.

1. The Lha which turns the Fourth is Servant to the Lha(s) of the Seven, they who revolve, driving their Chariots around their Lord, the One Eye of our World. His Breath gave Life to the Seven. It gave Life to the First.

2. Said the Earth: “Lord of the Shining Face, my House is empty.... Send thy Sons to people this Wheel. Thou hast sent thy Seven Sons to the Lord of Wisdom. Seven times doth he see thee nearer to himself, seven times more doth he feel thee. Thou hast forbidden thy Servants, the small Rings, to catch thy Light and Heat, thy great Bounty to intercept on its passage. Send now to thy Servant the same.”

3. Said the Lord of the Shining Face: “I shall send thee a Fire when thy work is commenced. Raise thy voice to other Lokas; apply to thy Father, the Lord of the Lotus, for his Sons.... Thy People shall be under the rule of the Fathers. Thy Men shall be mortals. The Men of the Lord of Wisdom, not the Sons of Soma, are immortal. Cease thy complaints. Thy Seven Skins are yet on thee.... Thou art not ready. Thy Men are not ready.”

4. After great throes she cast off her old Three and put on her new Seven Skins, and stood in her first one.

Stanza II.

5. The Wheel whirled for thirty crores more. It constructed Rûpas; soft Stones that hardened, hard Plants that softened. Visible from invisible, Insects and small Lives. She shook them off her back whenever they overran the Mother.... After thirty crores, she turned round. She lay on her back: on her side.... She would call no Sons of Heaven, she would ask no Sons of Wisdom. She created from her own Bosom. She evolved Water-Men, terrible and bad.

6. The Water-Men, terrible and bad, she herself created from the remains of others. From the dross and slime of her First, Second, and Third, she formed them. The Dhyâni came and looked ... the Dhyâni from the bright Father-Mother, from the White Regions they came, from the Abodes of the immortal Mortals.

7. Displeased they were. “Our Flesh is not there. No fit Rûpas for our Brothers of the Fifth. No Dwellings for the Lives. Pure Waters, not turbid, they must drink. Let us dry them.”

8. The Flames came. The Fires with the Sparks; the Night-Fires and the Day-Fires. They dried out the turbid dark Waters. With their heat they

quenched them. The Lhas of the High, the Lhamayin of Below, came. They slew the Forms which were two- and four-faced. They fought the Goat-Men, and the Dog-Headed Men, and the Men with fishes' bodies.

9. Mother-Water, the Great Sea, wept. She arose, she disappeared in the Moon, which had lifted her, which had given her birth.

10. When they were destroyed, Mother Earth remained bare. She asked to be dried.

Stanza III.

11. The Lord of the Lords came. From her Body he separated the Waters, and that was Heaven above, the First Heaven.

12. The great Chohans called the Lords of the Moon, of the Airy Bodies: “Bring forth Men, Men of your nature. Give them their Forms within. She will build Coverings without. Males-Females will they be. Lords of the Flame also....”

13. They went each on his allotted Land; Seven of them, each on his Lot. The Lords of the Flame remain behind. They would not go, they would not create.

Stanza IV.

14. The Seven Hosts, the Will-Born Lords, propelled by the Spirit of Life-Giving, separate Men from themselves, each on his own Zone.

15. Seven times seven Shadows of Future Men were born, each of his own Colour and Kind. Each inferior to his Father. The Fathers, the Boneless, could give no Life to Beings with Bones. Their progeny were Bhûta, with neither Form nor Mind. Therefore they are called the Chhâyâ Race.

16. How are the Manushya born? The Manus with minds, how are they made? The Fathers called to their help their own Fire, which is the Fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These Three produced in their joint efforts a good Rûpa. It could stand,

walk, run, recline, or fly. Yet it was still but a Chhâyâ, a Shadow with no Sense....

17. The Breath needed a Form; the Fathers gave it. The Breath needed a Gross Body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its Form. The Breath needed a Mirror of its Body; “We gave it our own!”—said the Dhyânis. The Breath needed a Vehicle of Desires; “It has it!”—said the Drainer of Waters. But Breath needs a Mind to embrace the Universe; “We cannot give that!”—said the Fathers. “I never had it!”—said the Spirit of the Earth. “The Form would be consumed were I to give it mine!”—said the Great Fire.... Man remained an empty senseless Bhûta.... Thus have the Boneless given Life to those who became Men with Bones in the Third.

Stanza V.

18. The First were the Sons of Yoga. Their sons, the children of the Yellow Father and the White Mother.

19. The Second Race was the product by budding and expansion, the Asexual from the Sexless. [28](#) Thus was, O Lanoo, the Second Race produced.

20. Their Fathers were the Self-born. The Self-born, the Chhâyâ from the brilliant Bodies of the Lords, the Fathers, the Sons of Twilight.

21. When the Race became old, the old Waters mixed with the fresher Waters. When its Drops became turbid, they vanished and disappeared in the new Stream, in the hot Stream of Life. The Outer of the First became the Inner of the Second. The old Wing became the new Shadow, and the Shadow of the Wing.

Stanza VI.

22. Then the Second evolved the Egg-born, the Third. The Sweat grew, its Drops grew, and the Drops became hard and round. The Sun warmed it; the Moon cooled and shaped it; the Wind fed it until its ripeness. The White Swan from the Starry Vault overshadowed the big Drop. The Egg of

the Future Race, the Man-swan of the later Third. First male-female, then man and woman.

23. The Self-born were the Chhâyâs, the Shadows from the Bodies of the Sons of Twilight. Neither water nor fire could destroy them. Their sons were.

Stanza VII.

24. The Sons of Wisdom, the Sons of Night, ready for rebirth, came down. They saw the vile forms of the First Third. “We can choose,” said the Lords, “we have wisdom.” Some entered the Chhâyâs. Some projected a Spark. Some deferred till the Fourth. From their own Rûpa they filled the Kâma. Those who entered became Arhats. Those who received but a Spark, remained destitute of knowledge; the Spark burned low. The Third remained mind-less. Their Jîvas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. “In these shall we dwell,” said the Lords of the Flame and of the Dark Wisdom.

25. How did the Mânasa, the Sons of Wisdom, act? They rejected the Self-born. They are not ready. They spurned the Sweat-born. They are not quite ready. They would not enter the first Egg-born.

26. When the Sweat-born produced the Egg-born, the twofold, the mighty, the powerful with bones, the Lords of Wisdom said: “Now shall we create.”

27. The Third Race became the Vâhan of the Lords of Wisdom. It created Sons of Will and Yoga, by Kriyâshakti it created them, the Holy Fathers, Ancestors of the Arhats....

Stanza VIII.

28. From the drops of sweat, from the residue of the substance, matter from dead bodies of men and animals of the Wheel before, and from cast-off dust, the first animals were produced.

29. Animals with bones, dragons of the deep, and flying Sarpas were added to the creeping things. They that creep on the ground got wings. They of the long necks in the water became the progenitors of the fowls of the air.

30. During the Third, the boneless animals grew and changed; they became animals with bones, their Chhâyâs became solid.

31. The animals separated the first. They began to breed. The two-fold man separated also. He said: "Let us as they; let us unite and make creatures." They did....

32. And those which had no Spark took huge she-animals unto them. They begat upon them dumb races. Dumb they were themselves. But their tongues untied. The tongues of their progeny remained still. Monsters they bred. A race of crooked red-hair-covered monsters going on all fours. A dumb race to keep the shame untold.

Stanza IX.

33. Seeing which, the Lhas who had not built men, wept, saying:

34. "The Amânasa have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen." They did....

35. Then all men became endowed with Manas. They saw the sin of the mindless.

36. The Fourth Race developed speech.

37. The one became two; also all the living and creeping things that were still one, giant fish, birds and serpents with shell-heads.

Stanza X.

38. Thus, two by two, on the seven Zones, the Third Race gave birth to the Fourth; the Sura became A-sura.

39. The First, on every Zone, was moon-coloured; the Second yellow like gold; the Third red; the Fourth brown, which became black with sin. The first seven human shoots were all of one complexion. The next seven began mixing.

40. Then the Third and Fourth became tall with pride. “We are the kings; we are the gods.”

41. They took wives fair to look upon. Wives from the mindless, the narrow-headed. They bred monsters, wicked demons, male and female, also Khado, with little minds.

42. They built temples for the human body. Male and female they worshipped. Then the Third Eye acted no longer.

Stanza XI.

43. They built huge cities. Of rare earths and metals they built. Out of the fires vomited, out of the white stone of the mountains and of the black stone, they cut their own images, in their size and likeness, and worshipped them.

44. They built great images nine yatis high, the size of their bodies. Inner fires had destroyed the land of their fathers. The water threatened the Fourth.

45. The first great waters came. They swallowed the seven great islands.

46. All holy saved, the unholy destroyed. With them most of the huge animals, produced from the sweat of the earth.

Stanza XII.

47. Few remained. Some yellow, some brown and black, and some red remained. The moon-coloured were gone for ever.

48. The Fifth produced from the holy stock remained; it was ruled over by the first Divine Kings.

49. ... The Serpents who re-descended, who made peace with the Fifth,
who taught and instructed it....

**Commentaries On the Twelve Stanzas and Their
Terms, According To Their Numeration, In
Stanzas And Shlokas.**

Stanza I. Beginnings of Sentient Life.

1. The Lha, or Spirit of the Earth. 2. Invocation of the Earth to the Sun.
3. What the Sun answers. 4. Transformation of the Earth.

1. The Lha (a) which turns the Fourth [29](#) is Servant to the Lha(s) of the Seven [30](#) (b), they who revolve, driving their Chariots around their Lord, the One Eye [31](#) of our World. His Breath gave Life to the Seven. [32](#) It gave life to the First (c).

“They are all Dragons of Wisdom,” adds the Commentary (d).

(a) “Lha” is the ancient term in Trans-Himâlayan regions for “Spirit,” any celestial or *super-human* Being, and it covers the whole series of heavenly hierarchies, from an Archangel, or Dhyâni, down to an Angel of darkness, or terrestrial Spirit.

(b) This expression shows in plain language that the Spirit-Guardian of our Globe, which is the fourth in the Chain, is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits. As already explained, the Ancients had, in their Kyriel of Gods, seven chief Mystery-Gods, whose leader was, *exoterically*, the visible Sun, or the eighth, and, *Esoterically*, the Second Logos, the Demiurge. The Seven—who have now, in the Christian religion, become the “Seven Eyes of the Lord”—were the Regents of the seven *chief* planets; but these were not reckoned according to the enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real Mysteries, and included neither the Sun, the Moon, nor the Earth. The Sun was the chief, *exoterically*, of the twelve Great Gods, or zodiacal constellations; and, *Esoterically*, the Messiah, the Christos—the subject “anointed” by the Great Breath, or the One—surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven Mystery-Gods of the planets.

“The Seven Higher make the Seven Lhas create the world,” states a Commentary; which means that our Earth—to leave aside the rest—was “created” or fashioned by Terrestrial Spirits, the Regents being simply the

supervisors. This is the first germ of that which grew later into the Tree of Astrology and Astrolatry. The Higher Ones were the Cosmocratores, the fabricators of our Solar System. This is borne out by all the ancient Cosmogonies, such as those of Hermes, of the Chaldæans, of the Aryans, of the Egyptians, and even of the Jews. The Signs of the Zodiac—the “Sacred Animals” or “Heaven's Belt”—are as much the Bne' Alhim—Sons of the Gods or the Elohim—as the Spirits of the Earth; but they are prior to them. Soma and Sin, Isis and Diana, are all lunar Gods or Goddesses, called the Fathers and Mothers of our Earth, which is subordinate to them. But these, in their turn, are subordinate to their “Fathers” and “Mothers”—the latter being interchangeable and varying with each nation—the Gods and their Planets, such as Jupiter, Saturn, Bel, Brihaspati, etc.

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

In the apocalyptic Shlokas of the Archaic Records, the language is as symbolical, if less mythical, than in the Purânas. Without the help of the later Commentaries, compiled by generations of Adepts, it would be impossible to understand the meaning correctly. In the ancient Cosmogonies, the visible and the invisible worlds are the double links of one and the same chain. As the Invisible Logos, with its Seven Hierarchies—each represented or personified by its chief Angel or Rector—form one Power, the inner and the invisible; so, in the world of Forms, the Sun and the seven chief Planets constitute the visible and active potency; the latter Hierarchy being, so to speak, the visible and objective Logos of the Invisible and—except in the lowest grades—ever-subjective Angels.

Thus—to anticipate a little by way of illustration—every Race in its evolution is said to be born under the direct influence of one of the Planets; Race the First receiving its breath of life from the Sun, as will be seen later on; while the Third Humanity—those who fell into generation, or from androgynes became separate entities, one male and the other female—is said to be under the direct influence of Venus, “the ‘little sun’ in which the solar orb stores his light.”

The summary of the Stanzas in Volume I showed the genesis [33](#) of Gods and men taking rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal, and Absolute Unity. In its primary manifested aspect we have seen it become: (1) in the sphere of objectivity and Physics, Primordial Substance and Force—centripetal and centrifugal, positive and negative, male and female, etc.; (2) in the world of Metaphysics, the Spirit of the Universe, or Cosmic Ideation, called by some the Logos.

This Logos is the apex of the Pythagorean Triangle. When the Triangle is complete it becomes the Tetraktys, or the Triangle in the Square, and is the dual symbol of the four-lettered Tetragrammaton in the manifested Kosmos, and of its radical triple Ray in the unmanifested—its Noumenon.

Put more metaphysically, the classification given here of Cosmic Ultimates, is more one of convenience than of absolute philosophical accuracy. At the commencement of a great Manvantara, Parabrahman manifests as Mûlaprakriti and then as the Logos. This Logos is equivalent to the “Unconscious Universal Mind,” etc., of Western Pantheists. It constitutes the Basis of the *subject* -side of manifested Being, and is the source of all manifestations of individual consciousness. Mûlaprakriti or Primordial Cosmic Substance, is the foundation of the *object* -side of things—the basis of all objective evolution and cosmo-genesis. Force, then, does not emerge with Primordial Substance from Parabrahmanic latency. It is the transformation into energy of the supra-conscious thought of the Logos, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality. Hence spring the wondrous laws of Matter; hence the “primal impress” so vainly discussed by Bishop Temple. Force thus is not synchronous with the first objectivation of Mûlaprakriti. Nevertheless as, apart from it, the latter is absolutely and necessarily inert—a mere abstraction—it is unnecessary to weave too fine a cobweb of subtleties as to the order of succession of the Cosmic Ultimates. Force *succeeds* Mûlaprakriti; but, *minus* Force, Mûlaprakriti is for all practical intents and purposes non-existent. [34](#)

The Heavenly Man or Tetragrammaton, who is the Protogonos, Tikkoun, the Firstborn from the passive Deity and the first manifestation of that Deity's Shadow, is the Universal Form and Idea, which engenders the

Manifested Logos, Adam Kadmon, or the four-lettered symbol, in the Kabalah, of the Universe itself, also called the Second Logos. The Second springs from the First and develops the Third Triangle; [35](#) from the last of which (the lower host of Angels) *Men* are generated. It is with this third aspect that we shall deal at present.

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

Moreover, Man was regarded in several systems as the Third Logos. The Esoteric meaning of the word Logos—Speech or Word, Verbum—is the rendering in objective expression, as in a photograph, of the concealed thought. The Logos is the mirror reflecting Divine Mind, and the Universe is the mirror of the Logos, though the latter is the esse of that Universe. As the Logos reflects *all* in the Universe of Plerôma, so Man reflects in himself all that he sees and finds in *his* Universe, the Earth. It is the Three Heads of the Kabalah—“unum intra alterum, et alterum super alterum.” [36](#) “Every Universe (World or Planet) has its own Logos,” says the Doctrine. The Sun was always called by the Egyptians the “Eye of Osiris,” and was himself the Logos, the First-begotten, or Light made manifest to the world, “which is the Mind and divine Intellect of the Concealed.” It is only by the seven-fold Ray of this Light that we can become cognizant of the Logos through the Demiurge, regarding the latter as the “Creator” of our Planet and everything pertaining to it, and the former as the guiding Force of that “Creator”—good and bad at the same time, the origin of good and the origin of evil. This “Creator” is neither good nor bad per se, but its differentiated aspects in Nature make it assume one or the other character. With the invisible and the unknown Universes disseminated through Space, none of the Sun-Gods had anything to do. The idea is expressed very clearly in the Books of Hermes, and in every ancient folk-lore. It is symbolized generally by the Dragon and the Serpent—the Dragon of Good and the Serpent of Evil, represented on Earth by the right and the left-hand Magic. In the epic poem of Finland, the Kalevala, [37](#) the origin of the Serpent of Evil is given: it is born from the spittle of Suoyatar, and

endowed with a Living Soul by the Principle of Evil, Hisi. A strife is described between the two, the “thing of evil,” the Serpent or Sorcerer, and Ahti, the Dragon of the white magician, Lemminkainen. The latter is one of the seven sons of Ilmatar, the virgin “daughter of the air,” she “who fell from heaven into the sea,” before Creation, i.e., Spirit transformed into the matter of sensuous life. There is a world of meaning and Occult thought in the following few lines, admirably rendered by Dr. J. M. Crawford, of Cincinnati. The hero Lemminkainen, Hews the wall with might of magic, Breaks the palisade in pieces, Hews to atoms *seven* pickets, Chops the *serpent-wall* to fragments.

When the monster little heeding, Pounces with his mouth of venom At the head of Lemminkainen.

But the hero, quick recalling, Speaks the master-words of knowledge, Words that came from distant ages, Words his ancestors had taught him.

(d) In China the men of Fohi, or the “Heavenly Man,” are called the twelve Tien-Hoang, the twelve Hierarchies of Dhyânis or Angels, with human faces, and dragon bodies; the Dragon standing for Divine Wisdom or Spirit; [38](#) and they create men by incarnating themselves in seven figures of clay—earth and water—made in the shape of these Tien-Hoang, a third allegory. [39](#) The twelve Æsers of the Scandinavian Eddas do the same. In the Secret Catechism of the Druses of Syria—a legend which is repeated word for word by the oldest tribes about and around the Euphrates—men were created by the “Sons of God,” who descended on Earth, and after gathering seven Mandragoras, they animated the roots, which forthwith became men. [40](#)

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

2. Said the Earth, “Lord of the Shining Face, [41](#) my House is empty... Send thy Sons to people this Wheel. [42](#) Thou hast sent thy Seven Sons to the Lord of Wisdom (a). Seven times doth he see thee nearer to himself; seven times more doth he feel thee (b). Thou hast forbidden thy Servants, the small Rings, to catch thy Light and Heat, thy great Bounty to intercept on its passage. Send now to thy Servant the same!”

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

(b) The modern Commentary explains the words as a reference to a well-known astronomical fact, that Mercury receives seven times more light and heat from the Sun than the Earth, or even the beautiful Venus, which receives but twice the amount falling on our insignificant Globe. Whether the fact was known in antiquity may be inferred from the prayer of the “Earth Spirit” to the Sun as given in the text. [43](#) The Sun, however, refuses to people the Globe, as it is not ready to receive life as yet.

Mercury, as an astrological Planet, is still more Occult and mysterious than Venus. It is identical with the Mazdean Mithra, the Genius, or God, “established between the Sun and the Moon, the perpetual companion of the ‘Sun’ of Wisdom.” Pausanias (Bk. v.) shows him as having an altar in common with Jupiter. He had wings to express his attendance upon the Sun in its course; and he was called the Nuntius and Sun-wolf, “solaris luminis particeps.” He was the leader and evocator of Souls, the great Magician and the Hierophant. Virgil depicts him as taking his wand to evoke from Orcus the souls plunged therein—*tum virgam capit, hac animas ille evocat Orco*. [44](#) He is the Golden-coloured Mercury, the Χρυσοφαῆς Ἑρμῆς whom the Hierophants forbade to name. He is symbolized in Grecian mythology by one of the “dogs” (vigilance), which watch over the celestial flock (Occult Wisdom), or Hermes Anubis, or again Agathodæmon. He is the Argus watching over the Earth, mistaken by the latter for the Sun itself. It is through the intercession of Mercury that the Emperor Julian prayed to the Occult Sun every night; for, as says Vossius: All the theologians assert that Mercury and the Sun are one.... He was the most eloquent and the most wise of all the Gods, which is not to be wondered at, since Mercury is in such close proximity to the Wisdom and the Word of God [the Sun] that he was confused with both. [45](#)

Vossius here utters a greater Occult truth than he suspected. The Hermes of the Greeks is closely related to the Hindû Saramâ and Sârameya, the divine watchman, “who watches over the golden flock of stars and solar rays.”

In the clearer words of the Commentary: The Globe, propelled onward by the Spirit of the Earth and his six Assistants, gets all its vital forces,

life, and powers through the medium of the seven planetary Dhyânis from the Spirit of the Sun. They are his messengers of Light and Life.

Like each of the Seven Regions of the Earth, each of the seven [46](#) First-born [the primordial Human Groups] receives its light and life from its own especial Dhyâni—spiritually, and from the Palace [House, the Planet] of that Dhyâni—physically; so with the seven great Races to be born on it. The First is born under the Sun; the Second under Brihaspati [Jupiter]; the Third under Lohitânga [Mars, the “Fiery-bodied,” and also under Venus or Shukra]; the Fourth, under Soma [the Moon, our Globe also, the Fourth Sphere being born under and from the Moon] and Shani, Saturn, [47](#) the Krûra-lochana [Evil-eyed], and the Asita [the Dark]; the Fifth, under Budha [Mercury].

So also with man and every “man” [every principle] in man. Each gets its specific quality from its Primary [the Planetary Spirit], therefore every man is a septenate [or a combination of principles, each having its origin in a quality of that special Dhyâni]. Every active power or force of the Earth comes to her from one of the seven Lords. Light comes through Shukra [Venus], who receives a triple supply, and gives one-third of it to the Earth. Therefore the two are called “Twin-sisters,” but the Spirit of the Earth is subservient to the “Lord” of Shukra. Our wise men represent the two Globes, one over, the other under the double Sign [the primeval Svastika bereft of its four arms, or the cross, †]. [48](#)

The “double sign” is, as every student of Occultism knows, the symbol of the male and the female principles in Nature, of the positive and the negative, for the Svastika or ☩ is all that and much more. All antiquity, ever since the birth of Astronomy—imparted to the Fourth Race by one of the Kings of the Divine Dynasty—and also of Astrology, represented Venus in its astronomical tables as a Globe poised over a Cross, and the Earth, as a Globe under a Cross. The Esoteric meaning of this is the Earth fallen into generation, or into the production of its species through sexual union. But the later Western nations have not failed to give it quite a different interpretation. They explained the sign through their Mystics—guided by the light of the Latin Church—as meaning that our Earth and all on it were redeemed by the Cross, while Venus—otherwise Lucifer or

Satan—was trampling upon it. Venus is the most Occult, powerful, and mysterious of all the Planets; the one whose influence upon, and relation to, the Earth is most prominent. In exoteric Brâhmanism, Venus or Shukra—a male deity [49](#)—is the son of Bhrigu, one of the Prajâpati and a Vedic sage, and is Daitya-Guru, or the priest-instructor of the primeval giants. The whole history of Shukra in the Purânas, refers to the Third and Fourth Races. As says the Commentary: It is through Shukra that the “double ones” [the hermaphrodites] of the Third [Root-Race] descended from the first “Sweat-born.” Therefore it is represented under the symbol [Symbol: circle with horizontal line through it] [the circle and diameter], during the Third [Race], and [Symbol: circle with horizontal line through it, and another from center to bottom], during the Fourth.

This needs explanation. The diameter, when found isolated in a circle, stands for female Nature; for the first ideal World, *self-generated* and *self-impregnated* by the universally diffused Spirit of Life—thus also referring to the primitive Root-Race. It becomes androgynous as the Races and all else on Earth develop into their physical forms, and the symbol is transformed into a circle with a diameter from which runs a vertical line, expressive of male and female, not separated as yet—the first and earliest Egyptian Tau; [Symbol: circle with horizontal line through it, and another from center to bottom] after which it becomes \oplus , or male female separated [50](#) and fallen into generation. Venus (the Planet), is symbolized by the sign of a globe over a cross, which shows the former as presiding over the natural generation of man. The Egyptians symbolized Ankh, “life,” by the ansated cross, or ♀ , which is only another form of Venus (Isis), ♀ , and meant, Esoterically, that mankind and all animal life had stepped out of the divine spiritual circle and had fallen into physical male and female generation. This sign, from the end of the Third Race, has the same phallic significance as the “Tree of Life” in Eden. Anouki, a form of Isis, is the Goddess of Life; and Ankh was taken by the Hebrews from the Egyptians. It was introduced into the language by Moses, one learned in the Wisdom of the priests of Egypt, with many other mystical words. The word Ankh in Hebrew, with the personal suffix, means “my life”—my being—which “is the personal pronoun Anochi,” from the name of the Egyptian Goddess Anouki. [51](#)

In one of the most ancient Catechisms of Southern India, Madras Presidency, the hermaphrodite Goddess Ardhanârî, [52](#) has the ansated cross, the Svastika, the “male and female sign,” right in the central part, to denote the pre-sexual state of the Third Race. Vishnu, who is now represented with a lotus growing out of his navel—or the Universe of Brahmâ evolving out of the central point, Nara—is shown in one of the oldest carvings as double-sexed (Vishnu and Lakshmî) standing on a lotus-leaf floating on the water, the water rising in a semicircle and pouring through the Svastika, “the source of generation,” or of the descent of man.

Pythagoras calls Shukra-Venus the Sol alter, the “other Sun.” Of the “seven Palaces of the Sun,” that of Lucifer-Venus is the third in Christian and Jewish Kabbalah, the Zohar making of it the abode of Samael. According to the Occult Doctrine, this Planet is our Earth's *primary*, and its spiritual prototype. Hence, Shukra's car (Venus-Lucifer's) is said to be drawn by an Ogdoad of “earth-born horses,” while the steeds of the chariots of the other Planets are different.

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

Shukra, or Venus, is thus represented as the Preceptor of the Daityas, the giants of the Fourth Race, who, in the Hindû allegory, at one time obtained the sovereignty of all the Earth, and defeated the minor Gods. The Titans of the Western allegory also are as closely connected with Venus-Lucifer, which was identified by later Christians with Satan. And, as Venus, equally with Isis, was represented with cow's horns on her head, the symbol of mystic Nature—one convertible with, and significant of, the Moon, since all these were lunar Goddesses—the configuration of this Planet is now placed by theologians between the horns of the mystic Lucifer. [53](#) It is owing to the fanciful interpretation of the archaic tradition, which states that Venus changes simultaneously (geologically) with the Earth, that whatever takes place on the one takes place on the other, and that many and great were their common changes—it is for these reasons that St. Augustine repeats it, applying the several changes of configuration, colour, and even of the orbital paths, to that theologically-woven character of Venus-Lucifer. He even goes so far in his pious fancy as to connect the

last changes of the Planet with the Noachian and mythical Deluge alleged to have taken place 1796 b.c. [54](#)

As Venus has no satellites, it is stated allegorically, that Âsphujit (this “Planet”) adopted the Earth, the progeny of the Moon, “who overgrew its parent and gave much trouble”—a reference to the Occult connection between the two. The Regent (of the Planet) Shukra [55](#) loved his adopted child so well that he incarnated as Ushanas and gave it perfect laws, which were disregarded and rejected in later ages. Another allegory, in the Harivansha, is that Shukra went to Shiva and asked him to protect his pupils, the Daityas and Asuras, from the fighting Gods; and that to further his object he performed a Yoga rite “imbibing the *smoke* of chaff with his *head downwards* for 1,000 years.” This refers to the great inclination of the axis of Venus—amounting to fifty degrees—and to its being enveloped in eternal clouds. But it relates only to the physical constitution of the Planet. It is with its Regent, the informing Dhyân Chohan, that Occult Mysticism has to deal. The allegory which states that Vishnu was cursed by Shukra to be reborn seven times on the Earth as a punishment for killing his (Shukra's) mother, is full of Occult philosophical meaning. It does not refer to Vishnu's Avatâras, since these number nine—the tenth being still to come—but to the Races on Earth. Venus, or Lucifer—also Shukra and Ushanas—the Planet, is the light-bearer of our Earth, in both the physical and mystic sense. The Christians knew it well in early times, since one of the earliest popes of Rome is known by his pontiff-name as Lucifer.

Every world has its parent Star and sister Planet. Thus Earth is the adopted, child and younger brother of Venus, but its inhabitants are of their own kind.... All sentient complete beings [full septenary men or higher beings] are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the Sphere they inhabit. [56](#)

The Spheres of Being, or Centres of Life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its own special progeny. [57](#)

All have a double physical and spiritual nature.

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

It is that Light which condenses into the Forms of the “Lords of Being”—the first and the highest of which are, collectively, Jîvâtmâ, or Pratyagâtmâ [which is said figuratively to issue from Paramâtmâ. It is the Logos of the Greek philosophers—appearing at the beginning of every new Manvantara]. From these downwards—formed from the ever-consolidating waves of that Light, which becomes on the objective plane gross Matter—proceed the numerous Hierarchies of the Creative Forces; some formless, others having their own distinctive form, others, again, the lowest [Elementals], having no form of their own, but assuming every form according to the surrounding conditions.

Thus there is but one Absolute Upâdhi [Basis] in the spiritual sense, from, on, and in which, are built for manvantaric purposes the countless basic centres on which proceed the universal, cyclic, and individual Evolutions during the active period.

The informing Intelligences, which animate these various Centres of Being, are referred to indiscriminately by men beyond the Great Range [58](#) as the Manus, the Rishis, the Pitris, [59](#) the Prajâpati, and so on; and as Dhyâni-Buddhas, the Chohans, Melhas [Fire-Gods], Bodhisattvas, [60](#) and others, on this side. The truly ignorant call them Gods; the learned profane, the One God; and the wise, the Initiates, honour in them only the manvantaric manifestations of That which neither our Creators [the Dhyân Chohans] nor their creatures can ever discuss or know anything about. The Absolute is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life.

“Therefore, man cannot know higher Beings than his own Progenitors.”
“Nor shall he worship them,” but he ought to learn *how* he came into the world.

Number Seven, the fundamental figure among all other figures in every national religious system, from Cosmogony down to man, must have its *raison d'être*. It is found among the ancient Americans, as prominently as among the archaic Âryans and Egyptians. The question will be fully dealt with in the second Part of this Volume; meanwhile a few facts may be given here. Says the author of the Sacred Mysteries among the Mayas and the Quiches, 11,500 years ago: [61](#)

Seven seems to have been the sacred number par excellence among all civilized nations of antiquity. Why? This query has never been satisfactorily answered. Each separate people has given a different explanation, according to the peculiar tenets of their [exoteric] religion. That it was the number of numbers for those initiated to the sacred mysteries there can be no doubt. Pythagoras ... calls it the "Vehicle of life," containing body and soul, since it is formed of a quaternary, that is: Wisdom and Intellect; and a Trinity, or action and matter. The Emperor Julian, in *Matrem* and in *Oratio*, [62](#) expresses himself thus: "Were I to touch upon the initiation into our secret mysteries, which the Chaldees bacchized respecting the seven-rayed god, lighting up the soul through him, I should say things unknown to the rabble, very unknown, but well known to the blessed Theurgists." [63](#)

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

It frequently occurs in the Popul-Vuh. We find it besides in the seven families said by Sahagun and Clavigero to have accompanied the mystical personage named Votan, the reputed founder of the great city of Nachan, identified by some with Palenque. In the seven caves [64](#) from which the ancestors of the Nahuatlts are reported to have emerged. In the seven cities of Cibola, described by Coronado and Niza.... In the seven Antilles; in the seven heroes who, we are told, escaped the Deluge.

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

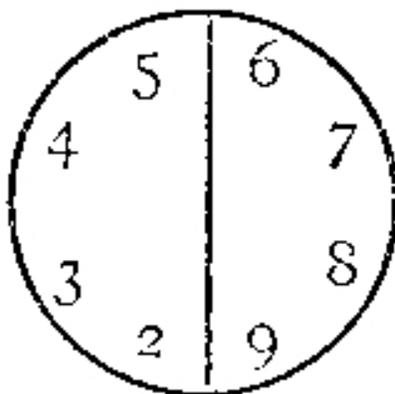
The explanation of it becomes evident when one examines the ancient Symbols: all these are based upon and start from the figures given from the Archaic Manuscript in the Proem of Volume I. [Symbol: circle with horizontal line through it, and another from center to bottom], the symbol of evolution and fall into generation or Matter, is reflected in the old Mexican sculptures or paintings, as it is in the Kabalistic Sephiroth, and the Egyptian Tau. Examine the Mexican MS. (Add. MSS. Brit. Mus. 9789) [65](#); you will find it in a tree whose trunk is covered with *ten* fruits ready to be plucked by a male and female, one on each side of it, while from the top of the trunk two branches shoot horizontally to the right and left, thus forming a perfect T (Tau), the ends of the two branches, moreover, each bearing a triple bunch, with a bird—the bird of immortality, Âtmâ or the Divine Spirit—sitting between the two, and thus making the seventh. This represents the same idea as the Sephirothal Tree, ten in all, yet, when separated from its upper triad, leaving seven. These are the celestial fruits, the ten, or [Symbol: circle with “i” inside], 10, born out of the two invisible male and female seeds, making up the 12, or the Dodecahedron of the Universe. The mystic system contains the ·, the central point; the 3,

or [symbol: triangle]; the 5, [symbol: 5-point star]; and the 7, or [symbol: triangle in square]; or again [symbol: 6-point star]; the triangle in the square and the synthesizing point in the interlaced double triangles. This for the world of the archetypes. The phenomenal world receives its culmination and the reflex of all in Man. Therefore he is the mystic square—in his metaphysical aspect—the Tetraktys; and becomes the Cube on the creative plane. His symbol is the cube unfolded [66](#) and 6 becoming 7, or the [Symbol: cross], 3 crossways (the female) and 4 vertically; and this is man, the culmination of the deity on earth, whose body is the cross of flesh, *on*, *through*, and *in* which he is ever crucifying and putting to death the divine Logos, or his Higher Self. Says every Philosophy and Cosmogony: The universe hath a Ruler [Rulers collectively] set over it, which is called the Word (Logos); the fabricating Spirit is its Queen: which two are the First Power after the One.

These are the Spirit and Nature, which two form our Illusory Universe. The two inseparables remain in the Universe of Ideas so long as it lasts, and then merge back into Parabrahman, the One ever changeless. “The Spirit, whose essence is eternal, one and self-existent,” emanates a pure ethereal Light—a dual light not perceptible to the elementary senses—according to the Purânas, the Bible, the Sepher Yetzirah, the Greek and Latin Hymns, the Book of Hermes, the Chaldæan Book of Numbers, the Esotericism of Lao-tse, and everywhere else. In the Kabbalah, which explains the secret meaning of Genesis, this Light is the Dual-Man, or the Androgyne (rather Sexless) Angels, whose generic name is Adam Kadmon. It is they who complete man, whose ethereal form is emanated by other divine, but far lower Beings, who solidify the body with clay, or the “dust of the ground”—an allegory indeed, but as scientific as any Darwinian evolution and more *true*.

The author of the Source of Measures says that the foundation of the Kabbalah and of all its mystic books is made to rest upon the ten Sephiroth;

which is a fundamental truth. He shows these Ten Sephiroth or the 10



Numbers as follows:

The circle is the naught; its vertical diameter line is the first or primal One [the Word or Logos], from which spring the 2, the 3, and so on to 9, the limit of the digits. The 10 is the first Divine Manifestation, [67](#) which contains every possible power of exact expression of proportion—the sacred Jod. By this Cabbalah we are taught that these Sephiroth were the numbers or emanations of the heavenly Light (20612 to 6561), they were the 10 Words, DBRIM, 41224, the light of which they were the flux was the Heavenly man, the Adam-KDM (the 144-144); and the Light, by the New Testament or Covenant (41224) created God; just as by the Old Testament God (Alhim, 31415) creates Light (20612 to 6561). [68](#)

Now there are three kinds of Light in Occultism, as in the Kabbalah. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the Logos: and (3) The latter Light reflected in the Dhyân Chohans, the minor Logoi—the Elohim, collectively—who, in their turn, shed it on the objective Universe. But in the Kabbalah—reëdited and carefully adjusted to fit the Christian tenets by the Kabbalists of the thirteenth century—the three Lights are described as: (1) The clear and penetrating, that of Jehovah; (2) reflected light; and (3) light in the abstract.

This Light, abstractly taken, (in a metaphysical or symbolical sense) is Alhim (Elohim, God), while the clear penetrating Light is Jehovah. The light of Alhim belongs to the world in general, in its allness and general fulness, but the light of Jehovah is that pertaining to the chiefest production, man, whom this light penetrated to and made. [69](#)

The author of the Source of Measures pertinently refers the reader to Inman's Ancient Faiths Embodied in Ancient Names, ii. 648. There, an engraving of The vesica piscis, Mary, and the female emblem, copied from a Rosary of the blessed Virgin Mary, which was printed at Venice, 1542, and therefore, as Inman remarks, “with a licence from the Inquisition, and consequently orthodox,” will show the reader what the Latin Church understood by this “penetrating power of light and its effects.” How sadly disfigured—applied as they were to the grossest anthropomorphic conceptions—have, under Christian interpretation, become the noblest and grandest, as the most exalted, ideas of Deity of the Eastern Philosophy!

The Occultists in the East call this Light Daiviprakriti, and in the West the Light of Christos. It is the Light of the Logos, the direct reflection of the ever Unknowable on the plane of Universal Manifestation. But here is the interpretation thereof given by the modern Christians from the Kabbalah. As declared by the author just cited; To the fulness of the world in general with its chiefest content, man, the term Elohim-Jehovah applies. In extracts from Sohar, the Rev. Dr. Cassell [a Kabbalist], to prove that the Cabbalah sets forth the doctrine of the Trinity, among other things says: “Jehovah is Elohim (Alhim)” ... By *three* steps God, (Alhim) and Jehovah become the same, and though separated, each and together they are of the same One. [70](#)

Similarly, Vishnu becomes the Sun, the visible symbol of the Impersonal Deity. Vishnu is described as “striding through the seven regions of the Universe in three steps.” But with the Hindûs this is an exoteric account, a surface tenet and an allegory, while the Kabbalists give it out as the Esoteric and final meaning. But to proceed: Now Light, as shown, is 20612 to 6561, as the proper enunciation of the integral and numerical relation of diameter to circumference of a circle. God (Alhim, that is, 31415 to One, a modified form of the above) is the reduction of this, so as to obtain a standard unit One, as the basis, in general, of all calculation and all mensuration. But for the production of animal life, and for especial time measure, or the lunar year, that influence which causes conception and embryotic development, the numbers of the Jehovah measure (the “man even Jehovah” measure), viz., 113 to 355, have to be specialized. [71](#) But this last ratio is but a modified form of Light, or 20612 to 6561, as a pi value, being only a variation of the same (that is 20612 to 6561 is 31415 to

one, and 355 to 113 is 31415 or Alhim or God), and in such a manner that one can be made to flow into and be derived from the other:—and these are the three steps by which the Unity and sameness can be shown of the Divine names. That is, the two are but variations of the same ratio, viz., that of pi. The object of this comment is to show the same symbolic measuring use for the Cabbalah, as taught, with that of the Three Covenants of the Bible, and with that of Masonry as just noticed.

First, then, the Sephiroth are described as Light, that is, they themselves are a function of, indeed, the same as, the manifestation of the Ain Soph; and they are so from the fact that “Light” represents the ratio 20612 to 6561, as part of the “Words,” DBRIM, 41224, or, as to the Word, Dabar, 206 (= 10 cubits). “Light” is so much the burden of the Cabbalah as to explaining the Sephiroth, that the most famous book on the Cabbalah is called Sohar, or “Light.” In this we find expressions of this kind: “The infinite was entirely unknown and diffused no light before the luminous point violently broke through into vision.” “When He first assumed the form (of the crown, or the first Sephira), He caused 9 splendid lights to emanate from it, which, shining through it, diffused a bright light in all directions:”—that is, these 9 with his one (which was the origin, as above, of the 9), together, made the 10, that is [Symbol: circle with vertical line through it], or [Symbol: circle with “x” inside], or the sacred Ten (numbers or Sephiroth), or Jod—and these numbers were “the Light.” Just as in the Gospel of St. John, God (Alhim, 31415 to one) was that Light (20612 to 6561) by which (Light) all things were made. [72](#)

In the Sepher Yetzirah, or “Number of Creation,” the whole process of evolution is given out in numbers. In its “thirty-two Paths of Wisdom” the number 3 is repeated four times, and the number 4 five times. Therefore, the Wisdom of God is contained in numbers (Sephirim or Sephiroth), for Sepher (or S-ph-r when unvowelled) means “to cipher.” And therefore, also, we find Plato stating that the Deity “geometrizes” in fabricating the Universe.

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

In thirty and two paths, hidden wisdom, established Jah, IHVH, Tzabaoth, Elohi of Israel, Alhim of Life, El of Grace and Mercy—exalted uplifted Dweller on high, and King of Everlasting, and His name—Holy! in Three Sephrim, viz.: B—S'ph-r, V—S'ph-r, V—Siph-o-r.

Mr. Ralston Skinner goes on to say:

This comment sets forth the “hidden wisdom” of the original text by hidden wisdom, that is, by the use of words carrying a special set of numbers and a special phraseology, which will set forth the very explanatory system which we find to fit so accurately in the Hebrew Bible.... In setting forth his scheme, to enforce it, and to finish out his detailed exposition in a general postulate,—viz., the one word “Sephrim” (Sephiroth), of the Number Jezirah, the author explains the separation of this word in the three subordinate ones, a play upon a common word, s-ph-r, or number.

The prince Al-Chazari [73](#) says to the Rabbi: “I wish now that thou wouldest impart to me some of the chiefest or leading principles of Natural Philosophy, which, as thou sayest, were in former times worked out by them (the ancient wise ones);”—to which the Rabbi makes answer: “To such principles appertains the Number of Creation of our race-father Abraham” that is Abram and Abraham, or numbers 41224 and 41252. He then says that this book of number treats of teaching the “Alhim-ness and One-ness through (DBRIM)” viz., the numbers of the word “Words.” That is, it teaches the use of the ratio 31415 to One, through 41224, which last, in the description of the Ark of the Covenant, was divided into two parts by the *two* tables of stone, on which these DBRIM, or 41224, were written or engraved—or 20612×2 . He then comments on these three subordinately used words, and takes care as to one of them to make the comment, “and Alhim (31415 to One) said let there be Light (20612 to 6561).”

The words as given in the text are: ספר ספר סיפור

and the Rabbi, in commenting upon them, says: “It teaches the Alhim-ness (31415) and One-ness (the diameter to Alhim), through Words (DBRIM = 41224), by which on the one side there is infinite expression in heterogeneous creations, and on the other a final harmonic tendency to

One-ness” (which, as everyone knows, is the mathematical function of pi of the schools, which measures, weighs, and numbers the stars of heaven, and yet resolves them back into the final oneness of the Uni-verse) “through Words. Their final accord perfects itself in that One-ness that ordains them, and which consists in

” ספר ספר ספור ”

that is, the Rabbi, in his first comment, leaves the jod, or i, out of one of the words, whereas afterwards he restores it again. If we take the values of those subordinate words, we find them to be 340, 340 and 346;—together these are 1026, and the division of the general word into these has been to produce these numbers—which by T'mura may be changed in various ways, for various purposes. [74](#)

The reader is asked to turn to Stanza IV of Volume I, Shloka 3 and Commentary, [75](#) to find that the 3, 4, (7), and the thrice seven, or 1065, the number of Jehovah, is the number of the 21 Prajâpati mentioned in the Mahâbhârata, or the three Sephrim (words in ciphers or figures). And this comparison between the Creative Powers of Archaic Philosophy and the anthropomorphic Creator of *exoteric* Judaism (since the *Esotericism* of the Jews shows its identity with the Secret Doctrine) will lead the student to perceive and discover that, in truth, Jehovah is but a “lunar” and “generation” God. It is a fact well known to every conscientious student of the Kabbalah, that the deeper he dives into it, the more he feels convinced that unless the Kabbalah—or what is left of it—is read by the light of the Eastern Esoteric Philosophy, its study leads only to the discovery that, on the lines traced by exoteric Judaism and Christianity, the monotheism of both is nothing more exalted than ancient Astrolatry, now vindicated by modern Astronomy. The Kabbalists never cease to repeat that Primal Intelligence can never be understood. It cannot be comprehended, nor can it be located, therefore it has to remain nameless and negative. Hence the Ain Suph—the “Unknowable” and “Unnameable”—as It could not be made manifest, was imagined as emanating Manifesting Powers. It is then with its Emanations alone that human intellect has to, and can, deal. Christian theology, having rejected the doctrine of Emanations and replaced them with direct, conscious Creations of Angels and the rest out of *nothing*, now finds itself hopelessly stranded between Supernaturalism,

or Miracle, and Materialism. An *extra* -cosmic God is fatal to Philosophy: an *intra* -cosmic Deity—i.e., Spirit and Matter inseparable from each other—is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism. But why “geometrize,” as Plato has it, why represent these Emanations under the form of an immense arithmetical table? The question is well answered by the author just cited, who says: Mental perception, to become physical perception, must have the cosmic principle of Light:—and, by this, our mental circle must become visible through light; or, for its complete manifestation, the circle must be that of physical visibility, or Light itself.

Such conceptions, thus formulated, became the ground-work of the philosophy of the Divine manifesting in the universe. [76](#)

This is Philosophy. It is otherwise when we find the Rabbi in Al-Chazari saying that: Under s'ph-r is to be understood—calculation and weighing of the created bodies. For the calculation, by means of which a body must be constructed in harmony or symmetry, by which it must be in construction rightly arranged and made to correspond to the object in design, consists at last in number, extension, mass, weight;—co-ordinate relation of movements, then harmony of music, must consist altogether by number, that is s'ph-r... By Sippor (s'phor) is to be understood the words of Alhim (206—1 of 31415 to one), whereunto joins or adapts itself the design to the frame or form of construction; for example—it was said “Let Light be.” The work became as the words were spoken, that is, as the numbers of the work came forth. [77](#)

This is materializing the spiritual without scruple. But the Kabbalah was not always so well adapted to anthropo-monotheistic conceptions. Compare this with any of the six schools of India. For instance in Kapila's Sâmkhya Philosophy, unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually. The Monad has to pass through its mineral, vegetable and animal forms, before the Light of the Logos is awakened in the animal man. Therefore, till then, the latter cannot be referred to as “man,” but has

to be regarded as a Monad imprisoned in ever-changing forms. Evolution, not Creation, by means of Words is recognized in the Philosophies of the East, even in their exoteric records. Ex oriente lux. Even the name of the first man in the Mosaic Bible had its origin in India, Professor Max Müller's negation notwithstanding. The Jews got their Adam from Chaldæa; and Adam-Adami is a compound word and therefore a manifold symbol, and proves the Occult dogmas.

This is no place for philological disquisitions. But the reader may be reminded that the words Ad and Adi mean in Sanskrit the “first”; in Aramæan, “one” (Ad-ad, the “only one”); in Assyrian, “Father,” whence Ak-ad or “father-creator.” [78](#) And once the statement is found correct, it becomes rather difficult to confine Adam to the Mosaic Bible alone, and to see therein simply a Jewish name.

There is frequent confusion in the attributes and genealogies of the Gods in their Theogonies, the Alpha and the Omega of the records of that symbolical science, as given to the world by the half-initiated writers, Brâhmanical and Biblical. Yet there could be no such confusion made by the earliest nations, the descendants and pupils of the Divine Instructors; for both the attributes and the genealogies were inseparably linked with cosmogonical symbols, the “Gods” being the life and animating “soul-principle” of the various regions of the Universe. Nowhere and by no people was speculation allowed to range *beyond* those *manifested* Gods. The boundless and infinite Unity remained with every nation a virgin forbidden soil, untrodden by man's thought, untouched by fruitless speculation. The only reference made to it was the brief conception of its diastolic and systolic property, of its periodical expansion, or dilatation, and contraction. In the Universe, with all its incalculable myriads of Systems and Worlds disappearing and reappearing in eternity, the anthropomorphized Powers, or Gods, their Souls, had to disappear from view with their Bodies. As our Catechism says: “The Breath returning to the Eternal Bosom which exhales and inhales them.”

Ideal Nature, the Abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of the procreative power in Nature in the Vedic as in every other Cosmogony. Aditi is Sephira, and the Sophia of the Gnostics, and Isis, the Virgin

Mother of Horus. In every Cosmogony, behind and higher than the “Creative” Deity, there is a Superior Deity, a Planner, an Architect, of whom the Creator is but the executive agent. And still higher, *over* and *around*, *within* and *without*, there is the Unknowable and the Unknown, the Source and Cause of all these Emanations.

It thus becomes easy to account for the reason why Adam-Adami is found in the Chaldæan scripture, certainly earlier than the Mosaic Books. In Assyrian Ad is the “father,” and in Aramæan Ad is “one,” and Ad-ad the “only one,” while Ak is in Assyrian “creator.” Thus Ad-am-ak-ad-mon became Adam-Kadmon in the Kabalah (Zohar), meaning as it did, the “One (Son) of the divine Father, or the Creator,” for the words am and om meant at one time in nearly every language the divine, or the deity. Thus Adam-Kadmon and Adam-Adami came to mean “The first Emanation of the Father-Mother or Divine Nature,” and literally the “first Divine One.” And it is easy to see that Ad-Argat (or Aster't, the Syrian Goddess, the consort of Ad-on, the Lord God of Syria or the Jewish Adonai), and Venus, Isis, Ister, Mylitta, Eve, etc., are identical with the Aditi and Vâch of the Hindûs. They are all the “Mothers of all living” and “of the Gods.” On the other hand—cosmically and astronomically—all the male Gods became at first “Sun-Gods,” then, theologically, the “Suns of Righteousness,” and the Logoi, all symbolized by the Sun. [79](#) They are all Protogonoi—First-born—and Mikroprosopoi. With the Jews Adam-Kadmon was the same as Athamaz, Tamaz, or the Adonis of the Greeks—“the One *with*, and *of* his Father”—the “Father” becoming during the later Races Helios, the Sun, as Apollo Karneios, [80](#) for instance, who was the “Sun-born”; Osiris, Ormazd, and so on, were all followed by, and found themselves transformed later on into, still more earthly types: such as Prometheus, the crucified of Mount Kajbee, Hercules, and so many others, Sun-Gods and Heroes, until all of them came to have no better significance than phallic symbols.

In the Zohar it is said: Man was created by the Sephiroth (Elohim-Javeh, also) and they engendered by common power the earthly Adam.

Therefore in Genesis the Elohim say: “Behold Man is become as one of us.” But in Hindû Cosmogony or “Creation,” Brahmâ-Prajâpati creates Virâj and the Rishis, spiritually; therefore the latter are distinctly called

the “Mind-born Sons of Brahmâ”; and this specified mode of *engendering* precluded every idea of Phallicism, at any rate in the earlier human nations. This instance well illustrates the respective *spirituality* of the two nations.

3. Said the Lord of the Shining Face: “I shall send thee a Fire when thy work is commenced. Raise thy voice to other Lokas; apply to thy Father, the Lord of the Lotus [81](#)(a), for his Sons.... Thy People shall be under the rule of the Fathers. [82](#) Thy Men shall be mortals. The Men of the Lord of Wisdom, [83](#) not the Sons of Soma, [84](#) are immortal. Cease thy complaints (b). Thy Seven Skins are yet on thee.... Thou art not ready. Thy Men are not ready” (c).

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

(b) Pitri-Pati is the Lord or King of the Pitris, Yama, the God of Death and the Judge of mortals. The men of Budha, Mercury, are metaphorically “immortal” through their Wisdom. Such is the common belief of those who credit every Star or Planet with being inhabited—and there are men of Science, M. Flammarion among others, who believe in this fervently, on logical as well as on astronomical data. The Moon being an inferior body—even to the Earth, to say nothing of other Planets, the terrestrial men produced by her Sons—the Lunar Men or Ancestors—from her shell or body, cannot be immortal. They cannot hope to become real, self-conscious and intelligent men, unless they are “finished,” so to say, by other creators. Thus in the Purânic legend, the son of the Moon (Soma) is Budha (Mercury), the intelligent and the wise, because he is the offspring of Soma, the Regent of the visible Moon, not of Indu, the physical Moon. Thus Mercury is the elder brother of the Earth, metaphorically—his step-brother, so to say, the offspring of Spirit—while she (the Earth) is the progeny of the Body. These allegories have a deeper and more scientific meaning—astronomically and geologically—than our modern Physicists are willing to admit. The whole cycle of the first “War in Heaven,” the Târakâ-maya, is as full of philosophical as of cosmogonical and astronomical truths. One can trace therein the biographies of all the

Planets by the history of their Gods and Rulers. Ushanas (Shukra, or Venus), the bosom-friend of Soma and the foe of Brihaspati (Jupiter), the “Instructor of the Gods,” whose wife Târâ, or Tarakâ, had been carried away by the Moon, Soma—“of whom he begat Budha”—took also an active part in this war against the “Gods” and forthwith was degraded into a Demon (Asura) Deity, and so he remains to this day. [85](#)

Here the word “men” refers to the Celestial men, or what are called in India the Pitaras or Pitris, the Fathers, the Progenitors of men. This does not remove the seeming difficulty, in view of modern hypotheses, of the teaching, which shows these Progenitors or Ancestors creating the first human Adams out of their sides, as astral shadows. And though it is an improvement on Adam's rib, still geological and climatic difficulties will be brought forward. Such, however, is the teaching of Occultism.

(c) Man's organism was adapted in every Race to its surroundings. The first Root-Race was as ethereal as ours is material. The progeny of the Seven Creators, who evolved the Seven Primordial Adams, [86](#) surely required no purified gases to breathe and live upon. Therefore, however strongly the impossibility of this teaching may be urged by the devotees of Modern Science, the Occultist maintains that the case was as stated æons of years before even the evolution of the Lemurian, the first physical man, which took place 18,000,000 years ago. Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the Earth is reborn, and preliminary evolution is described in one of the Books of Dzyan and the Commentaries thereon in this wise: “As the human Jîva [Monad], when passing into a new womb, gets recovered with a new body, so does the Jîva of the Earth; it gets a more perfect and solid covering with each Round after reëmerging once more from the matrix of space into objectivity.”

This process is attended, of course, by the throes of the new birth, or geological convulsions.

The only reference to it is contained in one verse of the volume of the Book of Dzyan before us, where it says: 4. After great throes she [87](#) cast off her old Three and put on her new Seven Skins, and stood in her first one.

This refers to the growth of the Earth, whereas in the Stanza treating of the First Round it is said in the Commentary: “After the changeless [Avikâra] immutable Nature [Essence, Sadaikarûpa] had awakened and changed [differentiated] into [a state of] causality [Avyakta], and from cause [Kârana] had become its own discrete effect [Vyakta], from invisible it became visible. The smallest of the small [the most atomic of atoms, or anîyânsam anîyasâm] became one and the many [Ekânekarûpa]; and producing the Universe produced also the fourth Loka [our Earth] in the garland of the seven lotuses. The Achyuta then became the Chyuta.” [88](#)

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

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

Two Antediluvian Astronomers.

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

It has already been hinted that of all the incomprehensible characters in the Mahâbhârata and the Purânas, Nârada, the son of Brahmâ in the Matsya Purâna, the progeny of Kashyapa and the daughter of Daksha, in the Vishnu Purâna, is the most mysterious. He is referred to by the honourable title of Deva-Rishi (Divine Rishi, rather than Demi-God) by Parâshara, and yet he is cursed by Daksha and even by Brahmâ. He informs Kansa that Bhagavân, or Vishnu in exotericism, would incarnate in the eighth child of Devakî, and thus brings the wrath of the Indian Herod upon Krishna's mother; and then, from the cloud on which he is seated—invisible as a true Mânasaputra—he lauds Krishna, in delight at the Avatâr's feat of killing the monster Keshin. Nârada is here, there, and everywhere; and yet, none of the Purânas gives the true characteristics of this great enemy of physical procreation. Whatever those characteristics may be in Hindû Esotericism, Nârada—who is called in Cis-Himâlayan Occultism Pesh-Hun, the “Messenger,” or the Greek Angelos—is the sole confidant and the executor of the universal decrees of Karma and Adi-Budha: a kind of active and ever-incarnating Logos, who leads and guides human affairs from the beginning to the end of the Kalpa.

Pesh-Hun is a general not a special Hindû possession. He is the mysterious guiding intelligent power, which gives the impulse to, and

regulates the impetus of Cycles, Kalpas and universal events. [89](#) He is Karma's visible adjuster on a general scale; the inspirer and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as Kali-kâraka, Strife-maker, Kapi-vaktra, Monkey-faced, and even Pishuna, the Spy, though elsewhere he is called Deva-Brahmâ. Even Sir William Jones was strongly impressed with this mysterious character from what he gathered in his Sanskrit studies. He compares him to Hermes and Mercury, and calls him "the eloquent messenger of the gods." [90](#) All this, besides the fact that the Hindûs believe him to be a great Rishi, "who is for ever wandering about the earth, giving good counsel," led the late Dr. Kenealy [91](#) to see in him one of his twelve Messiahs. He was, perhaps, not so far off the real track as some imagine.

What Nârada *really* is, cannot be explained in print; nor would the modern generations of the profane gather much from the information. But it may be remarked, that if there be in the Hindû Pantheon a Deity which resembles Jehovah, in tempting by "suggestion" of thoughts, and "hardening" of the hearts of those whom he would make his tools and victims, it is Nârada. Only with the latter it is no desire to obtain a pretext for "plaguings," and thus showing that "I am the Lord God." Nor is it through any ambitious or selfish motive; but, verily, to serve and guide universal progress and evolution.

Nârada is one of the few prominent characters, if we except some Gods, in the Purânas, who visit the so-called nether or infernal regions, Pâtâla. Whether or not it was from his intercourse with the thousand-headed Shesha, the Serpent who bears the Seven Pâtâlas and the entire world like a diadem upon his heads, and who is the great teacher of Astronomy, [92](#) that Nârada learned all that he knew, certain it is that he surpasses Garga's Guru in his knowledge of cyclic intricacies. It is he who has charge of our progress and national weal or woe. It is he who brings on wars and puts an end to them. In the old Stanzas, Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmic Cycles to come, and with having taught the Science to the first gazers at the starry vault. And it is Asuramaya, who is said to have based all his astronomical works upon those records, to have determined the duration of all the past

geological and cosmical periods, and the length of all the Cycles to come, till the end of this Life-Cycle, or the end of the Seventh Race.

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

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

But here again we are deliberately and recklessly facing a new difficulty. We shall be told that our statement is contradicted by Science, in the person of a man regarded as a great authority (in the West) upon all subjects of Sanskrit literature—Professor Albrecht Weber, of Berlin. This, to our great regret, cannot be helped; and we are ready to maintain what is now stated. Asuramaya, to whom the epic tradition points as the earliest Astronomer in Âryâvarta, one to whom “the Sun-God imparted the knowledge of the stars,” in propriâ personâ, as Dr. Weber himself states, is identified by him, in some very mysterious way, with the “Ptolemaios” of the Greeks. No more valid reason is given for this identification than that: This latter name (Ptolemaios), as we see from the inscription of Piyadasi, became the Indian “Turamaya,” out of which the name “Asura Maya” might very easily grow.

No doubt it “might,” but the vital question is: Are there any good proofs that it *has* thus grown? The only evidence that is given for this is, that it *must* be so: Since ... this Maya is distinctly assigned to Romaka-pura in the West. [93](#)

The Mâyâ is evident, since no Sanskritist among Europeans can tell where that locality of Romaka-pura was, except, indeed, that it was somewhere “in the West.” In any case, as no member of the Asiatic Society, or Western Orientalist, will ever listen to a Brâhmanical teaching, it is useless to take the objections of European Orientalists into consideration. Romaka-pura was “in the West,” certainly, since it was part and parcel of the lost continent of Atlantis. And it is equally certain that it is Atlantis, to which is assigned in the Hindû Purânas the birth-place of Asuramaya, “as great a Magician as he was an Astrologer and an Astronomer.” Moreover, Prof. Weber refuses to assign any great antiquity to the Indian Zodiac, and feels inclined to think that the Hindûs never knew of a Zodiac at all till They had borrowed one from the Greeks. [94](#)

This statement clashes with the most ancient traditions of India, and must therefore be ignored. We are the more justified in ignoring it, as the learned German Professor himself tells us in the introduction to his work, that: In addition to the natural obstacles which impede investigation [in India], there still prevails a dense mist of prejudice and preconceived opinions hovering over the land, and enfolding it as with a veil. [95](#)

Caught in that veil, it is no wonder that Dr. Weber should himself have been led into involuntary errors. Let us hope that he knows better now.

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

From fragments of immensely old works attributed to the Atlantean Astronomer, and found in Southern India, the calendar elsewhere mentioned was compiled by two very learned Brâhmans [96](#) in 1884 and 1885. The work is proclaimed by the best Pandits as faultless—from the Brâhmanical standpoint—and thus far relates to the chronology of the orthodox teachings. If we compare its statements with those made several years earlier in *Isis Unveiled*, with the fragmentary teachings published by some Theosophists, and with the present data derived from the Secret Books of Occultism, the whole will be found to agree perfectly, save in some details which may not be explained; for secrets of higher Initiation

—as unknown to the writer as they are to the reader—would have to be revealed, and that cannot be done.

Stanza II. Nature Unaided Fails.

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

5. The Wheel whirled for thirty crores more. [97](#) It constructed Rûpas; [98](#) soft Stones that hardened, [99](#) hard plants that softened. [100](#) Visible from invisible, Insects and small Lives. [101](#) She [102](#) shook them off her back whenever they overran the Mother (a)... After thirty crores, she turned round. She lay on her back; on her side... She would call no Sons of Heaven, she would ask no Sons of Wisdom. She created from her own bosom. She evolved Water-Men, terrible and bad (b).

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

It is not even allegory. Here we have *facts*, that are found repeated in the account of the Pymander, as well as in the Chaldæan tablets of creation. The verses may almost be checked by the Cosmogony, as given by Berossus, which has been disfigured out of recognition by Eusebius, but some of the features of which may yet be found in fragments left by ancient Greek authors—Apollodorus, Alexander Polyhistor, etc. “The water-men terrible and bad”—who were the production of Physical Nature alone, a result of the “evolutionary impulse” and the first attempt to create “man,” the crown, and the aim and goal of all animal life on Earth—are shown to be failures in our Stanzas. Do we not find the same in the Berossian Cosmogony, denounced with such vehemence as the culmination of heathen absurdity? And yet who of the Evolutionists can say that things in the beginning have not come to pass as they are described? That, as maintained in the Purânas, the Egyptian and Chaldæan fragments, and

even in Genesis, there have not been two, and even more, “creations,” before the last formation of the Globe; which, changing its geological and atmospheric conditions, changed also its flora, its fauna, and its men? This claim agrees not only with every ancient Cosmogony, but also with Modern Science, and even, to a certain degree, with the theory of evolution, as may be demonstrated in a few words.

There is no “Dark Creation,” no “Evil Dragon” conquered by a Sun-God, in the earliest World-Cosmogonies. Even with the Akkads, the Great Deep—the Watery Abyss, or Space—was the birthplace and abode of Ea, Wisdom, the incognizable infinite Deity. But with the Semites and the later Chaldæans, the fathomless Deep of Wisdom becomes gross Matter, sinful substance, and Ea is changed into Tiamat, the Dragon slain by Merodach, or Satan, in the astral waves.

In the Hindû Purânas, Brahmâ, the Creator, is seen recommencing de novo several “Creations” after as many failures; and two great Creations are mentioned, [103](#) the Pâdma and the Vârâha, the present, when the Earth was lifted out of the water by Brahmâ, in the shape of a Boar, the Varâha Avatâra. Creation is shown as a sport, an amusement (Lîlâ) of the Creative God. The Zohar speaks of primordial worlds, which perished as soon as they came into existence. And the same is said in the Midraish, Rabbi Abahu explaining distinctly [104](#) that “the Holy One” had successively created and destroyed sundry Worlds, before he succeeded in the present one. This does not relate only to other Worlds in Space, but to a mystery of our own Globe contained in the allegory about the “Kings of Edom.” For the words, “This one pleases me,” are repeated in Genesis, [105](#) though in disfigured terms, as usual. The Chaldæan fragments of Cosmogony in the cuneiform inscriptions, and elsewhere, show two distinct creations of animals and men, the first being destroyed, as it was a failure. The Cosmogonical tablets prove that this our actual creation was preceded by others; [106](#) and as shown by the author of The Qabbalah, in the Zohar, Siphra Dtzenioutha, in Jovah Rabba, 128a, etc., the Kabbalah states the same.

(b) Oannes, or Dagon, the Chaldæan “Man-fish,” divides his Cosmogony and Genesis into two portions. First the abyss of waters and darkness, wherein resided most hideous beings—men with wings, four and two-

winged men, human beings with two heads, with the legs and horns of a goat—our “goat-men” [107](#)—hippocentaurs, bulls with the heads of men, and dogs with tails of fishes. In short, combinations of various animals and men, of fishes, reptiles and other monstrous animals, assuming each other's shapes and countenances. The feminine element they resided in is personified by Thalathh—the Sea, or “Water”—which was finally conquered by Belus, the male principle. And Polyhistor says: Belus came, and cut the woman asunder; and of one half of her he formed the earth, and of the other half the heavens; and at the same time destroyed the animals within her. [108](#)

As pertinently remarked by Isaac Myer: With the Akkadians each object and power of Nature had its Zi or Spirit. The Akkadians formed their deities into triads, usually of males [sexless, rather?], the Semites also had triadic deities, but introduced sex [109](#)

—or phallicism. With the Âryan and the earliest Akkadians all things are emanations *through* , not *by* , a Creator or Logos. With the Semites everything is *begotten* .

6. The Water-Men, terrible and bad, she herself created from the remains of others. [110](#) From the dross and slime of her First, Second, and Third, [111](#) she formed them. The Dhyâni came and looked... the Dhyâni from the bright Father-Mother, from the White [112](#) Regions they [113](#) came, from the Abodes of the Immortal Mortals (a).

(a) The explanations given in our Stanzas are far more clear than that which the legend of creation from the Cutha tablet would give, even were it complete. What is preserved on it, however, corroborates them. For, in the tablet, the “Lord of Angels” destroys the men in the abyss, when “there were not left the carcasses and waste” after they were slaughtered. After which they, the Great Gods, create men with the bodies of birds of the desert, human beings, “seven kings, brothers of the same family,” etc., which is a reference to the locomotive qualities of the primary ethereal bodies of men, which could fly as well as they could walk, [114](#) but who “were destroyed” because they were not “perfect,” i.e., they “were sexless, like the Kings of Edom.”

Weeded of metaphors and allegories, what will Science say to this idea of a primordial creation of species? It will object to the “Angels” and “Spirits” having anything to do therewith; but if it be Nature and the physical law of evolution that are the creators of all there is now on Earth, why could there be “no such abyss,” when the Globe was covered with waters, in which numbers of monstrous beings were generated? Is it the “human beings” and animals with human heads and double faces, which are a point of the objection? But if man is only a higher animal and has evolved from the brute species by an infinite series of transformations, why could not the “missing links” have had human heads attached to the bodies of animals, or, being two-headed, have heads of beasts and vice versa, in Nature's early efforts? Are we not shown, during the geological periods, in the ages of the reptiles and the mammalia, lizards with birds' wings, and serpents' heads on animal bodies? [115](#) And, arguing from the standpoint of Science, does not even our modern human race occasionally furnish us with monster-specimens: two-headed children, animal bodies with human heads, dog-headed babies, etc.? And this proves that, if Nature will still play such freaks now that she has been settled for ages in the order of her evolutionary work, monsters, like those described by Berosus, were a possibility in her opening programme; a possibility which may even have existed once upon a time as a law, before she sorted out her species and began regular work upon them. And this indeed now admits of definite proof by the bare fact of “Reversion,” as Science puts it.

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

Thus Physical Nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two kingdoms, as well as that of the lower animals, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the “coats of skin” and the “breath of animal life.” The human Monads of preceding Rounds need something higher than purely physical

materials with which to build their personalities, under the penalty of remaining even below any “Frankenstein” animal. [116](#)

7. Displeased they were. “Our Flesh is not there. [117](#) No fit Rûpas for our Brothers of the Fifth. No Dwellings for the Lives. [118](#) Pure Waters, not turbid, they must drink (a). Let us dry them.” [119](#)

(a) Says the Catechism on the Commentaries: It is from the material Worlds that descend they, who fashion physical man at the new Manvantaras. They are inferior Lha [Spirits], possessed of a dual body [an Astral within an Ethereal Form]. They are the fashioners and creators of our body of illusion....

Into the forms projected by the Lha [Pitris] the Two Letters [120](#) [the Monad, called also the “Double Dragon”] descend from the Spheres of Expectation. [121](#) But they are like a roof with no walls, nor pillars to rest upon....

Man needs four Flames and three Fires to become one on Earth, and he requires the essence of the forty-nine Fires [122](#) to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will, [123](#) who complete the Manu of illusion. For the “Double Dragon” has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission [Manas, “Mind”] and the form knows it not.

In the highest worlds, the three are one, [124](#) on Earth [at first] the one becomes two. They are like the two [side] lines of a triangle that has lost its bottom line—which is the third Fire. [125](#)

Now this requires some explanation before proceeding any further. To do so especially for the benefit of our Âryan Hindû brethren—whose Esoteric interpretations may differ from our own—we shall have to explain to them the foregoing by certain passages in their own exoteric books, namely, the Purânas. In the allegories of the latter, Brahmâ, who is collectively the Creative Force of the Universe, is thus described: At the beginning of the Yugas [Cycles] ... possessed of the desire and of the power to create, and impelled by the potencies of what is to be created, again and again does he, at the outset of a Kalpa, put forth a similar creation. [126](#)

It is now proposed to examine the exoteric account in the Vishnu Purâna, and see how much it may agree or disagree with our Occult version.

Creation of Divine Beings in the Exoteric Accounts.

In the Vishnu Purâna, which is certainly the earliest of all the scriptures of that name, we find, as in all the others, Brahmâ, as the male God, assuming, for purposes of creation, “*four* Bodies invested by *three* qualities.” [127](#) It is said: In this manner, Maitreya, Jyotsnâ (dawn), Râtri (night), Ahan (day), and Sandhyâ (evening [twilight]) are the four bodies of Brahmâ. [128](#)

As Parâshara explains it, when Brahmâ wishes to create the world anew and construct progeny through his will, in the fourfold condition, or the four Orders of Beings, termed Gods (Dhyân Chohans), Demons [129](#) (i.e., more material Devas), Progenitors (Pitris) and Men, “he collects [Yoga-like] his mind into itself” (Yûyuge).

Strange to say, he begins by creating Demons, who thus take precedence over the Angels or Gods. This is no incongruity, nor is it due to inconsistency, but has, like all the rest, a profound Esoteric meaning, quite clear to one free from Christian theological prejudice. He who bears in mind that the principle Mahat, or Intellect, the “Universal Mind” (literally the “Great”), which Esoteric Philosophy explains as the “Manifested Omniscience”—the “first product” of Pradhâna, Primordial Matter, as the Vishnu Purâna says, but the first Cosmic Aspect of Parabrahman or the Esoteric Sat, the Universal Soul, [130](#) as Occultism teaches—is at the root of Self-Consciousness, will understand the reason why. The so-called Demons—who are Esoterically the Self-asserting and intellectually active Principle—are the positive pole of creation, so to say; hence, the first produced. This is in brief the process as narrated allegorically in the Purânas.

Having concentrated his mind into itself and the Quality of Darkness pervading Brahmâ's assumed body, the Asuras, issuing from his Thigh, were first produced; after which, abandoning this body, it was transformed into Night.

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

Continuing to create, Brahmâ assumes another form, that of the Day, and creates from his Breath the Gods, who are endowed with the Quality of Goodness (Passivity). [131](#) In his next body the Quality of great Passivity prevailed, which is also (negative) goodness, and from the side of that personage issued the Pitris, the Progenitors of men, because, as the text explains, Brahmâ “thought of himself [during the process] as the father of the world.” [132](#) This is Kriyâ-shakti—the mysterious Yoga-power explained elsewhere. This body of Brahmâ when cast off became the Sandhyâ, Evening Twilight, the interval between Day and Night.

Finally Brahmâ assumed his last form pervaded by the Quality of Foulness.

And from this, Men, in whom foulness (or passion) predominates, were produced.

This body when cast off became the Dawn, or Morning Twilight—the Twilight of Humanity. Here Brahmâ stands Esoterically for the Pitris. He

is collectively the Pitâ, “Father.”

The true Esoteric meaning of this allegory must now be explained. Brahmâ here symbolizes personally the Collective Creators of the World and Men—the Universe with all its numberless productions of things movable and (seemingly) immovable. [133](#) He is collectively the Prajâpatis, the Lords of Being; and the four bodies typify the four Classes of Creative Powers or Dhyân Chohans, described in the Commentary on Shloka I, Stanza VII, in Volume I. The whole philosophy of the so-called “Creation” of the good and evil in this World, and of the whole Cycle of Manvantaric results therefrom, hangs on the correct comprehension of these Four Bodies of Brahmâ.

The reader will now be prepared to understand the real, the Esoteric significance of what follows. Moreover there is an important point to be cleared up. Christian Theology having arbitrarily settled and agreed that Satan with his Fallen Angels belonged to the earliest creation, Satan being the first-created, the wisest and most beautiful of God's Archangels, the word was given, the key-note struck. Henceforth all the Pagan Scriptures were made to yield the same meaning, and all were shown to be demoniacal, and it *was* and *is* claimed that truth and fact belong to, and commence only with, Christianity. Even the Orientalists and Mythologists, some of them no Christians at all but “infidels,” or men of Science, entered, unconsciously to themselves and by the mere force of association of ideas and habit, into the theological groove.

Purely Brâhmanical considerations, based on greed of power and ambition, allowed the masses to remain in ignorance of great truths; and the same causes led the Initiates among the early Christians to remain silent, while those who had never known the truth disfigured the order of things, judging of the Hierarchy of “Angels” by their exoteric form. Thus, as the Asuras had become the rebellious inferior Gods fighting the higher ones in popular creeds, so the highest Archangel, in truth the Agathodæmon, the eldest benevolent Logos, became in theology the “Adversary” or Satan. But is this warranted by the correct interpretation of any old Scripture? The answer is: most certainly not. As the Mazdean Scriptures of the Zend Avesta, the Vendidâd and others correct and expose the later cunning shuffling of the Gods in the Hindû Pantheon, and restore

through Ahura the Asuras to their legitimate place in Theogony, so the recent discoveries of the Chaldæan tablets vindicate the good name of the first divine Emanations. This is easily proved. Christian Angelology is directly and solely derived from that of the Pharisees, who brought their tenets from Babylonia. The Sadducees, the real guardians of the Laws of Moses, knew not of any Angels, opposing even the immortality of the human Soul (not the impersonal Spirit). In the Bible the only Angels spoken of are the “Sons of God” mentioned in Genesis vi—who are now regarded as the Nephilim, the Fallen Angels—and several Angels in human form, the “Messengers” of the Jewish God, whose own rank needs a closer analysis than heretofore given. As shown above, the early Akkadians called Ea Wisdom, which was disfigured by the later Chaldees and Semites into Tiamat, Tisalat and the Thalath of Berosus, the female Sea Dragon, now Satan. Truly—“How art thou fallen [by the hand of man], O bright Star and Son of the Morning”!

Now what do the Babylonian accounts of “Creation,” as found on the Assyrian fragments of tiles, tell us; those very accounts upon which the Pharisees built their Angelology? Compare Mr. George Smith's Assyrian Discoveries, [134](#) and his Chaldean Account of Genesis. [135](#) The Tablet with the story of the Seven Wicked Gods or Spirits, has the following account; we print the important passages in italics: 1. In the first days the evil Gods, 2. the angels who were in rebellion, who in the lower part of heaven 3. had been created, 4. they caused their evil work 5. devising with wicked heads ... etc.

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

years later, to remodel and *correct* what was said. But let us see what the same Tablet says further on: 7. There were seven of them [the wicked gods].

Then follows the description of these, the fourth being a “serpent,” the phallic symbol of the Fourth Race in human Evolution.

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

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

There is more than one interpretation, for there are seven keys to the mystery of the “Fall.” Moreover there are two “Falls” in Theology: the rebellion of the Archangels and their “Fall,” and the “Fall” of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word “supposed” is the true and correct term, for in both cases it is founded on misconception. Both are considered in Occultism as Karmic effects, and both belong to the law of Evolution—intellectual and spiritual on the one hand, physical and psychic on the other. The “Fall” is a universal allegory. It sets forth at one end of the ladder of Evolution the “rebellion,” i.e., the action of differentiating intellection, or consciousness, on its various planes, seeking union with Matter; and at the other, the lower end, the rebellion of Matter against Spirit, or of action against spiritual inertia. And here lies the germ of an error which has had such disastrous effects on the intelligence of civilized societies for over 1,800 years. In the original allegory it is Matter—hence the more material Angels—which was regarded as the conqueror of Spirit, or the Archangels who “fell” on this plane.

They of the flaming sword [or animal passions] had put to flight the Spirits of Darkness.

Yet it is the latter who fought for the supremacy of the conscious and divine spirituality on Earth and failed, succumbing to the power of Matter. But in theological dogma we see the reverse. It is Michael, “who is like unto God,” the representative of Jehovah, who is the Leader of the Celestial Hosts—as Lucifer, in Milton's fancy, is of the Infernal Hosts—who has the best of Satan. It is true that the nature of Michael depends upon that of his Creator and Master. Who the latter is, one may find out by carefully studying the allegory of the “War in Heaven” with the astronomical key. As shown by Bentley, the “War of the Titans against the Gods” in Hesiod, and also the War of the Asuras, or the Târakâmaya, against the Devas in Purânîc legend, are identical in all save the names. The aspects of the stars show—Bentley taking the year 945 b.c. as the nearest date for such conjunction—that: All the planets, except Saturn, were on the same side of the heavens as the Sun and Moon.

And hence were his opponents. And yet it is Saturn, or the Jewish “Moon-God,” who is shown as prevailing, both by Hesiod and Moses, neither of whom was understood. Thus it was that the real meaning became distorted.

Stanza II.—Continued.

8. The Flames came. The Fires with the Sparks; the Night-Fires and the Day-Fires (a). They dried out the turbid dark Waters. With their heat they quenched them. The Lhas [136](#) of the High; the Lhamayin [137](#) of Below, came (b). They slew the Forms, which were two- and four-faced. They fought the Goat-men, and the Dog-Headed Men, and the Men with fishes' bodies.

(a) The “Flames” are a Hierarchy of Spirits parallel to, if not identical with, the “burning” fiery Saraph (Seraphim), mentioned by Isaiah [138](#) those who, according to Hebrew Theogony, attend the “Throne of the Almighty.” Melha is the Lord of the “Flames.” When he appears on Earth, he assumes the personality of a Buddha, says a popular legend. He is one of the most ancient and revered Lhas, a Buddhist St. Michael.

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

Besides a statement of a purely physical nature and belonging to the evolution of life on Earth, there may be another allegorical meaning attached to this shloka, or indeed, as is taught, several. The “Flames,” or “Fires,” represent Spirit, or the male element, and “Water,” Matter, or the opposite element. And here again we find, in the action of the Spirit slaying the purely material form, a reference to the eternal struggle, on the physical and psychic planes, between Spirit and Matter, besides a scientific cosmic fact. For, as said in the next verse: 9. Mother-Water, the Great Sea, wept. She arose, she disappeared in the Moon, which had lifted her, which had given her birth.

Now what can this mean? Is it not an evident reference to tidal action in the early stage of the history of our Planet in its Fourth Round? Modern research has been busy of late in its speculations on the Palæozoic high-tides. Mr. G. H. Darwin's theory was that not less than 52,000,000 years ago—and probably much more—the Moon originated from the Earth's plastic mass. Starting from the point where research was left by Helmholtz, Ferrel, Sir William Thomson and others, he retraced the course of tidal retardation of the Earth's rotary motions far back into the very night of time, and placed the Moon during the infancy of our Planet at only “a fraction of its present distance.” In short, his theory was that it was the Moon which separated from the Earth. The tidal elevation concurring with the swing of the globular mass—centrifugal tendency being then nearly equal to gravity—the latter was overcome, and the tidally elevated mass could thus separate completely from the Earth. [139](#)

The Occult teaching is the reverse of this. The Moon is far older than the Earth; and, as explained in Volume I, it is the latter which owes its being to the former, however Astronomy and Geology may explain the fact. Hence, the tides and the attraction to the Moon, as shown by the liquid portion of the Globe ever striving to raise itself towards its parent. This is

the meaning of the sentence that the Mother-Water “arose, she disappeared in the Moon, which had lifted her, which had given her birth.”

10. When [140](#) they were destroyed, Mother Earth remained bare. [141](#) She asked to be dried. [142](#)

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

Water is the symbol of the Female Element everywhere; Mater, from which comes the letter M, is derived pictorially from [Symbol like three mountains, rather like the letter “M”], a water hieroglyph. It is the Universal Matrix or the “Great Deep.” Venus, the great Mother-Virgin, issues forth from the sea-wave, and Cupid or Erôs is her son. But Venus is the later mythological variant of Gæa, Gaia, the Earth, which, in its higher aspect is Prakriti, Nature, and metaphysically Aditi, and even Mûlaprakriti, the Root of Prakriti, or its noumenon.

Hence Cupid or Love in his primitive sense is Erôs, the Divine Will, or Desire of manifesting itself through visible creation. Thence Fohat, the prototype of Erôs, becomes on Earth the Great Power “Life-Electricity,” or the Spirit of “Life-giving.” Let us remember the Greek Theogony and enter into the spirit of its Philosophy. We are taught by the Greeks that all things, Gods included, owe their being to the Ocean and his wife Tethys, the latter being Gæa, the Earth or Nature. But who is Ocean? Ocean is the immeasurable Space—Spirit in Chaos—which, is the Deity; and Tethys is not the Earth, but Primordial Matter in the process of formation. In our case it is no longer Aditi-Gæa who begets Ouranos or Varuna, the chief Âditya among the seven Planetary Gods, but Prakriti, materialized and localized. The Moon, masculine in its theogonic character, is, in its cosmic

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

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

The Stanza now being commented upon opens by speaking of thirty crores, 300,000,000 of years. We may be asked: What could the ancients know of the duration of geological periods, when no modern Scientist or Mathematician is able to calculate their duration with anything like approximate accuracy? Whether they had or had not better means—and it is maintained that they had them as is evidenced by their Zodiacs—still the chronology of the ancient Brâhmans shall now be given as faithfully as possible.

The Chronology of the Brâhmans.

No greater riddle exists in Science, no problem is more hopelessly insoluble, than the question: How old—even approximately—are the Sun and Moon, the Earth and Man? What does Modern Science know of the duration of the Ages of the World, or even of the length of Geological Periods?

Nothing; absolutely nothing.

If one turns to Science for chronological information, one is told by those who are straightforward and truthful, as for instance Mr. Pengelly, the eminent Geologist, “We do not know.” [143](#) One will learn that, so far, no trustworthy numerical estimate of the ages of the World and Man could be made, and that both Geology and Anthropology are at sea. Yet when a student of Esoteric Philosophy presumes to bring forward the teachings of Occult Science, he is at once sat upon. Why should this be so, since, when reduced to their own physical methods, the greatest Scientists have failed to arrive even at an approximate agreement?

It is true that Science can hardly be blamed for it. Indeed, in the Cimmerian darkness of the prehistoric ages, the explorers are lost in a labyrinth, whose great corridors are doorless, allowing no visible exit into the archaic past. Lost in the maze of their own conflicting speculations, rejecting, as they have always done, the evidence of Eastern tradition, without any clue, or one single certain milestone to guide them, what can Geologists or Anthropologists do but pick up the slender thread of Ariadne where they first perceive it, and then proceed at perfect random? Therefore we are first told that the farthest date to which documentary record extends is now generally regarded by Anthropology as but “the earliest distinctly visible point of the pre-historic period”—in the words of the writer of the article in the Encyclopædia Britannica.

At the same time it is confessed that “beyond that period stretches back a vast indefinite series of pre-historic ages.”

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

Such computations as are given in Manu and the Purânas—save trifling and most evidently *intentional* exaggerations—are, as already stated, almost identical with those taught in Esoteric Philosophy. This may be seen by comparing the two in any Hindû calendar of recognized orthodoxy.

The best and most complete of all such calendars, at present, as vouched for by the learned Brâhmans of Southern India, is the already mentioned Tamil calendar called the Tirukkanda Panchanga, compiled, as we are told, from, and in full accordance with, secret fragments of Asuramaya's data.

As Asuramaya is said to have been the greatest Astronomer, so he is whispered to have also been the most powerful “Sorcerer” of the “White Island, which had become Black with sin,” i.e., of the islands of Atlantis.

The “White Island” is a symbolical name. Asuramaya is said to have lived, as in the tradition of the Jñâna-bhâskara, in Romaka-pura, in the West; because the name is an allusion to the land and cradle of the “Sweat-born” of the Third Race. That land or continent had disappeared ages before Asuramaya lived, since he was an Atlantean; but he was a direct descendant of the Wise Race, the Race that never dies. Many are the legends concerning this hero, the pupil of Sûrya, the Sun-God, himself, as the Indian accounts allege. It matters little whether he lived on one or another island, but the question is to prove that he was no myth, as Dr. Weber and others would make him. The fact of Romaka-pura, in the West, being named as the birthplace of this hero of the Archaic Ages, is the more interesting because it is so very suggestive of the Esoteric Teaching about the Sweat-born Races, the men born from the “pores of their parents.” “Roma-kûpas” mean “hair-pores” in Sanskrit. In the Mahâbhârata, [144](#) a people named Raumas are said to have been created from the pores of Vîrabhadra, the terrible giant, who destroyed Daksha's sacrifice. Other tribes and people are also represented as born in this way. All these are references to the later Second and the earlier Third Root-Races.

The following figures are from the calendar just referred to; a foot-note marks the points of disagreement with the figures of the Ârya Samâj school: I. From the beginning of Cosmic Evolution, [145](#) up to the Hindû year Tarana (or 1887), 1,955,884,687 years.

II. The (astral), mineral, vegetable and animal kingdoms up to Man, have taken to evolve, 300,000,000 years. [146](#)

III. Time, from the first appearance of “Humanity” (on our Planetary Chain), 1,664,500,987 years. [147](#)

IV. The number that elapsed since the Vaivasvata, Manvantara [148](#)—or the Human Period—up to the year 1887, is just 18,618,728 years.

V. The full period of one Manvantara is 308,448,000 years.

VI. Fourteen Manvantaras, *plus* the period of one Satya Yuga make one Day of Brahmâ, or a complete Manvantara, or 4,320,000,000 years.

Therefore a Mahâ Yuga consists of 4,320,000 years. [149](#)

The year 1887 is from the commencement of Kali Yuga, 4,989 years.

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

360 days of mortals make a year Krita Yuga contains 1,728,000

Tretâ Yuga contains 1,296,000

Dvâpara Yuga contains 864,000

Kali Yuga contains 432,000

The total of the said four Yugas constitute a Mahâ Yuga, 4,320,000

Seventy-one of such Mahâ Yugas form the period of the reign of one Manu, 306,720,000

The reign of fourteen Manus embraces the duration of 994 Mahâ Yugas, which is equal to 4,294,080,000

Add Sandhis, i.e., intervals between the reign of each Manu, which amount to six Mahâ Yugas, equal to 25,920,000

The total of these reigns and interregnums of fourteen Manus, is 1,000 Mahâ Yugas, which constitute a Kalpa, i.e., one Day of Brahmâ, 4,320,000,000

As Brahmâ's Night is of equal duration, one Day and Night of Brahmâ would contain 8,640,000,000

360 of such days and nights make one Year of Brahmâ equal to 3,110,400,000,000

100 such Years constitute the whole period of Brahmâ's Age, i.e., Mahâ Kalpa, 311,040,000,000,000

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

These sacred Astronomical Cycles are of immense antiquity, and most of them pertain, as stated, to the calculations of Nârada and Asuramaya. The latter has the reputation of a Giant and a Sorcerer. But the Antediluvian Giants—the Gibborim of the Bible—were not all bad or Sorcerers, as Christian Theology, which sees in every Occultist a servant of the Evil One, would have it; nor were they worse than many of “the faithful sons of the Church.” A Torquemada and a Catherine de Médicis certainly did more harm in their day, and in the name of their Master, than any Atlantean Giant or Demigod of antiquity ever did, whether named Cyclops, or Medusa, or yet the Orphic Titan, the anguipedal monster known as Ephialtes. There were *good* “giants” in days of old just as there are *bad* “pigmy” now; and the Râkshasas and Yakshas of Lankâ are no worse than our modern dynamiters, and certain Christian and civilized generals during modern wars. Nor are they myths.

He who would laugh at Briareus and Orion ought to abstain from going to, or even talking of, Carnac or Stonehenge.

remarks somewhere a modern writer.

As the Brâhmanical figures given above are approximately the basic calculations of our Esoteric System, the reader is requested to carefully keep them in mind.

In the Encyclopædia Britannica we find, as the last word of Science, that the antiquity of man is allowed to stretch *only over* “tens of thousands of years.” It becomes evident that as these figures may be made to fluctuate between 10,000 and 100,000, therefore they mean very little if anything,

and only render still denser the darkness surrounding the question. Moreover, what matters it that Science places the birth of man in the “pre- or post- glacial drift,” if we are told at the same time that the so-called “Ice Age” is simply a long succession of ages which Shaded without abrupt change of any kind into what is termed the human or recent period ... the overlapping of geological periods having been the rule from the beginning of time. [150](#)

The latter “rule” only results in the still more puzzling, even if strictly scientific and correct, information, that: Even to-day man is contemporary with the ice-age in the Alpine valleys and in the Finmark. [151](#)

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

Modern Geology and Anthropology must, of course, disagree with our views. But Occultism will find as many weapons against these two Sciences as it has against astronomical and physical theories, in spite of Mr. Laing's assurances that: In [chronological] calculations of this sort, concerning older and later formations, there is no *theory*, they are based on positive facts, limited only by a certain possible [?] amount of error either way. [152](#)

Occultism will prove, scientific confessions in hand, that Geology is very much in error, and very often even more so than Astronomy. In this very passage by Mr. Laing, which gives to Geology preëminence for correctness over Astronomy, we find a passage in flagrant contradiction to the admissions of the best Geologists themselves. Says the author: In short, the conclusions of Geology, at any rate up to the Silurian period [153](#) when the present order of things was fairly inaugurated, are approximate [truly so] *facts* and not *theories*, while the astronomical conclusions are *theories* based on *data* so uncertain, that while in some cases they give

results incredibly short, ... in others they give results almost incredibly long. [154](#)

After which, the reader is advised that the “safest course”

Seems to be to assume that Geology really proves the duration of the present order of things to have been somewhere over 100 millions of years, and that Astronomy gives an enormous though unknown time beyond in the past, and to come in the future, for the birth, growth, maturity, decline, and death of the solar system, of which our earth is a small planet now passing through the habitable phase. [155](#)

Judging from past experience, we do not entertain the slightest doubt that, once called upon to answer “the absurd unscientific and preposterous claims of exoteric (and Esoteric) Âryan chronology,” the Scientist of the “results incredibly short,” i.e., only 15,000,000 years, and the Scientist, who “would require 600,000,000 years,” together with those who accept Mr. Huxley's figures of 1,000,000,000 [156](#) “since sedimentation began in Europe,” would all be as dogmatic the one as the other. Nor would they fail to remind the Occultist and the Brâhman, that it is the modern men of Science alone who represent exact Science, whose duty it is to fight “inaccuracy” and “superstition.”

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

We are ready to concede the 100 millions of years offered by Geology, since we are taught that our present physical mankind—or the Vaivasvata Humanity—began only eighteen millions of years ago. But Geology has no facts to give us for the duration of geological periods, as we have shown, no more indeed than has Astronomy. The authentic letter from Mr. W. Pengelly, F.R.S., quoted elsewhere, says: It is at present, and perhaps always will be, *impossible* to reduce, even approximately, geological time into years or even into millenniums.

And having never, hitherto, excavated a fossil man of any other than the *present form*—what does Geology know of him? It has traced zones or strata and, with these, primordial zoological life, down to the Silurian.

When it has, in the same way, traced man down to his primordial protoplasmic form, then we will admit that it may know something of primordial man. If it is not very material to “the bearings of modern scientific discovery on modern thought,” whether Man has existed in a state of constant though slow progression for the last 50,000 years of a period of 15 millions, or for the last 500,000 years of a period of 150 millions, [157](#)

as Mr. S. Laing tells his readers, it is very much so for the claims of the Occultists. Unless the latter show that it is a *possibility*, if not a perfect certainty, that man lived eighteen millions of years ago, the Secret Doctrine might as well have remained unwritten. An attempt must, therefore, be made in this direction, and it is our modern Geologists and men of Science generally who will be brought to testify to this fact in the Third Part of this Volume. Meanwhile, and notwithstanding the fact that Hindû Chronology is constantly represented by the Orientalists as a fiction based on no “actual” computation, [158](#) but simply a “childish boasting,” it is nevertheless often twisted out of recognition to make it yield to, and fit in with, Western theories. No figures have ever been more meddled with and tortured than the famous 4, 3, 2, followed by cyphers, of the Yugas and Mahâ Yugas.

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

We may here refer the reader to our earlier work, *Isis Unveiled*, [159](#) for some remarks concerning the figures which were cited a few pages back.

To-day a few more facts may be added to the information there given, which is already known to every Orientalist. The sacredness of the cycle of 4,320, with additional cyphers, lies in the fact that the figures which compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in Nature. Indeed, whether one takes the 4 separately, or the 3 by itself, or the two together making 7, or again the three, 4, 3, 2, added together and yielding 9, all these numbers have their application in the most sacred and Occult matters, and record the workings of Nature in her eternally periodical phenomena. They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an intelligent plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature; on birth, death, and growth, on health and disease. All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from the one end to the other of any Manvantara. Causes and effects are esoteric, exoteric and “endexoteric,” so to say.

In *Isis Unveiled* we wrote that which we now repeat: We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the Universe during every Cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the Divine Nature, he says; “but their parts,” owing to a too close proximity to earth, and their commingling with the earthly (which is Matter, and therefore the realm of evil), “are sometimes according, and sometimes contrary to (Divine) Nature.” When those circulations—which Éliphas Lévi calls “currents of the Astral Light”—in the universal Ether which contains in itself every element, take place in harmony with the Divine Spirit, our Earth and everything pertaining to it enjoys a fertile period. The Occult powers of plants, animals, and minerals magically sympathize with the “superior natures,” and the Divine Soul of man is in perfect intelligence with these “inferior” ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own Divine Spirit. We

are in a barren period; the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as a hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone “philosophizes.” And philosophizing alone, how can it understand the “Soul Doctrine”?

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

Stanza III. Attempts To Create Man.

11. The Descent of the Demiurge. 12. The Lunar Gods ordered to create.
13. The Higher Gods refuse.

11. The Lord of the Lords came. From her Body he separated the Waters, and that was Heaven above, the First Heaven. [160](#)

Here tradition falls again into the Universal. As in the earliest version, repeated in the Purânas, so in the latest, the Mosaic account. In the first it is said: He the Lord [the God who has the form of Brahmâ], when the world had become one ocean, concluding that within the waters lay the earth, and desirous to raise it up [to separate it], created himself in another form. As in the preceding Kalpa [Manvantara] he had assumed the shape of a tortoise, so in this one he took the shape of a boar, etc. [161](#)

In the Elohistie “creation,” [162](#) “God” creates “a firmament in the midst of the waters,” and says “let dry land appear.” And now comes the traditional peg whereunto is hung the Esoteric portion of the Kabalistic interpretation.

12. The great Chohans [163](#) called the Lords of the Moon, of the Airy Bodies: “Bring forth Men, [164](#) Men of your nature. Give them [165](#) their Forms within. She [166](#) will build Coverings without. [167](#) Males-Females will they be. Lords of the Flame also....”

Who are the “Lords of the Moon”? In India they are called Pitris or “Lunar Ancestors,” but in the Hebrew scrolls it is Jehovah himself who is the “Lord of the Moon,” collectively as the Host, and also as one of the Elohim. The Astronomy of the Hebrews and their “observance of *times*” was regulated by the Moon. A Kabalist, having shown that “Daniel ... told off God's providence by set *times*” and that the Revelation of John “speaks of a carefully measured *cubical* city descending out of the heavens,” etc., adds: But the vitalizing power of heaven lay chiefly with the moon.... It was the Hebrew יהוה [Jehovah],—and St. Paul enjoins:—“Let no man judge you for your observance of the 7th day, and the day

of new moon,—which are a shadow of things to come; but the body (or substance) is of Christ,” i.e., Jehovah,—that function of this power that “made the barren woman the joyful mother of children,”—“for they are the gift of Jehovah,” ... which is a key to the objection which her husband made to the Shunamite, as to her going to the man of God:—“for it is neither the 7th day nor the day of new moon.” The living spiritual powers of the constellations had mighty wars marked by the movements and positions of the stars and planets, and especially as the result of the conjunction of the moon, earth and sun. Bentley comments on the Hindû “war between the gods and the giants,” as marked by the eclipse of the sun at the ascending node of the moon, 945 b.c. [!], at which time was born, [168](#) or produced from the sea, SRI (Sarai), S-r-i, the wife of the Hebrew Abram [169](#), who was the Venus-Aphroditus [sic] of the Westerns, emblem “of the luni-solar year, or the moon, [as Sri is the wife of the Moon; see foot-note], the goddess of increase.” [170](#)... [Therefore] the grand monument and land-mark of the exact period of the lunar year and month, by which this cycle [of 19 tropical years of the sun and 235 revolutions of the moon] could be calculated, was Mount Sinai,—the Lord Jehovah coming down thereon.... Paul speaks [then] as a mystagogue, when he says concerning the freed woman and bond woman of Abraham:—“For this Hagar (the bond woman of Abraham) is Mount Sinai in Arabia.” How could a woman be a mountain? and such a mountain! Yet, in one sense, ... she was, and in a very marvellously true one. Her name was Hagar, הַגָּר whose numbers read 235, or in exact measure, the very number of lunar months to equal 19 tropical years to complete this cycle and make the likeness and similitude good; Mount Sinai being, in the esoteric language of this wisdom, the monument of the exact time of the lunar year and month, by which this spiritual vitalizing cycle could be computed, and which mountain, indeed, was called (Fuerst) “the Mountain of the Moon (Sin).” So also Sarai (SRI), the wife of Abram, could have no child until her name was changed to Sarah, שָׂרָה, giving to her the property of this lunar influence. [171](#)

This may be regarded as a digression from the main subject; but it is a very necessary one with a view to Christian readers. For who, after studying dispassionately the respective legends of Abram or Abraham, Sarai or Sarah, who was “fair to look upon,” and those of Brahmâ and

Sarasvatî, or Shrî, Lakshmî-Venus, with the relations of all these to the Moon and Water;—and especially one who understands the real Kabalistic meaning of the name Jehovah and its relation to, and connection with, the Moon—who can doubt that the story of Abram is based upon that of Brahmâ, or that Genesis was written upon the old lines used by every ancient nation? All in the ancient Scriptures is allegorical—all based upon and inseparably connected with Astronomy and Cosmolatry.

13. They [172](#) went each on his allotted Land: Seven of them, each on his Lot. The Lords of the Flame remain behind. They would not go, they would not create.

The Secret Teachings show the divine Progenitors creating men on seven portions of the Globe “each on his lot”—i.e., each a different Race of men externally and internally, and on different Zones. This polygenistic claim is considered elsewhere, in Stanza VII. But who are “They” who create, and the “Lords of the Flame,” “who would not”? Occultism divides the “Creators” into Twelve Classes; of which four have reached “Liberation” to the end of the “Great Age,” the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic Law. These last act on the man-bearing Globes of our Chain.

Exoteric Hindû books mention Seven Classes of Pitris, and among them two distinct kinds of Progenitors or Ancestors: the Barhishad and the Agnishvâta; or those possessed of the “sacred fire” and those devoid of it. Hindû ritualism seems to connect them with sacrificial fires, and with Grihastha Brâhmans in earlier incarnations; those who have, and those who have *not* attended as they should to their household sacred fires in their previous births. The distinction, as said, is derived from the Vedas. The first and highest class (Esoterically), the Agnishvâta, are represented in the exoteric allegory as Grihastha or Brâhman-householders, who, having failed to maintain their domestic fires and to offer burnt sacrifices, in their past births in other Manvantaras, have lost every right to have oblations with fire presented to them. Whereas the Barhishad, being Brâhmans who have kept up their household sacred fires, are thus honoured to this day. Thence the Agnishvâta are represented as devoid of, and the Barhishad as possessed of, fires.

But Esoteric Philosophy explains the original qualifications as being due to the difference between the natures of the two Classes: the Agnishvâta Pitris are devoid of “fire” i.e., of creative passion, because they are too divine and pure; whereas the Barhishad, being the Lunar Spirits more closely connected with Earth, became the creative Elohim of form, or the Adam of dust.

The allegory says that Sanandana and other Vedhas, the Sons of Brahmâ, his first progeny: Were without desire or passion, inspired with holy wisdom, estranged from the universe and undesirous of progeny. [173](#)

This also is what is meant in the shloka by the words, “They would not create,” and is explained as follows: “The Primordial Emanations from the Creative Power are too near the Absolute Cause. They are transitional and latent forces, which will develop only in the next and subsequent removes.”

This makes it plain. Hence Brahmâ is said to have felt wrathful when he saw that those Embodied spirits, produced from his limbs [gâtra], would not multiply themselves.

After which, in the allegory, he creates other seven Mind-born Sons [174](#) namely, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha, the latter being often replaced by Daksha, the most prolific of the Creators. In most of the texts these Seven Sons of Vasishtha-Daksha are called the Seven Rishis of the *Third* Manvantara; the latter referring both to the Third Round and also to the Third Root-Race and its Branch-Races in the Fourth Round. These are all the Creators of the various Beings on this Earth, the Prajâpati, and at the same time they appear as divers reïncarnations in the early Manvantaras or Races.

It thus becomes clear why the Agnishvâta, devoid of the grosser “creative fire,” hence unable to create physical man, having no Double, or Astral Body, to project, since they were without any “form,” are shown in exoteric allegories as Yogîs, Kumâras (chaste youths), who became “rebels,” Asuras, fighting and opposing Gods, [175](#) etc. Yet it is they alone who could complete man, i.e., make of him a self-conscious, almost a divine Being—a God on Earth. The Barhishad, though possessed of “creative fire,” were devoid of the higher Mahat-ic element. Being on a

level with the lower “Principles”—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them intrusted with the task by Brahmâ—the collective Mahat or Universal Divine Mind—the “Mystery of Creation” is repeated on Earth, only in an inverted sense, as in a *mirror* .

It is those who are unable to create the spiritual immortal man, who project the senseless model (the Astral) of the physical Being; and, as will be seen, it was those who would not multiply, who sacrificed themselves to the good and salvation of Spiritual Humanity. For, to complete the *septenary man* , to add to his three lower Principles and cement them with the Spiritual Monad—which could never dwell in such a form otherwise than in an absolutely latent state—two connecting “Principles” are needed: Manas and Kâma. This requires a living Spiritual Fire of the middle Principle from the Fifth and Third States of Plerôma. But this Fire is the possession of the Triangles, not of the (perfect) Cubes, which symbolize the Angelic Beings; [176](#) the former having from the First Creation possessed themselves of it and being said to have appropriated it for themselves, as in the allegory of Prometheus. These are the active, and therefore—in Heaven—no longer “pure” Beings. They have become the independent and free Intelligences, shown in every Theogony as fighting for that independence and freedom, and hence—in the ordinary sense—“rebellious to the divine passive law.” These are then those “Flames”—the Agnishvâtta—who, as shown in the shloka, “remain behind,” instead of going along with the others to create men on Earth. But the true Esoteric meaning is that most of them were destined to incarnate as the Egos of the forthcoming crop of Mankind.

The human Ego is neither Âtman nor Buddhi, but the Higher Manas; the intellectual fruitage and the efflorescence of the intellectual self-conscious Egotism—in the higher spiritual sense. The ancient works refer to it as Kârana Sharîra on the plane of Sûtrâtmâ, which is the “golden thread” on which, like beads, the various Personalities of this Higher Ego are strung. If the reader were told, as in the *semi-Esoteric* allegories, that these Beings were returning Nirvânîs from preceding Mahâ-Manvantaras—Ages of incalculable duration which have rolled away in the Eternity, a still more incalculable time ago—he would hardly understand the text correctly;

while some Vedântins might say: “This is not so; the Nirvânî can never return”; which is true during the Manvantara he belongs to, and erroneous where Eternity is concerned. For it is said in the Sacred Shlokas: “The Thread of Radiance which is imperishable and dissolves only in Nirvâna, reëmerges from it in its integrity on the day when the Great Law calls all things back into action.”

Hence, as the higher Pitris or Dhyânîs had no hand in his physical creation, we find Primeval Man—issued from the bodies of his *spiritually* “fireless” Progenitors—described as aëriform, devoid of compactness, and “mindless.” He had no middle Principle to serve him as a medium between the Highest and the Lowest—the Spiritual Man and the physical brain—for he lacked Manas. The Monads which incarnated in those *empty* Shells, remained as unconscious as when separated from their previous incomplete forms and vehicles. There is no potentiality for Creation, or Self-Consciousness, in a *pure* Spirit on this our plane, unless its too homogeneous, perfect—because divine—nature is, so to say, mixed with, and strengthened by, an essence already differentiated. It is only the lower line of the Triangle—representing the first Triad that emanates from the Universal Monad—that can furnish this needed consciousness on the plane of differentiated Nature. But how could these pure Emanations, which, on this principle, must have originally been themselves “unconscious” (in our sense), be of any use in supplying the required Principle, as they could hardly have possessed it themselves?

The answer is difficult to comprehend, unless one is well acquainted with the philosophical metaphysics of a beginningless and endless series of Cosmic Re-births, and becomes well impressed and familiarized with that immutable law of Nature which is Eternal Motion, cyclic and spiral—therefore progressive even in its seeming retrogression. The one Divine Principle, the nameless That of the Vedas, is the Universal Total, which, neither in its spiritual aspects and emanations, nor in its physical Atoms, can ever be at “Absolute Rest” except during the Nights of Brahmâ. Hence, also, the “First-born” are those who are first set in motion at the beginning of a Manvantara, and thus the first to fall into the lower spheres of materiality. They who are called in Theology the “Thrones,” and are the “Seat of God,” must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to

find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless æons before, through the “Seven Circles,” and thus “robbed” them of the Sacred Fire; this means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher Worlds, all the wisdom therefrom—the reflection of Mahat in its various degrees of intensity. No Entity, whether angelic or human, can reach the state of Nirvâna, or of absolute purity, except through æons of suffering and the *knowledge* of evil as well as of good, as otherwise the latter would remain incomprehensible.

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

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

The mystery attached to the highly spiritual Ancestors of the *Divine* Man within the earthly man is very great. His dual creation is hinted at in the Purânas, though its Esoteric meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the Bible, both in Genesis and even in the Epistles of Paul. For that “Creator,” who is called in the second chapter of Genesis the “Lord God,” is in the original the Elohim, or Gods (the Lords), in the plural; and while one of them makes the earthly Adam of Dust, the other breathes into him the Breath of Life, and the third makes of him a Living Soul, all of which readings are implied in the plural number of the word Elohim. [177](#) Or again, as Paul says: The first man is of the earth, the second [the last, or rather highest] is the Lord from heaven. [178](#)

In the Âryan allegory the rebellious Sons of Brahmâ are all represented as holy Ascetics and Yogîs. Re-born in every Kalpa, they generally try to impede the work of human procreation. When Daksha, the chief of the Prajâpatis or Creators, brings forth 10,000 sons for the purpose of peopling the world, Nârada—a son of Brahmâ, the great Rishi, and *virtually* a Kumâra, if not so in name—interferes with, and twice frustrates Daksha's aim, by persuading those Sons to remain holy Ascetics and eschew marriage. For this, Daksha curses Nârada to be “re-born as a man,” as Brahmâ had cursed him before for refusing to marry, and obtain progeny, saying: “Perish in thy (present [Deva or Angelic] form); and take up thy abode in the womb”—i.e., become a man. [179](#)

Notwithstanding several conflicting versions of the same story, it is easy to see that Nârada belongs to that Class of Brahmâ's “First-born,” who have all proven rebellious to the law of animal procreation, for which they had to incarnate as *men*. Of all the Vedic Rishis, Nârada, as already shown, is the most incomprehensible, because the most closely connected with the Occult Doctrines—especially with the Secret Cycles and Kalpas.

Certain contradictory statements about this Sage have much distracted the Orientalists. Thus he is shown as refusing positively to “create” or have progeny, and even as calling his father Brahmâ a “false teacher” for advising him to get married, as related in the Nârada-Pancha-Râtra; nevertheless, he is referred to as one of the Prajâpatis or Progenitors! In the Nâradiya Purâna, he describes the laws and the duties of the celibate

Adepts; and as these Occult duties do not happen to be found in the fragment of about 3,000 Stanzas in the possession of European museums, the Brâhmans are proclaimed liars; the Orientalists forgetting that the Nârâdîya is credited with containing 25,000 Stanzas, and that it is not very likely that such MSS. should be found in the hands of the Hindû profane, those who are ready to sell any precious Olla for a red pottage. Suffice it to say, that Nârada is *the* Deva-Rishi of Occultism par excellence, and that the Occultist who does not ponder, analyze, and study Nârada from his seven Esoteric facets, will never be able to fathom certain anthropological, chronological, and even cosmic Mysteries. He is one of the Fires above-mentioned, and plays a part in the evolution of this Kalpa from its incipient down to its final stage. He is an actor who appears in each of the successive acts, or Root-Races, of the present Manvantaric drama, in the world-allegories which strike the key-note of Esotericism, and are now becoming more familiar to the reader. But shall we turn to other ancient Scriptures and documents for the corroboration of the “Fires,” “Sparks,” and “Flames”? They are plentiful, if one only seeks for them in the right places.

In the Kabalistic Book of the Concealed Mystery they are clearly enunciated, as also in the Ha Idra Zuta Qadisha, or “The Lesser Holy Assembly.” The language is very mystical and veiled, yet still comprehensible. In the latter, among the sparks of Prior Worlds, “vibrating Flames and Sparks,” from the divine flint, the “Workman” proceeds to create man, “male and female” (427). These “Flames and Sparks”—Angels and their Worlds, Stars and Planets—are said, figuratively, to become extinct and die, that is to say, remain “unmanifested” until a certain process of Nature is accomplished. To show how thickly veiled from public view are the most important facts of Anthropogenesis, two passages are now quoted from two Kabalistic books. The first is from the Ha Idra Zuta Qadisha: 429. From a Light-Bearer [one of the Seven Sacred Planets] of insupportable brightness proceeded a Radiating Flame, dashing off like a vast and mighty hammer those sparks which were the Prior Worlds.

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

431. From Hoa, Himself, is AB, the Father; and from Hoa, Himself, is Ruach, the Spirit; Who are hidden in the Ancient of Days, and therein is that ether concealed.

432. And It was connected with a light-bearer [a Planet and its Angel or Regent], which went forth from that Light-Bearer of insupportable brightness, which is hidden in the bosom of Aima, the Great Mother. [180](#)

Now the following extract from the Zohar, [181](#) under the heading, “The Pre-Adamite Kings,” also deals with the same mystery: We have learned in the Siphrah D'Tznioothah: That the At-tee' kah D'At-tee' keen, Ancient of Ancients, before He prepared His Form, built kings and engraved kings, and sketched out kings [men, the “kings” of the animals], and they could not exist: till He overthrew them and hid them until after a time, therefore it is written; “And these are the kings which reigned in the land of Edom.”... And they could not exist till Resha'Hiv'rah, the White Head, the At'-tee'-kah D'At-tee'-keen, Ancient of the Ancients, arranged Himself. When he arranged Himself He formed all forms Above and Below... Before He arranged Himself in His Form, had not been formed all those whom He desired to form, and all worlds have been destroyed... They did not remain in their places, because the form of the kings had not been formed as it ought to be, and the Holy City had not been prepared. [182](#)

Now the plain meaning of these two allegorical and metaphysical disquisitions is simply this: Worlds and men were in turn formed and destroyed, under the law of evolution and from preëxisting material, until both the Planets and their men, in our case our Earth and its animal and human races, became what they are now in the present cycle—opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female. Before man could become male and female *physically*, his prototype, the creating Elohim, had to arrange his Form on this sexual plane *astrally*. That is to say, the Atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that law which the Kabbalah calls the “Balance,” through which everything that exists does so as male and female in its final perfection, in this present stage of materiality. Chokmah, Wisdom, the Male Sephira, had to diffuse itself *in*, and *through*

, Binah, intelligent Nature, or Understanding. Therefore the First Root-Race of men, sexless and mindless, had to be overthrown and “hidden until after a time”; i.e., the First Race, instead of dying, disappeared *in* the Second Race, as certain lower lives and plants do in their progeny. It was a wholesale transformation. The First became the Second Root-Race, without either begetting it, procreating it, or dying.

“They *passed by* together,” as it is written: “And he died” and another “reigned in his stead.” [183](#)

Why? Because the “Holy City had not been prepared.” And what is the “Holy City”? The Ma-qom—the Secret Place or the Shrine—on Earth; in other words, the human womb, the microcosmic copy and reflection of the Heavenly Matrix, the female Space or primeval Chaos, in which the male Spirit fecundates the germ of the Son, or the visible Universe. So much so, that in the paragraph on “The Emanation of the Male and Female Principles” in the Zohar, it is said that, on this Earth, the Wisdom from the “Holy Ancient” “does not shine except in male and female.”

(Hokhmah Wisdom, is the Father, and Binah Understanding, is the Mother.)... And when they connect one with the other, they bring forth and diffuse and emanate Truth. In the sayings of Rabbi Ye-yeva, Sabbah, i.e., the Old, we learned this; What is Binah Understanding? But when they connect in one another, the ם (Yod) in the ה (Heh), they become impregnated and produce a Son. And, therefore, it is called Binah, Understanding. It means BeN YaH, i.e., Son of YaH. This is the completeness of the Whole. [184](#)

This is also the “completeness” of phallicism by the Rabbis, its perfect apotheosis, the divine being dragged into the animal, the sublime into the grossness of the terrestrial. Nothing so graphically gross exists in Eastern Occultism, nor in the primitive Kabbalah—the Chaldæan Book of Numbers. We have said so already in *Isis Unveiled*: We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: “In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian batylos, the brutally indecent form of the lingam ... the Mahâ Deva.” Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of

that religion of sensualism par excellence, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahadeo of Elephanta, the Round Tower of Bhagulpore, the minarets of Islam—either rounded or pointed—are the originals of the Campanile column of San Marco, at Venice, of Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the lithos, the upright phallus. [185](#)

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

Stanza IV. Creation Of The First Races.

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

14. The Seven Hosts, the Will-born [186](#) Lords, propelled by the Spirit of Life-Giving, [187](#) separate Men from themselves, each on his own Zone.

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

With regard to this sentence—“They were the shadows of the Shadows”—a few more words may be said and a fuller explanation attempted. This first process of the evolution of mankind is far easier to accept than the one which follows it, though one and all such processes will be rejected and doubted even by some Kabalists, especially the Western, who study the present effects, but have neglected to study their primary causes. Nor does the writer feel competent to explain a mode of

procreation so difficult of appreciation save for an Eastern Occultist. Therefore it is useless to enter here into details concerning the process, though it is minutely described in the Secret Books, as it would only lead to speaking of facts hitherto unknown to the profane world, and hence to their being misunderstood. An Adam made of the dust of the ground will always be found preferable, by a certain class of students, to one projected out of the ethereal body of his creator; though the former process has never been heard of, while the latter is familiar, as all know, to many Spiritualists in Europe and America, who, of all men, ought to understand it. For who of those who have witnessed the phenomenon of a materializing form oozing out of the pores of a medium or, at other times, out of his *left side* , can fail to credit the possibility, at least, of such a *birth* ? If there are in the Universe such beings as Angels or Spirits, whose *incorporeal* essence may constitute an intelligent Entity, notwithstanding the absence of any (to us) solid organism; and if there are those who believe that a God made the first man out of dust, and breathed into him a living Soul—and there are millions upon millions who believe both—what does this doctrine of ours contain that is so impossible? Very soon the day will dawn, when the world will have to choose whether it will accept the miraculous creation of man (and Kosmos too) out of *nothing* , according to the dead letter of Genesis, or a first man born from a fantastic link—absolutely “missing” so far—the common ancestor of man, and of the “true ape.” [188](#) Between these two fallacies, Occult Philosophy steps in. It teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. If the latter process is to be considered as abnormal or even inconceivable—because obsolete in Nature at this point of evolution—it is yet proven possible on the authority of certain “spiritualistic” *facts* . Which, then, we ask of the three hypotheses or theories is the most reasonable and the least absurd? Certainly no one—provided he be not a soul-blind Materialist—can ever object to the Occult Teaching.

Now, as shown, we gather from the latter that man was not “created” the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not

quite on the lines traced for us by the modern Evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one Eternity (or Manvantara) to the other—ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (Mahâ-Mâyâ), but plunging Spirit deeper and deeper into materiality on the one hand, and then redeeming it through flesh and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men, or Minds (Manus), in accordance with their Karmic exigencies.

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

On The Identity And Differences Of The Incarnating Powers.

The Progenitors of Man, called in India Fathers, Pitaras, or Pitris, are the “Creators” of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. Primeval man would be “the bone of their bone and the flesh of their flesh,” if they had bones and flesh. As stated, they were “Lunar Beings.”

The endowers of man with his conscious, immortal Ego, are the “Solar Angels”—whether so regarded metaphorically or literally. The mysteries of the Conscious Ego or Human Soul are great. The Esoteric name of these Solar Angels is, literally, the “Lords” (Nâth) of “persevering ceaseless devotion” (Pranidhâna). Therefore they of the *Fifth* Principle (Manas) seem to be connected with, or to have originated the system of the Yogîs who make of Pranidhâna their *fifth* observance. [189](#) It has already been explained why the Trans-Himâlayan Occultists regard them as evidently identical with those who in India are termed Kumâras, Agnishvâttas, and the Barhishads.

How precise and true is Plato's expression, how profound and philosophical his remark on the (Human) Soul or Ego, when he defined it as “a compound of the *same* and the *other* .” And yet how little this hint

has been understood, since the world took it to mean that the Soul was the Breath of God, of Jehovah. It is “the *same* and the *other*,” as the great Initiate-Philosopher said; for the Ego—the “Higher Self” when merged with and in the Divine Monad—is Man, and yet the *same* as the “*other*”; the Angel in him incarnated is the same with the Universal Mahat. The great classical writers and philosophers felt this truth, when saying that: There must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony. [190](#)

All these are the Mânasas and Râjasas; the Kumâras, Asuras, and other Rulers and Pitris, who incarnated in the Third Race, and in this and various other ways endowed mankind with Mind.

There are Seven Classes of Pitris, as shown below, three Incorporeal and four Corporeal; and two kinds, the Agnishvâtta and the Barhishad. And we may add that, as there are two kinds of Pitris, so there is a double and a triple set of Barhishad and Agnishvâtta. The former, having given birth to their Astral Doubles, are reborn as Sons of Atri, and are the “Pitris of the Demons,” or Corporeal Beings, on the authority of Manu; [191](#) while the Agnishvâtta are reborn as Sons of Marîchi, a Son of Brahmâ, and are the “Pitris of the Gods.” [192](#)

The Vâyu Purâna declares the Seven Orders of Pitris to have been originally the *first Gods*, the Vairâjas, whom Brahmâ, with the eye of Yoga, beheld in the eternal spheres, and who are the *gods of the gods* The Matsya ... adds, that the Gods worshipped them. [193](#)

The Harivamsha distinguishes the Vairâjas as one class of the Pitris only, [194](#) a statement corroborated in the Secret Teachings, which, however, identify the Vairâjas with the *elder* Agnishvâtta [195](#) and the Râjasas, or Âbhûtarajasas, who are Incorporeal without even an Astral Phantom. Vishnu is said, in most of the MSS., to have incarnated in and through them.

In the Raivata Manvantara, again, Hari, best of gods, was born of Sambhûti, as the divine Mânasa—originating with the deities called Râjasas. [196](#)

Sambhûti was a daughter of Daksha, and wife of Marîchi, the father of the Agnishvâtta, who, along with the Râjasas, are ever associated with Mânasas. As remarked by a far more able Sanskritist than Wilson, Mr. Fitzedward Hall: Mânasa is no inappropriate name for a deity associated with the Râjasas. We appear to have in it mânasam—the same as manas—with the change of termination required to express male personification. [197](#)

All the Sons of Virâja are Mânasa, says Nîlakantha. And Virâja is Brahmâ, and, therefore, the Incorporeal Pitris are called Vairâjas from being the Sons of Virâja, says Vayu Purâna.

We could multiply our proofs ad infinitum, but it is useless. The wise will understand our meaning, the unwise are not required to. There are thirty-three crores, or three hundred and thirty millions, of Gods in India. But, as remarked by the learned lecturer on the Bhagavad Gîtâ: They may be all devas, but are by no means all “gods,” in the high spiritual sense one attributes to the term.

This is an unfortunate blunder generally committed by Europeans. Deva is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have and worship thirty-three crores of gods. These beings, as may be naturally inferred, have a *certain affinity* with one of the three component Upâdhis [basic principles] into which we have divided man. [198](#)

The names of the deities of a certain mystic class change with every Manvantara. Thus the twelve Great Gods, Jayas, created by Brahmâ to assist him in the work of creation in the very beginning of the Kalpa, and who, lost in Samâdhi, neglected to create—whereupon they were cursed to be repeatedly born in each Manvantara till the seventh—are respectively called Ajitas, Tushitas, Satyas, Haris, Vaikunthas, Sâdhyas, and Adityas: [199](#) they are Tushitas, in the second Kalpa, and Âdityas in this Vaivasvata Period, [200](#) besides other names for each age. But they are identical with the Mânasas or Râjasas, and these with our incarnating Dhyân Chohans.

Yes; besides those Beings, who, like the Yakshas, Gandharvas, Kinnaras, etc., taken in their *individualities*, inhabit the Astral Plane, there are real Devas, and to these classes belong the Adityas, the Vairâjas, the Kumâras,

the Asuras, and all those high celestial Beings whom Occult teaching calls Manasvin, the Wise, foremost of all, and who would have made all men the *self-conscious* spiritually intellectual Beings they will be, had they not been “cursed” to fall into generation, and to be reborn themselves as mortals for their neglect of duty.

Stanza IV.—Continued.

15. Seven times seven Shadows [201](#) of Future Men [202](#) (a) were [203](#) born, each of his own Colour [204](#) and Kind (b). Each [205](#) inferior to his Father. [206](#) The Fathers, the Boneless, could give no Life to Beings with Bones. Their Progeny were Bhûta, [207](#) with neither Form nor Mind. Therefore they are called the Chhâyâ [208](#) Race(c).

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

With the Brâhmans, the Pitris are very sacred, because they are the Progenitors, [209](#) or Ancestors of men—the first Manushyas on this Earth—and offerings are made to them by the Brâhman when a son is born unto him. They are more honoured and their ritual is more important than the worship of the Gods. [210](#)

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

The Pitris being divided into *seven* Classes, we have here the mystic number again. Nearly all the Purânas agree that three of these are Arûpa, formless, while four are Corporeal; the former being intellectual and spiritual, the latter material and devoid of intellect. Esoterically, it is the Asuras who form the first three Classes of Pitris—“born in the Body of Night”—whereas the other four were produced from the “Body of Twilight.” Their Fathers, the Gods, were doomed to be born fools on Earth, according to the Vâyû Purâna. The legends are purposely mixed up and made very hazy: the Pitris being in one the Sons of the Gods, and, in another, those of Brahmâ; while a third makes them instructors of their

own Fathers. It is the Hosts of the four material Classes who create men simultaneously on the seven Zones.

Now, with regard to the seven Classes of Pitris, each of which is again divided into seven, a word to students and a query to the profane. That Class of the “Fire Dhyânîs,” which we identify on undeniable grounds with the Agnishvâttas, is called in our school the “Heart” of the Dhyân-Chohanic Body, and is said to have incarnated in the Third Race of men and made them perfect. The Esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man, whose every physical organ, and psychic, and spiritual function, is a reflection, so to say, a copy on the terrestrial plane, of the model or prototype *above*. Why, it is asked, should there be such a strange repetition of the number seven in the anatomical structure of man? Why should the heart have *four lower* cavities and *three higher* divisions, answering so strangely to the septenary division of the human principles, separated into two groups, the higher and the lower; and why should the same division be found in the various classes of Pitris, and especially our Fire Dhyânîs? For, as already stated, these Beings fall into four Corporeal, or grosser, and three Incorporeal, or subtler, “Principles,” or call them by any other name you please. Why do the seven nervous plexuses of the body radiate seven rays? Why are there these seven plexuses, and why seven distinct layers in the human skin?

Says the Commentary: Having projected their Shadows and made men of one Element [Ether], the Progenitors reâscend to Mahâ-Loka, whence they descend periodically, when the World is renewed, to give birth to new Men.

The Subtle Bodies remain without understanding [Manas] until the advent of the Suras [Gods] now called Asuras [Not-Gods].

“Not-Gods,” for the Brâhmans, perhaps, but the highest “Breaths,” for the Occultist; since those Progenitors (Pitaras), the formless and the intellectual, refuse to build man, but endow him with Mind; the four corporeal Classes creating only his body.

This is very plainly shown in various texts of the Rig Veda—the highest authority for a Hindû of any sect whatever. Therein Asura means

“spiritual, divine,” and the word is used as a synonym for Supreme Spirit, and the term Asura, in the sense of a “God,” is applied to Varuna and Indra and preëminently to Agni—the three having been in days of old the three *highest* Gods, before Brâhmanical Theo-Mythology distorted the true meaning of almost everything in the Archaic Scriptures. But, as the key is now lost, the Asuras are hardly mentioned.

In the Zend Avesta the same is found. In the Mazdean, or Magian, religion, Asura is the Lord Asura Vishvavedas, the “all-knowing” or “omniscient Lord”; and Asura Mazdhâ, becoming later Ahura Mazdhâ, is, as Benfey shows, “the Lord who bestows *Intelligence* ”—Asura Medhâ and Ahura Mazdâo. [211](#) Elsewhere in this work it is shown, on equally good authority, that the Indo-Iranian Asura was always regarded as *sevenfold* . This fact, combined with the name Mazdhâ, as above, which makes of the sevenfold Asura the “Lord,” or “Lords” collectively “who bestow *Intelligence* ,” connects the Amshaspands with the Asuras and with our incarnating Dhyân Chohans, as well as with the Elohim, and the seven informing Gods of Egypt, Chaldæa, and every other country.

Why these “Gods” refused to create men is not, as stated in exoteric accounts, because their pride was too great to share the celestial power of their essence with the Children of Earth, but for reasons already suggested. However, allegory has indulged in endless fancies and Theology has taken advantage thereof in every country, to make out its case against these First-born, or the Logoi, and to impress it as a truth on the minds of the ignorant and credulous. [212](#)

The Christian system is not the only one which has degraded these Gods into Demons. Zoroastrianism and even Brâhmanism have profited thereby to obtain hold over the people's mind. Even in Chaldæan exotericism, Beings who *refuse to create* , and are said to oppose thereby the Demiurgus, are also denounced as Spirits of Darkness. The Suras, who win their intellectual independence, fight the Suras, who are devoid thereof and are shown as passing their lives in profitless ceremonial worship based on blind faith—a hint now ignored by the *orthodox* Brâhmans—and forthwith the former become A-Suras. The First- and Mind-born Sons of the Deity refuse to create progeny, and are *cursed* by Brahmâ to be *born as men* . They are hurled *down to Earth* , which, later on, is transformed, in

theological dogma, into the *Infernal* Regions. Ahriman destroys the Bull created by Ormazd—which is the emblem of terrestrial *illusiv*e life, the “germ of sorrow”—and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the Devil. Typhon cuts Osiris into fourteen pieces, in order to prevent him peopling the world and thus creating misery; and Typhon becomes, in the exoteric, theological teaching, the Power of Darkness. But all this is the exoteric shell. It is the worshippers of the latter who attribute to disobedience and rebellion the effort and self-sacrifice of those who would help men to their original status of divinity through *self-conscious* efforts; and it is these worshippers of *form* who have made Demons of the Angels of Light.

Esoteric Philosophy, however, teaches that *one-third* [213](#) of the Dhyânîs—i.e., the three Classes of the Arûpa Pitris, endowed with intelligence, “which is a formless breath, composed of *intellectual* not elementary substances” [214](#)—was simply doomed by the law of Karma and evolution to be re-born, or incarnated, on Earth. [215](#) Some of these were Nirmânakâyas from other Manvantaras. Hence we see them, in all the Purânas, re-appearing on this Globe, in the Third Manvantara—read Third Root-Race—as Kings, Rishis and Heroes. This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured by the priesthood for the purpose of preserving a hold over the former through superstitious fear.

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

intuition of the student, if he only reads that which follows with his *spiritual eye*.

As to their Fashioners or Ancestors—those Angels who, in the exoteric legends, obeyed the law—they must be identical with the Barhishad Pitris, or the Pitri-Devatâs, i.e., those possessed of the *physical creative fire*. They could only create, or rather clothe, the human Monads with their own astral Selves, but they could not make man in their image and likeness. “Man must not be like one of us,” say the *Creative Gods*, entrusted with the fabrication of the lower animal—but higher. [216](#) Their creating the semblance of men out of their own divine Essence means, Esoterically, that it is they who became the First Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that Class of Devas who became symbolized in Greece under the name of Prometheus; to those who had nought to do with the physical body, yet everything with the purely spiritual man.

Each Class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human Higher Self owing to the personal exertion of the individual; but they could not make men as they were themselves—perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect—from the human standpoint—white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, “of the earth earthy,” was not destined to be created by the Angels of the First Divine Breath. Therefore they are said to have *refused* to create, and man had to be formed by more material Creators, [217](#) who, in their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure Gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine* and *perfect* than themselves—shadows still. The first Humanity, therefore, was a pale copy of its Progenitors; too material, even in its ethereality, to be a hierarchy of Gods; too spiritual and pure to be Men—endowed as it is with every *negative* (nirguna) perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its

vehicle and basis and contrast. Absolute Light is absolute Darkness, and vice versa. In fact, there is neither Light nor Darkness in the realms of Truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Mâyâ. Separate them, by cutting off one from the other, and they will both die. Neither exists per se, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

Nevertheless, as the illusionary distinction exists, it requires a *lower* Order of Creative Angels to “create” inhabited Globes—especially ours—or to deal with Matter on this earthly plane. The philosophical Gnostics were the first to think so, in the historical period, and to invent various systems upon this theory. Therefore in their schemes of creation, one always finds their “Creators” occupying a place at the very foot of the ladder of Spiritual Being. With them, those who created our Earth and its mortals were placed on the very limit of mâyâvic Matter, and their followers were taught to think—to the great disgust of the Church Fathers—that for the creation of those wretched races, in a spiritual and moral sense, which grace our Globe, no high Divinity could be made responsible, but only Angels of a low Hierarchy, [218](#) to which Class they relegated the Jewish God, Jehovah.

Mankinds different from the present are mentioned in all the ancient Cosmogonies. Plato speaks, in the Phædrus, of a “winged” race of men. Aristophanes, in Plato's Banquet, speaks of a race androgynous and with round bodies. In Pymander, all the animal kingdom even is double-sexed. Thus it is said: The circuit having been accomplished, the knot was loosened ... and all the animals, which were equally androgynous, were *untied* [separated] together with man ... [for] ... the causes had to produce effects on earth. [219](#)

Again, in the ancient Quiché Manuscript, the Popol Vuh—published by the late Abbé Basseur de Bourbourg—the first men are described as a race “whose sight was unlimited, and who knew all things at once”; thus showing the divine knowledge of Gods, not mortals. The Secret Doctrine, correcting the unavoidable exaggerations of popular fancy, gives the facts as they are recorded in the archaic symbols.

(b) These “Shadows” were born “each of his own colour and kind,” each also “inferior to his Father,” or Creator, because the latter was a complete Being of his kind. The Commentaries refer the first sentence to the colour or complexion of each human race thus evolved. In Pymander, the Seven Primitive Men, created by Nature from the “Heavenly Man,” all partake of the qualities of the Seven “Governors,” or Rulers, who loved Man—their own reflection and synthesis.

In the Norse Legends, one recognizes in Asgard, the habitat of the Gods, as also in the Ases themselves, the same mystical Loci and personifications woven into the popular “myths,” as in our Secret Doctrine; and we find them in the Vedas, the Purânas, the Mazdean Scriptures and the Kabalah. The Ases of Scandinavia, the Rulers of the World which preceded ours, whose name means literally the “Pillars of the World,” its “Supports,” are thus identical with the Greek Cosmocrates, the seven “Workmen” or Rectors of Pymander, the seven Rishis and Pitris of India, the seven Chaldæan Gods and seven Evil Spirits, the seven Kabalistic Sephiroth, synthesized by the upper Triad, and even the seven Planetary Spirits of the Christian Mystics. The Ases create the earth, the seas, the sky and the clouds, the whole visible world, from the remains of the slain giant Ymir; but they do not create Man, but only his form from the Ask or Ash tree. It is Odin who endows him with life and soul, after Lodur had given him blood and bones, and finally it is Hönir who furnishes him with his intellect (Manas) and with his conscious senses. [220](#) The Norse Ask, the Hesiodic Ash-tree, whence issued the men of the generation of bronze, the Third Root-Race, and the Tzité tree of the Popol Vuh, out of which the Mexican *third* race of men was created, are all one. This may be plainly seen by any reader. But the Occult reason why the Norse Yggdrasil, the Hindû Ashvattha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sephirothic Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who among the Western scholars can tell? [221](#) Nevertheless, the fruits of all those “Trees,” whether Pippala, or Haoma, or even the more prosaic Apple, are the “plants of life,” in fact and verity. The prototypes of our races were all enclosed in the Microcosmic Tree, which grew and developed *within and under* the great mundane Macrocosmic Tree; [222](#) and the mystery is half revealed in the Dîrghotamas, where it is said:

Pippala, the sweet fruit of that tree upon which come spirits who love the science, and where the gods produce all marvels.

As in the Gogard, among the luxuriant branches of all these Mundane Trees, the “Serpent” dwells. But while the Macrocosmic Tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic Tree are the Serpents of the Manifested Wisdom. One is the One and All; the others are its *reflected* parts. The “Tree” is man himself, of course, and the Serpent dwelling in each, the conscious Manas, the connecting link between Spirit and Matter, Heaven and Earth.

Everywhere, it is the same. The “Creating” Powers produce Man, but fail in their final object. All these Logoi strive to endow man with *conscious* immortal Spirit, reflected in the Mind (Manas) alone; they fail, and they are all represented as being punished for the failure, if not for the attempt. What is the nature of the punishment? A sentence of imprisonment in the lower or nether region, which is *our Earth, the lowest* in its Chain; an “Eternity”—meaning the duration of the Life-cycle—in the *darkness* of Matter, or *within animal Man*. It pleased the half ignorant and half designing Church Fathers to disfigure the graphic symbol. They took advantage of the metaphor and allegory in every old religion to turn them to the benefit of the new one. Thus man was transformed into the darkness of a material Hell; his divine consciousness, obtained from his indwelling Principle, the Mânasa, or the incarnated Deva, became the glaring flames of the Infernal Region, and our Globe that Hell itself. Pippala, Haoma, the fruit of the Tree of Knowledge, were denounced as the *forbidden* fruit, and the “Serpent of Wisdom,” the voice of reason and consciousness, remained identified for ages with the Fallen Angel, which is the old Dragon, the Devil!

The same for the other high symbols. The Svastika, the most sacred and mystic symbol in India, the “Jaina Cross” as it is now called by the Masons, notwithstanding its direct connection, and even identity, with the Christian Cross, has become dishonoured in the same manner. It is the “devil's sign,” we are told by the Indian missionaries. Does it not shine on the head of the great Serpent of Vishnu, on the thousand-headed Shesha-Ananta, in the depths of Pâtâla, the Hindû Naraka or Hell? It does: but what is Ananta? As Shesha, it is the almost endless Manvantaric Cycle of

Time, and becomes *Infinite* Time itself, when called Ananta, the great Seven-headed Serpent, on which rests Vishnu, the Eternal Deity, during Pralayaic inactivity. What has Satan to do with this highly metaphysical symbol? The Svastika is the most philosophically scientific of all symbols, as also the most comprehensible. It is the summary in a few lines of the whole work of “creation,” or evolution as one should rather say, from Cosmotheogony down to Anthropogony, from the indivisible unknown Parabrahman to the humble Moneron of materialistic Science, whose genesis is as unknown to that Science as is that of the All-Deity Itself. The Svastika is found heading the religious symbols of every old nation. It is the “Worker's Hammer” in the Chaldæan Book of Numbers, the “Hammer,” above referred to, in the Book of Concealed Mystery, “which striketh sparks from the flint” (Space), those sparks becoming Worlds. It is Thor's Hammer, the magic weapon forged by the Dwarfs against the Giants, or the Pre-cosmic Titanic Forces of Nature, which rebel and, while alive in the region of Matter, will not be subdued by the Gods—the agents of Universal Harmony—but have first to be destroyed. This is why the World is formed out of the relics of the murdered Ymir. The Svastika is the Miölnir, the “Storm-hammer”; and therefore it is said that when the Ases, the holy Gods, after having been purified by fire—the fire of the passions and suffering in their life-incarnations—become fit to dwell in Ida in eternal peace, then Miölnir will become useless. This will be when the bonds of Hel—the Goddess-queen of the region of the Dead—will bind them no longer, for the kingdom of evil will have passed away.

Surtur's flames had not destroyed them, nor yet had the raging waters [of the several deluges].... There were ... the sons of Thor. They brought Miölnir with them, not as a weapon of war, but as the hammer with which to consecrate the new heavens and the new earth. [223](#)

Verily many are its meanings! In the macrocosmic work, the “Hammer of Creation,” with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Cosmos and our Earth, it points to the rotation in the Cycles of Time of the world's axes and their equatorial belts; the two lines forming the Svastika 卐, meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the microcosm, Man, it shows him to be a link between Heaven and Earth; the right hand being raised at

the end of a horizontal arm, the left pointing to the Earth. In the Smaragdine Tablet of Hermes, the uplifted right hand is inscribed with the word "Solve," the left with the word "Coagula." It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Âryans, and by them placed at the very threshold of eternity, on the head of the serpent Ananta, it found its spiritual death in the scholastic interpretations of mediæval Anthropomorphists. It is the Alpha and the Omega of universal Creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the Cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of Mahâ-Mâyâ, the great Illusion and Deceiver. The Light that shines from under the Divine Hammer, now degraded into the mallet or gavel of the Grand Masters of Masonic Lodges, is sufficient to dissipate the darkness of any human schemes or fictions.

How prophetic are the songs of the three Norse Goddesses, to whom the ravens of Odin whisper of the past and the future, as they flutter round in their abode of crystal beneath the flowing river. The songs are all written down in the "Scrolls of Wisdom," of which many are lost but some still remain; and they repeat in poetical allegory the teachings of the Archaic Ages. To summarize from Dr. Wagner's *Asgard and the Gods*, concerning the "Renewal of the World," which is a prophecy about the Seventh Race of our Round told in the past tense.

The Miölnir had done its duty in this Round, and: On the field of Ida, the field of resurrection [for the Fifth Round], the sons of the highest gods assembled, and in them their fathers rose again [the Egos of all their past incarnations]. They talked of the Past and the Present, and remembered the wisdom and prophecies of their ancestors which had all been fulfilled. Near them, but unseen by them, was the strong, the mighty One, who rules all things, makes peace between those who are angry with each other, and ordains the eternal laws that govern the world. They all knew he was there, they felt his presence and his power, but were ignorant of his name. At his command the new earth rose out of the waters [of Space]. To the south

above the Field of Ida, he made another heaven called Audlang, and further off, a third, known as Widblain. Over Gimil's cave a wondrous palace was erected, which was covered with gold and shining bright in the sun. [These are the three gradually ascending Globes of our Chain.] There the gods were enthroned, as they used to be, and they rejoiced in the restoration and in the better time. From Gimil's heights [the Seventh Globe, the highest and purest], they looked down upon the happy descendants of Lif [and Lifthrasir, the coming Adam and Eve of purified Humanity] and signed to them to climb up higher, to rise in knowledge and wisdom, in piety and in deeds of love, step by step, from one heaven to another, until they were at last fit to be united to the divinities in the house of All father. [224](#)

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

Its more philosophical meaning will be better understood if the reader thinks carefully over the myth of Prometheus. It is examined, further on, in the light of the Hindû Pramantha. Degraded into a purely physiological symbol by some Orientalists, and taken in connection with terrestrial fire only, their interpretation is an insult to every religion, including Christianity, whose greatest mystery is thus dragged down to Matter. The “friction” of divine Pramantha and Arani could suggest itself under this image only to the brutal conceptions of the German Materialists—than whom there are none worse. It is true that the Divine Babe, Agni with the Sanskrit-speaking Race, who became Ignis with the Latins, is born from the conjunction of Pramantha and Arani—the Svastika—during the sacrificial ceremony. But what of that? Tvashti (Vishvakarman) is the “divine artist and *carpenter*,” [225](#) and is also the Father of the Gods and of “Creative Fire” in the Vedas. So ancient is the symbol and so sacred, that there is hardly an excavation made on the sites of old cities without its being found. A number of such terra-cotta discs, called *fusaïoles*, were found by Dr. Schliemann *under* the ruins of ancient Troy. Both the forms, [Symbol: swastika with dots around the center] and [Symbol: Cross with dot in the middle], were excavated in great abundance; their presence being one more proof that the ancient Trojans and their ancestors were pure Aryans.

(c) Chhâyâ, as already explained, is the Astral Image. It bears this meaning in Sanskrit works. Thus Sanjnâ, Spiritual Consciousness, the wife of Sûrya, the Sun, is shown retiring into the jungle to lead an ascetic life, and leaving behind to her husband her Chhâyâ, Shadow or Image.

16. How are the Manushya [226](#) born? The Manus with minds, how are they made? (a) The Fathers [227](#) called to their help their own Fire, [228](#) which is the Fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. [229](#) These Three [230](#) produced in their joint efforts a good Rûpa. It [231](#) could stand, walk, run, recline, or fly. Yet it was still but a Chhâyâ, a Shadow with no sense. (b) ...

(a) Here an explanation again becomes necessary in the light and with the help of the exoteric added to the Esoteric Scriptures. The Manushyas (Men) and the Manus are here equivalent to the Chaldæan Adam—this term not meaning at all the first man, as with the Jews, or one solitary individual, but Mankind collectively, as with the Chaldæans and Assyrians. It is the four Orders or Classes of Dhyân Chohans out of the Seven, says the Commentary, “who were the Progenitors of the Concealed Man”—i.e., the subtle Inner Man. The Lha of the Moon, the Lunar Spirits, were, as already stated, only the Ancestors of his Form, i.e., of the model according to which Nature began her external work upon him. Thus Primitive Man was, when he appeared, only a senseless Bhûta [232](#) or “phantom.” This “creation” was a failure.

(b) This attempt again was a failure. It allegorizes the vanity of *physical* Nature's unaided attempts to construct even a perfect animal—let alone man. For the Fathers, the Lower Angels, are all Nature-Spirits, and the higher Elementals also possess an intelligence of their own; but this is not enough to construct a *thinking* man. “Living Fire” was needed, that Fire which gives the human mind its self-perception and self-consciousness, or Manas; and the progeny of Pârvaka and Shuchi are the Animal-Electric and Solar Fires, which create animals, and could thus furnish only a physical living constitution to that first astral model of man. The first Creators, then, were the Pygmalions of Primeval Man: they failed to animate the statue—*intellectually* .

This Stanza we shall see is very suggestive. It explains the mystery of, and fills the gap between, the Informing Principle in man—the Higher Self or Human Monad—and the Animal Monad, both one and the same, although the former is endowed with *divine* intelligence, the latter with *instinctual* faculty alone. How is the difference to be explained, and the presence of that Higher Self in man accounted for?

Says the Commentary: The Sons of Mahat are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human Animal. They are the Lords of Spiritual Life Eternal.... In the beginning [in the Second Race] some [of the Lords] only breathed of their essence into Manushya [men], and some took in man their abode.

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

It explains, to begin with, the statement made in Pymander, that the “Heavenly Man,” the “Son of the Father,” who partook of the nature and essence of the Seven Governors, or Creators and Rulers of the Material

World, Peeped through the Harmony, and breaking through the strength of the [Seven] Circles [of Fire], so showed and made manifest the downward-borne nature. [233](#)

It explains every verse in the Hermetic narrative, as also the Greek allegory of Prometheus. Most important of all, it explains the many allegorical accounts about the “Wars in Heaven,” including that of Revelation with respect to the Christian dogma of the “Fallen Angels.” It explains the “Rebellion” of the oldest and highest Angels, and the meaning of their being cast down from Heaven into the depths of Hell, i.e., Matter. It even solves the recent perplexity of the Assyriologists, who express their wonder through the late George Smith, as follows: My first idea of this part [of the rebellion] was that the war with the powers of evil *preceded* the Creation; I now think it followed the account of the Fall. [234](#)

In the same work, [235](#) Mr. George Smith gives an engraving, from an early Babylonian Cylinder, of the Sacred Tree, the Serpent, man and woman. The Tree has seven branches; *three* on the man's side, *four* on that of the female. These branches are typical of the seven Root-Races, in the *third* of which, at its very close, occurred the separation of the sexes and the so-called Fall into generation. The three earliest Races were sexless, then hermaphrodite; the other four, male and female, as distinct from each other. As the writer tells us: The dragon, which, in the Chaldean account of the Creation, leads man to sin, is the creature of Tiamat, the living principle of the sea and of chaos ... which was opposed to the deities at the creation of the world. [236](#)

This is an error. The Dragon is the male principle, or Phallus, personified, or rather *animalized* ; and Tiamat, “the embodiment of the spirit of chaos,” of the Deep, or Abyss, is the female principle, the Womb. The “spirit of chaos and disorder” refers to the mental perturbation which it led to. It is the sensual, attractive, magnetic principle which fascinates and seduces, the ever-living active element which throws the whole world into disorder, chaos and sin. The Serpent seduces the woman, but it is the latter who seduces man, and both are included in the Karmic curse, though only as a natural result of a cause produced. Says George Smith:

It is clear that the dragon is included in the curse for the Fall, and that the gods [the Elohim, jealous at seeing the man of clay becoming a Creator in his turn, like all the animals] invoke on the head of the human Race all the evils which afflict humanity. Wisdom and knowledge shall injure him, he shall have family quarrels, shall submit to tyranny, he will anger the gods ... he shall be disappointed in his desires, he shall pour out *useless prayer*, ... he shall commit future sin. No doubt subsequent lines continue these topics, but again our narrative is broken, and it only reopens where the gods are preparing for war with the powers of evil, which are led by Tiamat (the woman). [237](#)

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

17. The Breath [238](#) needed a Form; the Fathers gave it. The Breath needed a Gross Body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its Form. The Breath needed a Mirror of its Body; [239](#) “We gave it our own!”—said the Dhyânîs. The Breath needed a Vehicle of Desires; [240](#) “It has it!”—said the Drainer of Waters. [241](#) But Breath needs a Mind to embrace the Universe; “We cannot give that!”—said the Fathers. “I never had it!”—said the Spirit of the Earth. “The Form would be consumed were I to give it mine!”—said the Great Fire. [242](#) ... Man [243](#) remained an empty senseless Bhûta.... Thus have the Boneless given Life to those who [244](#) became Men with Bones in the Third. [245](#)

As a full explanation is found in the commentary on Stanza V, a few remarks will now suffice. The “Father” of primitive physical man, or of his body, is the Vital Electric Principle residing in the Sun. The Moon is its “Mother,” because of that mysterious power in the Moon, which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals. The “Wind” or Ether, standing in this case for the agent of transmission by which those influences are carried down from the two luminaries and diffused upon

earth, is referred to as the “Nurse”; [246](#) while “Spiritual Fire” alone makes of man a divine and perfect entity.

Now what is that “Spiritual Fire”? In Alchemy it is Hydrogen, in general; while in Esoteric actuality it is the emanation, or the Ray which proceeds from its Noumenon, the “Dhyân of the First Element.” Hydrogen is *gas* only on our terrestrial plane. But even in Chemistry, Hydrogen “would be the only existing form of matter, in our sense of the term,” [247](#) and is very nearly allied to Protyle, which is our Layam. It is the father and generator, so to say, or rather the Upâdhi (basis), of both Air and Water, and is “fire, air and water,” in fact: *one* under three aspects; hence the chemical and alchemical trinity. In the world of manifestation, or Matter, it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of Noumena. Well might Godfrey Higgins have compared Hydrogen to, and even identified it with, the To On, the “One” of the Greeks. For, as he remarks, Hydrogen is *not* water, though it generates it; Hydrogen is not fire, though it manifests or creates it; nor is it air, though air may be regarded as a product of the union of water and fire—since Hydrogen is found in the aqueous element of the atmosphere. It is three in one.

If one studies comparative Theogony, it is easy to find that the secret of these “Fires” was taught in the Mysteries of every ancient people, preëminently in Samothrace. There is not the smallest doubt that the Kabiri, the most arcane of all the ancient Deities, Gods and Men, great Deities and Titans, are identical with the Kumâras and Rudras headed by Kârttikeya—a Kumâra also. This is quite evident even exoterically; and these Hindû Deities were, like the Kabiri, the personified sacred Fires of the most Occult Powers of Nature. The several branches of the Âryan Race, the Asiatic and the European, the Hindû and the Greek, did their best to conceal their true nature, if not their importance. As in the case of the Kumâras, the number of the Kabiri is uncertain. Some say that there were three or four only; others say seven. Axierus, Axiocersa, Axiocersus, and Casmilus may very well stand for the *alter egos* of the four Kumâras—Sanat-Kumâra, Sananda, Sanaka, and Sanâtana. The former deities, whose reputed father was Vulcan, were often confounded with the Dioscori, Corybantes, Anactes, etc.; just as the Kumâras, whose reputed father is Brahmâ—or rather, the “Flame of his Wrath,” which prompted him to

perform the ninth or Kaumâra Creation, resulting in Rudra or Nîllohita (Shiva) and the Kumâras—were confounded with the Asuras, the Rudras, and the Pitris, for the simple reason that they are all one—i.e., correlative Forces and Fires. There is no space to describe these “Fires” and their real meaning here, though we may attempt to do so if the rest of this work is ever published. Meanwhile a few more explanations may be added.

The foregoing are all mysteries which must be left to the personal intuition of the student for solution, rather than described. If he would learn something of the secret of the Fires, let him turn to certain works of the Alchemists, who very correctly connect Fire with every Element, as do the Occultists. The reader must remember that the Ancients considered Religion and the Natural Sciences along with Philosophy, as closely and inseparably linked together. Æsculapius was the Son of Apollo—the Sun or Fire of Life; at once Helios, Pythius, and the God of oracular Wisdom. In exoteric religions, as much as in Esoteric Philosophy, the Elements—especially Fire, Water, and Air—are made the Progenitors of our *five physical senses*, and hence are directly connected, in an Occult way, with them. These physical senses pertain even to a lower Creation than the one called in the Purânas Pratisarga, or “Secondary Creation.” “Liquid Fire proceeds from Indiscrete Fire,” says an Occult axiom.

The Circle is the Thought; the Diameter [or the line] is the Word; and their union is Life.

In the Kabbalah, Bath-Kol is the Daughter of the Divine Voice, or Primordial Light, Shekinah. In the Purânas and Hindû exotericism, Vâch, the Voice, is the female Logos of Brahmâ—a permutation of Aditi, Primordial Light. And if Bath-Kol, in Jewish Mysticism, is an articulate præter-natural voice from heaven, revealing to the “chosen people” the sacred traditions and laws, it is only because Vâch was called, before Judaism, the “Mother of the Vedas,” who entered into the Rishis and inspired them by her revelations; just as Bath-Kol is said to have inspired the prophets of Israël and the Jewish High-Priests. And both exist to this day, in their respective sacred symbologies, because the Ancients associated Sound or Speech with the Ether of Space, of which Sound is the characteristic. Hence Fire, Water and Air are the primordial Cosmic Trinity.

I am thy Thought, thy God, more ancient than the Moist Principle, the Light that radiates within Darkness [Chaos], and the shining Word of God [Sound] is the Son of the Deity. [248](#)

Thus we have to study well the “Primary Creation” before we can understand the Secondary. The first Race had three *rudimentary* Elements in it; and *no Fire* as yet; because, with the Ancients, the evolution of man, and the growth and development of his spiritual and physical senses, were subordinate to the evolution of the Elements on the Cosmic plane of this Earth. All proceeds from Prabhavâpyaya, the evolution of the creative and sentient principles in the Gods, and even of the so-called Creative Deity himself. This is found in the names and appellations given to Vishnu in exoteric Scriptures. As the Orphic Protologos, he is called Pûrvaja, “pregenetic,” and the other names connect him in their descending order more and more with Matter.

The following order on parallel lines may be found in the evolution of the Elements and the Senses; or in Cosmic Terrestrial “Man” or “Spirit,” and mortal physical man: 1. Ether ... Hearing ... Sound.

2. Air ... Touch ... Sound and Touch.

3. Fire, or Light ... Sight ... Sound, Touch and Colour.

4. Water ... Taste ... Sound, Touch, Colour and Taste.

5. Earth ... Smell ... Sound, Touch, Colour, Taste and Smell.

As seen, each Element adds to its own characteristics, those of its predecessor; as each Root-Race adds the characterizing sense of the preceding Race. The same is true in the septenary “creation” of man, who evolves gradually in seven stages, and on the same principles, as will be shown further on.

Thus, while Gods, or Dhyân Chohans (Devas), proceed from the First Cause—which is not Parabrahman, for the latter is the All Cause, and cannot be referred to as the “*First Cause*,”—which First Cause is called in the Brâhmanical Books Jagad-Yoni, the “Womb of the World,” mankind emanates from these active agents in Kosmos. But men, during the First and Second Races, were not physical beings, but merely *rudiments* of the future men; Bhûtas, which proceeded from Bhûtâdi, “origin,” or the “original place whence sprang the Elements.” Hence they proceeded with

all the rest from Prabhavâpyaya, “the place whence is the origination, and into which is the resolution of all things,” as explained by the Commentator on the Vishnu Purâna. Whence also our physical senses. Whence even the highest “created” Deity itself, in our Philosophy. As one with the Universe, whether we call him Brahmâ, Îshvara, or Purusha, he is a Manifested Deity—hence “created,” or limited and conditioned. This is easily proven, even from the exoteric teachings.

After being called the *incognizable*, eternal Brahma (neuter or abstract), the Pundarîkâksha, “supreme and imperishable glory,” once that instead of Sadaika-Rûpa, “changeless” or “immutable” Nature, he is addressed as Ekâneka-Rûpa, “both single and manifold,” he, the Cause, becomes merged with his own effects; and his names, if placed in Esoteric order, show the following descending scale: Mahâpurusha or Paramâtman: Supreme Spirit.

Âtman or Pûrvaja (Protologos): The Living Spirit of Nature.

Indriyâtman, or Hrishîkesha: Spiritual or Intellectual Soul (one with the senses).

Bhûtâtman: The Living, or Life Soul.

Kshetrajña: Embodied Soul, or the Universe of Spirit and Matter.

Bhrântidarshanatah: False Perception—Material Universe.

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

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

Stanza V. The Evolution of the Second Race.

18. The Sons of Yoga. 19. The Sexless Second Race. 20. The Sons of the “Sons of Twilight.” 21. The “Shadow,” or the Astral Man, retires within, and man develops a Physical Body.

18. The First [249](#) were the Sons of Yoga. Their Sons, the children of the Yellow Father and the White Mother.

In the later Commentary, the sentence is translated: The Sons of the Sun and of the Moon, the nursling of Ether [or the “Wind”] (a)....

They were the shadows of the Shadows of the Lords (b). They [the shadows] expanded. The Spirits of the Earth clothed them; the Solar Lhas warmed them [i.e., preserved the Vital Fire in the nascent physical Forms]. The Breaths had life, but had no understanding. They had no Fire or Water of their own (c).

(a) Remember in this connection the Tabula Smaragdina of Hermes, the Esoteric meaning of which has seven keys to it. The Astro-chemical is well known to students, the Anthropological may now be given. The “One Thing” mentioned in it is Man. It is said: The Father of that One Only Thing is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its Nurse is the Spirituous Earth.

In the Occult rendering of the same it is added: “and *Spiritual* Fire is its instructor [Guru].”

This Fire is the Higher Self, the Spiritual Ego, or that which is eternally reïncarnating under the influence of its lower personal Selves, changing with every re-birth, full of Tanha or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Âtman, the All-Spirit, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless

the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—Spiritual, Psychic and Physical.

That which propels towards, and forces evolution, i.e., compels the growth and development of Man towards perfection, is (a) the Monad, or that which acts in it unconsciously through a Force inherent in itself; and (b) the lower Astral Body or the *Personal* Self. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that Force. Owing to its identity with the All-Force, which, as said, is inherent in the Monad, it is all-potent on the Arûpa, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive. For instance, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Âtman: unless the Higher Self or Ego gravitates towards its Sun—the Monad—the Lower Ego, or *Personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce selfishness and animal desire to live a senseless life (Tanha), which is the “maker of the tabernacle,” as Buddha calls it in the Dhammapada. [250](#) Hence the expression, the Spirits of the Earth clothed the shadows and expanded them. To these “Spirits” belong temporarily the human Astral Selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, Manas, to dwell in. But the “Solar” Lhas, or Spirits, warm the Shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Âtman alone *warms* the Inner Man; i.e., it enlightens it with the Ray of Divine Life and alone is able to impart to the Inner Man, or the Reïncarnating Ego, its immortality. Thus, we shall find, for the first three and a half Root-Races, up to the middle or turning point, it is the Astral Shadows of the “Progenitors,” the Lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of Spirituality. Then, from the turning point, it is the Higher Ego, or Incarnating Principle, the Nous or Mind, which reigns over the Animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of

its evolution, only when the selfishness of the Personality has so strongly infected the real Inner Man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now—civilized nations having succeeded in making of the former an ethical characteristic, of the latter an art—is an additional proof of the exceptional nature of the phenomenon.

The entire scheme is in the Chaldæan Book of Numbers, and even in the Zohar, if one only understands the meaning of the apocalyptic hints. First comes Ain Suph, the “Concealed of the Concealed,” then the Point, Sephira and the later Sephiroth; then the Atzilatic World, a World of Emanations that gives birth to three other Worlds—the first the Briatic World called the Throne, the abode of pure Spirits; the second, the World of Formation, or Jetziratic, the habitat of the Angels who sent forth the Third, or World of Action, the Asiatic World, which is the Earth or *our* World; and yet it is said of this World—also called Kliphoth, containing the (six other) Spheres, נלגלים, and Matter—that it is the residence of the “Prince of Darkness.” This is as clearly stated as can be; for Metatron, the Angel of the second Briatic World, the first habitable World, means Messenger, Ἄγγελος, Angel, called the great Teacher; and under him are the Angels of the third World, or Jetziratic, whose ten and seven classes are the Sephiroth, [251](#) of whom it is said that: They inhabit or vivify this world as essential [*entities* and] *intelligences*, and their *correlates* and logical *contraries* inhabit the third habitable world, called the Asiatic.

These “contraries” are called the “Shells,” קליפות, or Demons, [252](#) who inhabit the seven habitations called Sheba Hachaloth, which are simply the seven Zones of our Globe. [253](#) Their prince is called in the Kabbalah Samaël, the Angel of Death, who is also the seducing Serpent Satan; but this Satan is also Lucifer, the bright Angel of Light, the Light- and Life-bringer, the “Soul” alienated from the Holy Ones, the other Angels, and for a period, anticipating the time when they would descend on Earth to incarnate in their turn.

The Book of Wisdom teaches that: All Souls [Monads] are preëxistent in the Worlds of Emanations. [254](#)

And the Zohar teaches that in the “Soul” is the *real man* , i.e., the Ego and the conscious I am, the Manas.

Says Josephus, repeating the belief of the Essenes, [Souls] descend from the pure air to be chained to bodies. [255](#)

And Philo states that:

The air was full of [Souls], and that those which were nearest the earth, descending to be tied to mortal bodies, return back to bodies, being desirous to live in them. [256](#)

Because through, and in, the human form they will become *progressive* Beings, whereas the nature of the Angel is purely *intransitive* ; therefore Man has in him the potency of transcending the faculties of the Angels. Hence the Initiates in India say that it is the Brâhman, the Twice-born, who rules the Gods or Devas; and Paul repeated it in his Epistle to the Corinthians: Know ye not that we [the Initiates] shall judge angels? [257](#)

Finally, it is shown in every ancient Scripture and Cosmogony that man evolved primarily as a luminous incorporeal form, over which, like molten brass poured into the model of the sculptor, the physical frame of his body was built by, through and from, the lower forms and types of animal terrestrial life. Says the Zohar: The Soul and the Form when descending on Earth put on an earthly garment.

His protoplasmic body was not formed of that matter of which our mortal frames are fashioned.

When Adam dwelled in the garden of Eden, he was dressed in the celestial garment, which is the garment of heavenly light ... light of that light which was used in the garden of Eden. [258](#) Man [the Heavenly Adam] was *created* by the ten Sephiroth of the Jetziratic World, and by their *common power* the seven Angels of a still lower World engendered the Earthly Adam. First Samaël fell, and then *deceiving* (?) man, caused his fall also.

(b) The sentence, “they were the shadows of the Shadows of the Lords”—i.e., the Progenitors created man out of their own Astral Bodies—explains a universal belief. The Devas are credited in the East with having no “shadows” of their own. “The Devas cast no shadows,” and this is the sure sign of a good holy Spirit.

(c) Why had they “no Fire or Water of their own”? [259](#) Because that which Hydrogen is to the elements and gases on the objective plane, its Noumenon is in the world of mental or subjective phenomena; since its trinitarian latent nature is mirrored in its three active emanations from the three higher principles in man, namely, Spirit, Soul, and Mind, or Âtmâ, Buddhi, and Manas. It is the spiritual and also the material human basis. Rudimentary man, having been nursed by the “Air” or the “Wind,” becomes the perfect man later on; when, with the development of “Spiritual Fire,” the Noumenon of the “Three in One” within his Self, he acquires from his Inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. Thus here again Divine Spirit is symbolized by the Sun or Fire; Divine Soul by Water and the Moon, both standing for the Father and Mother of Pneuma, the Human Soul, or Mind, symbolized by the Wind or Air, for Pneuma, means “Breath.”

Hence in the Smaragdine Tablet, disfigured by Christian hands: The Superior agrees with the Inferior; and the Inferior with the Superior; to effect that one truly wonderful work—[which is Man].

For the Secret Work of Chiram, or King Hiram in the Kabalah, “one in essence, but three in aspect,” is the Universal Agent or Lapis Philosophorum. The culmination of the Secret Work is Spiritual Perfect Man, at one end of the line; the union of the three Elements is the Occult Solvent in the “Soul of the World,” the Cosmic Soul or Astral Light, at the other; and, on the material plane, it is Hydrogen in its relation to the other gases. The To On, truly; the One “whom no person has seen except the Son”; this sentence applying both to the metaphysical and physical Kosmos, and to the spiritual and material Man. For how could the latter understand the To On, the “One Father,” if his Manas, the “Son,” does not become (*as*) “One with the Father,” and through this absorption receive enlightenment from the divine “Instructor,” or Guru—Âtmâ-Buddhi?

As says the Commentary:

If thou would'st understand the Secondary [“Creation,” so-called], O Lanoo, thou should'st first study its relation to the Primary. [260](#)

The First Race had three Elements, but no Living Fire. Why? Because: “We say *four* Elements, my Son, but ought to say three,” says Hermes Trismegistus. “In the Primary Circle,” or Creation that which is marked [Symbol: Like a large letter H, with dots above and below, and tildes above and below] reads “Root,” as in the Secondary likewise.

Thus in Alchemy or Western Hermeticism—a variant on Eastern Esotericism—we find: Sulphur ... Flamma ... Spiritus Mercury ... Natura ... Aqua Salt ... Mater ... Sanguis And these three are all quaternaries completed by their Root, Fire. The Spirit, beyond Manifested Nature, is the Fiery Breath in its absolute Unity. In the Manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial God. And in, on, and around the Earth, the fiery spirit thereof—Air, fluidic Fire; Water, liquid Fire; Earth, solid Fire. All is Fire—Ignis, in its ultimate constitution, or I, the root of which is 0 (nought) in our conceptions, the All in Nature and its Mind. “Pro-Meteor” is divine Fire. It is the Creator, the Destroyer, the Preserver. The primitive names of the Gods are all connected with fire, from Agni, the Âryan, to the Jewish God who is a “consuming fire.” In India, God is called in various dialects, Eashoor, Esur, Iswur, and Îshvara, in Sanskrit, the Lord, from Isha, but this is primarily the name of Shiva, the Destroyer; and the three chief Vedic Gods are Agni (Ignis), Vâyu, and Sûrya—Fire, Air, and the Sun, three Occult degrees of Fire. In the Hebrew, אֲזָא (Aza) means to “illuminate,” and אֲשָא (Asha) is “Fire.” In Occultism, to “kindle a fire” is synonymous to evoking one of the three great Fire-powers, or to “call on God.” In Sanskrit the root Ush is fire or heat; and the Egyptian word Osiris is compounded, as shown by Schelling, of the two primitives Aish and Asr, or a “fire-enchanter.” Aesar in the old Etruscan meant a God, being perhaps derived from Asura of the Vedas. Îshvara is an analogous term, as Dr. Kenealy thought, who quotes the Bhagavad Gitâ to the effect that: Îshvara resides in every mortal being and puts in motion, by his supernatural powers, all things which mount on the wheel of time.

It is the Creator and the Destroyer, truly.

The primitive Fire was supposed to have an insatiable appetite for devouring. Maximus of Tyre relates that the ancient Persians threw into the fire combustible matter crying, Devour, O Lord! In the Irish language easam, or asam, means to make or create.

[And] Aesar was the name also of one of the ancient Irish gods; the literal meaning of the word is “to kindle a fire.” [261](#)

The Christian Kabalists and Symbologists who disfigured Pymander—prominent among them the Bishop of Ayre, François de Tours, in the 16th century—divide the Elements in the following way: The four Elements formed from divine Substances and the Spirits of the Salts of Nature represented by: [Symbol: Root symbol] ... St. Matthew ... Angel-Man ... Water (Jesus-Christ, Angel-Man, Mikael) A-Ω ... St. Mark ... The Lion ... Fire E-Y ... St. Luke ... The Bull ... Earth I-O ... St. John ... The Eagle ... Air [262](#)

H ... The Quintessence, 'Η ΦΛΟΞ, Flamma-Virgo [Virgin Oil], Flamma Durissima, Virgo, Lucis Æterna Mater.

The First Race of men were, then, simply the Images, the Astral Doubles, of their Fathers, who were the pioneers, or the most progressed Entities from a preceding though *lower* Sphere, the shell of which is now our Moon. But even this shell is all-potential, for, the Moon having generated the Earth, its *phantom*, attracted by magnetic affinity, sought to form its first inhabitants, the pre-human monsters. To assure himself of this, the student has again to turn to the Chaldæan Fragments, and read what Berosus says. Berosus obtained his information, he tells us, from Ea, the male-female Deity of Wisdom. While the Gods were generated in the androgynous bosom of this Wisdom (Svabhâvat, Mother-Space), its reflections became on Earth the woman Omorôka, who is the Chaldæan Thavath (or Thalath), the Greek Thalassa, the Deep or the Sea, which Esoterically and even exoterically is the Moon. It was the Moon (Omorôka) who presided over the monstrous creation of nondescript beings which were slain by the Dhyânîs. [263](#)

Evolutionary law compelled the Lunar Fathers to pass, in their monadic condition, through all the forms of life and being on this Globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These “Forms” are called “Sons of Yoga,” because Yoga—union with Brahmâ, exoterically—is the supreme condition of the passive infinite Deity, since it contains all the divine energies and is the essence of Brahmâ, who is said, as Brahmâ, to create everything through Yoga power. Brahmâ, Vishnu and Shiva are the most powerful energies of God, Brahma (Neuter), says a Paurânic text. Yoga here is the same as Dhyâna, which word is again synonymous with Yoga in the Tibetan text, where the “Sons of Yoga” are called “Sons of Dhyâna,” or of that abstract meditation through which the Dhyâni-Buddhas create their celestial sons, the Dhyâni-Bodhisattvas.

All the creatures in the world have each a superior above. This superior, whose inner pleasure it is to emanate into them, cannot impart efflux until they have adored [i.e., meditated as during Yoga]. [264](#)

19. The Second Race (was) the product by budding and expansion, the A-sexual [265](#) from the Sexless. [266](#) Thus was, O Lanoo, the Second Race produced.

What will be most contested by scientific authorities is this A-sexual Race, the Second, the Fathers of the “Sweat-born” so-called, and perhaps still more the Third Race, the “Egg-born” Androgynes. These two modes of procreation are the most difficult to comprehend, especially for the Western mind. It is evident that no explanation can be attempted for those who are not students of Occult Metaphysics. European language has no words to express things which Nature repeats no more at this stage of evolution, things which therefore can have no meaning for the Materialist. But there are analogies. It is not denied that in the beginning of physical evolution there must have been processes in Nature, spontaneous generation, for instance, now extinct, which are repeated in other forms. Thus we are told that microscopic research shows no permanence of any particular mode of reproducing life. For it shows that: The same organism may run through various metamorphoses in the course of its life-cycle,

during some of which it may be *sexual* , and in others *a-sexual* , i.e., it may reproduce itself alternately by the coöperation of two beings of opposite sex, and also by fissure or *budding* from one being only, which is of no sex. [267](#)

“Budding” is the very word used in the Stanza. How could these Chhâyâs reproduce themselves otherwise; viz., procreate the Second Race, since they were ethereal, a-sexual, and even devoid, as yet, of the vehicle of desire, or Kâma Rûpa, which evolved only in the Third Race? They evolved the Second Race unconsciously, as do some plants. Or, perhaps, as the Amœba, only on a more ethereal, impressive, and larger scale. If, indeed, the cell-theory applies equally to Botany and Zoology, and extends to Morphology, as well as to the Physiology of organisms, and if the microscopic cells are looked upon by Physical Science as independent living beings—just as Occultism regards the “Fiery Lives”—there is no difficulty in the conception of the primitive process of procreation.

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

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

The Astral Form clothing the Monad was surrounded, as it still is, by its egg-shaped sphere of Aura, which here corresponds to the substance of the germ-cell or Ovum. The Astral Form itself is the nucleus, now, as then, instinct with the Principle of Life.

When the season of reproduction arrives, the *Sub* -astral “extrudes” a miniature of itself from the egg of surrounding Aura. This germ grows and feeds on the Aura till it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of Aura; just as

we see living cells reproducing their like by growth and subsequent division into two.

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

As the Commentary tells us:

The early Second [Root] Race were the Fathers of the “Sweat-born”; the later Second [Root] Race were “Sweat-born” themselves.

This passage from the Commentary refers to the work of evolution from the beginning of a Race to its close. The “Sons of Yoga,” or the Primitive Astral Race, had seven stages of evolution *racially*, or collectively; as every individual Being in it had, and has now. It is not Shakespeare only who divided the ages of man into a series of seven, but Nature herself. Thus the first Sub-races of the Second Race were born at first by the process described on the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise. The process of reproduction had seven stages also in each Race, each covering æons of time. What Physiologist or Biologist can tell whether the present mode of generation, with all its phases of gestation, is older than half a million, or at most one million of years, since their cycle of observation began hardly half a century ago?

Primeval human Hermaphrodites are a fact in Nature well known to the Ancients, and form one of Darwin's greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early Races; while on the grounds of analogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the construction of plant, animal, and man, it must be so. The mistaken theories of Monogenesis, and the descent of man from the mammal, instead of the mammals from man, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. Occult tradition—if the terms Science and Knowledge are denied in this particular to Antiquity—

can alone reconcile the inconsistencies and fill the gap. Says a Talmudic axiom: If thou wilt know the invisible, open thine eyes wide on the visible.

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

It has long been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts, appertaining to the reproductive system, which properly belong to the opposite sex.... Some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or androgynous. [268](#) But here we encounter a singular difficulty. In the mammalian class the males possess rudiments of a uterus with the adjacent passages in the vesiculæ prostaticæ; they bear also rudiments of mammæ, and some male marsupials have traces of a marsupial sac. Other analogous facts could be added. Are we, then, to suppose that some extremely ancient mammal continued androgynous, after it had acquired the chief distinctions of its class, and therefore after it had diverged from the lower classes of the vertebrate kingdom? This seems very improbable, [269](#) for we have to look to fishes, the lowest of all the classes, to find any still existent androgynous forms. [270](#)

Mr. Darwin is evidently strongly disinclined to adopt the hypothesis which the facts so forcibly suggest, viz., that of a primeval androgynous stem from which the Mammalia sprang. His explanation runs: That various accessory organs, proper to each sex, are found in a rudimentary condition in the opposite sex, may be explained by such organs having been gradually acquired by the one sex, and then transmitted in a more or less imperfect state to the other. [271](#)

He instances the case of “spurs, plumes, and brilliant colours, acquired for battle or ornament by male birds” and only *partially* inherited by their female descendants. In the problem to be dealt with, however, the need of a more satisfactory explanation is evident, the facts being of so much more prominent and important a character than the mere superficial details with which they are compared by Darwin. Why not candidly admit the argument in favour of the hermaphroditism which characterizes the old fauna? Occultism proposes a solution which embraces the facts in a most comprehensive and simple manner. These relics of a prior androgyne stock

must be placed in the same category as the pineal gland, and other organs equally mysterious, which afford us silent testimony as to the reality of functions which have long since become atrophied in the course of animal and human progress, but which once played a signal part in the general economy of primeval life.

The Occult doctrine, in any case, can be advantageously compared with that of the most liberal men of Science, who have theorized upon the origin of the first man.

Long before Darwin, Naudin, who gave the name of Blastema to that which the Darwinists call Protoplasm, put forward a theory half Occult and half scientifico-materialistic. He made Adam, the A-sexual, spring suddenly from the *clay*, as it is called in the Bible, the Blastema of Science. As Naudin explains: It is from this larval form of mankind, that the evolutive force effected the completion of species. For the accomplishment of this great phenomenon, Adam had to pass through a phase of immobility and unconsciousness, very analogous to the nymphal state of animals undergoing metamorphosis. [272](#)

For the eminent Botanist, Adam was not one man, however, but *mankind*, which remained Concealed within a temporary organism, already distinct from all others, and incapable of contracting an alliance with any of them.

He shows the differentiation of sexes accomplished by A process of germination similar to that of medusæ and ascidians.

Mankind, thus constituted physiologically, Would retain a sufficient evolutive force for the rapid production of the various great human races.

De Quatrefages criticizes this position in *The Human Species*. It is *unscientific*, he says, or, properly speaking, Naudin's ideas “do not form a scientific theory,” inasmuch as Primordial Blastema is connected in his theory with the “first cause,” which is credited with having made potentially in the Blastema all past, present, and future beings, and thus of having in reality *created* these beings en masse; moreover, Naudin does not even consider the “second causes,” or their action in this evolution of the organic world. Science, which is only occupied with “second causes,” has thus Nothing to say to the theory of M. Naudin. [273](#)

Nor will it have any more to say to the Occult teachings, which are to some extent approached by Naudin. For if we but see in his “Primordial Blastema” the Dhyân-Chohanîc Essence, the Chhâyâ or Double of the Pitris, which contains within itself the potentiality of all forms, we are quite in accord. But there are two real and vital differences between our teachings. M. Naudin declares that evolution has progressed by sudden leaps and bounds, instead of extending slowly over millions of years; and his Primordial Blastema is endowed only with blind instincts—a kind of *unconscious* First Cause in the Manifested Kosmos—which is an absurdity. Whereas it is our Dhyân-Chohanîc Essence—the *Causality* of the Primal Cause which creates *physical* man—which is the living, active and potential Matter (pregnant per se with that animal consciousness of a superior kind, such as is found in the ant and the beaver) which produces the long series of physiological differentiations. Apart from this, his “ancient and general process of *creation*” from Proto-organisms is as Occult as any theory of Paracelsus or Khunrath could be.

Moreover, the Kabalistic works are full of the proof of this. The Zohar, for instance, says that every type in the visible has its prototype in the invisible Universe.

All that which is in the Lower (our) World is found in the Upper. The Lower and the Upper act and react upon each other. [274](#)

20. Their Fathers were the Self-born. The Self-born, the Chhâyâ from the brilliant Bodies of the Lords, the Fathers, the Sons of Twilight.

The “Shadows,” or Chhâyâs, are called the Sons of the “Self-born,” as the latter name is applied to all the Gods and Beings, born through the Will, whether of Deity or Adept. The Homunculi of Paracelsus would, perhaps, be also given this name, though the latter process is on a far more material plane. The name “Sons of Twilight” shows that the “Self-born” Progenitors of our Doctrine are identical with the Pitris of the Brâhmanical System, as the title is a reference to their mode of birth; these Pitris being stated to have issued from Brahmâ's “Body of Twilight,” as stated in the Purânas.

21. When the Race became old, the old Waters mixed with the fresher Waters (a). When its Drops became turbid, they vanished and disappeared

in the new Stream, in the Hot Stream of Life. The Outer of the First became the Inner of the Second (b). The old Wing became the new Shadow, and the Shadow of the Wing (c).

(a) The old or Primitive Race merged in the Second Race, and became one with it.

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

(c) When the “Shadow” retires, i.e., when the Astral Body becomes covered with more solid flesh, man develops a Physical Body. The “Wing,” or the ethereal Form that produced its Shadow and Image, became the Shadow of the Astral Body and its own progeny. The expression is queer and original.

As there may be no occasion to refer to this mystery later, it is as well to point out at once the dual meaning contained in the Greek myth bearing upon this particular phase of evolution. It is found in the several variants of the allegory of Leda and her two sons Castor and Pollux, each of which variants has a special meaning. Thus in Book XI of the *Odyssey*, Leda is spoken of as the spouse of Tyndarus, who gave birth by her husband “to two sons of valiant heart”—Castor and Pollux. Jupiter endows them with a marvellous gift and privilege. They are semi-immortal; they live and die, each in turn, and every alternate day (ἑτερήμεροι [275](#)). As the Tyndaridæ, the twin brothers are an astronomical symbol, and stand for Day and

Night; their two wives, Phœbe and Hilaeira, the daughters of Apollo or the Sun, personifying the Dawn and the Twilight. [276](#) Again, in the allegory where Zeus is shown as the father of the two heroes—born from the Egg to which Leda gives birth—the myth is entirely theogonical. It relates to that group of cosmic allegories in which the world is described as born from an Egg. For Leda assumes in it the shape of a white swan, when uniting herself to the Divine Swan or Brahma-Kalahamsa. Leda is the mythical Bird, then, to which, in the traditions of various peoples of the Âryan race, are attributed various ornithological forms of birds which all lay golden Eggs. [277](#) In the Kalevala, the Epic Poem of Finland, the beautiful daughter of the Ether, the “Water-Mother,” creates the World in conjunction with a “Duck”—another form of the Swan or Goose, Kalahamsa—who lays six golden eggs, and the seventh, an “egg of iron,” in her lap. But the variant of the Leda allegory which has a direct reference to mystic man is found in Pindar [278](#) only, with a slighter reference to it in the Homeric Hymns. [279](#) Castor and Pollux are in it no longer the Dioscuri of Apollodorus [280](#); but become the highly significant symbol of the dual man, the Mortal and the Immortal. Not only this, but as will now be seen, they are also the symbol of the Third Race, and its transformation from the Animal-man into a God-man with only an animal body.

Pindar shows Leda uniting herself in the same night to her husband and also to the Father of the Gods—Zeus. Thus Castor is the son of the Mortal, Pollux the progeny of the Immortal. In the allegory made up for the occasion, it is said that in a riot of vengeance against the Apharides, [281](#) Pollux kills Lynceus—“of all mortals he whose sight is the most penetrating”—but Castor is wounded by Idas, “he who sees and knows.” Zeus puts an end to the fight by hurling his thunderbolt and killing the last two combatants. Pollux finds his brother dying. [282](#) In his despair he calls upon Zeus to slay him also. “Thou canst not die altogether,” answers the master of the Gods; “thou art of a divine race.” But he gives him the choice: Pollux will either remain immortal, living eternally in Olympus; or, if he would share his brother's fate in all things, he must pass half his existence underground, and the other half in the golden heavenly abodes. This semi-immortality, which is also to be shared by Castor, is accepted by Pollux. [283](#) And thus the twin brothers live alternately, one during the day, and the other during the night. [284](#)

Is this a poetical fiction only? An allegory, one of those “solar myth” interpretations, higher than which no modern Orientalist seems able to soar? Indeed, it is much more. Here we have an allusion to the “Egg-born” Third Race; the first half of which is mortal, i.e., unconscious in its Personality, and having nothing within itself to survive; [285](#) and the latter half of which becomes immortal in its Individuality, by reason of its Fifth Principle being called to life by the *Informing Gods*, and thus connecting the Monad with this Earth. This is Pollux; while Castor represents the *personal*, mortal man, an animal of not even a superior kind, when unlinked from the divine *Individuality*. “Twins” truly; yet divorced by death for ever, unless Pollux, moved by the voice of twinship, bestows on his less favoured mortal brother a share of his own divine nature, thus associating him with his own immortality.

Such is the Occult meaning of the metaphysical aspect of the allegory. The widely spread modern interpretation of it—so celebrated in antiquity, Plutarch tells us, [286](#) as symbolical of brotherly devotion—namely, that it was an image of the Sun and Moon borrowed from the spectacle of Nature, is weak and inadequate to explain the secret meaning. Besides the fact that the Moon, with the Greeks, was feminine in exoteric mythology, and could therefore hardly be regarded as Castor, and at the same time be identified with Diana, ancient Symbologists who held the Sun, the king of all sidereal orbs, as the visible image of the highest Deity, would not have personified it by Pollux, a demi-god only. [287](#)

If from Greek mythology we pass to the Mosaic allegories and symbolism, we shall find a still more striking corroboration of the same tenet under another form. Unable to trace in them the “Egg-born,” we shall still unmistakably find in the first four chapters of Genesis the Androgynes and the first Three Races of the Secret Doctrine, hidden under most ingenious symbology.

The Divine Hermaphrodite.

An impenetrable veil of secrecy was thrown over the Occult and Religious Mysteries, after the submersion of the last remnant of the Atlantean Race, some 12,000 years ago, lest they should be shared by the

unworthy, and so desecrated. Of these Sciences several have now become exoteric—such as Astronomy, for instance, in its purely mathematical and physical aspects. But their dogmas and tenets, being all symbolized and left to the sole guardianship of parable and allegory, have been forgotten, and hence the meaning has become perverted. Nevertheless, one finds the Hermaphrodite in the scriptures and traditions of almost every nation; and why such unanimous agreement if the statement is only a fiction?

Under cover of this secrecy the Fifth Race were led to the establishment, or rather the reestablishment of the Religious Mysteries, in which ancient truths might be taught to the coming generations under the veil of allegory and symbolism. Behold the imperishable witness to the evolution of the Human Races from the Divine, and especially from the Androgynous Race—the Egyptian Sphinx, that riddle of the Ages! Divine Wisdom incarnating on Earth, and forced to taste of the bitter fruit of personal experience of pain and suffering, generated on Earth only under the shade of the Tree of the Knowledge of Good and Evil—a secret first known only to the Elohim, the Self-Initiated, “Higher Gods.” [288](#)

In the Book of Enoch we have Adam, [289](#) the first Divine Androgyne, separating into man and woman, and becoming Jah-Heva in one form, or Race, and Cain and Abel [290](#)—male and female—in its other form or Race—the double-sexed Jehovah, [291](#) an echo of its Âryan prototype, Brahmâ-Vâch. After which come the Third and Fourth Root-Races of mankind [292](#)—that is to say, Races of men and women, or individuals of opposite sexes, no longer sexless Semi-spirits and Androgynes, as were the two Races which precede them. This fact is hinted at in every Anthropogony. It is found in fable and allegory, in myth and revealed Scriptures, in legend and tradition. For, of all the great Mysteries, inherited by Initiates from hoary antiquity, this is one of the greatest. It accounts for the bi-sexual element found in every Creative Deity, in Brahmâ-Virâj-Vâch, as in Adam-Jehovah-Eve, also in Cain-Jehovah-Abel. For “The Book of the Generations of Adam” does not even mention Cain and Abel, but says only: Male and female created he them; ... and called their name Adam. [293](#)

Then it proceeds to say:

And Adam ... begat a son in *his own likeness* , after his image; and called his name Seth. [294](#)

After which he begets other sons and daughters, thus proving that Cain and Abel are his own allegorical permutations. Adam stands for the primitive *Human Race*, especially in its cosmo-sidereal sense. Not so, however, in its theo-anthropological meaning. The compound name of Jehovah, or Jah-Hovah, meaning *male life* and *female life* —first androgynous, then separated into sexes—is used in this sense in Genesis from Chapter V onwards. As the author of the Source of Measures says: The two words of which Jehovah is composed make up the original idea of male-female, as the birth originator. [295](#)

For the Hebrew letter Jod was the membrum virile and Hovah was Eve, the mother of all living, or the procreatrix, Earth and Nature. The author believes, therefore, that: It is seen that the *perfect one* [the perfect female circle or Yoni, 20612, numerically], as *originator of measures* , takes also the form of *birth* origin, as *hermaphrodite one* ; hence the phallic form and use.

Precisely; only “the phallic form and use” came long ages later; and the first and original meaning of Enos, the son of Seth, was the first Race born in the present usual way from man and woman—for Seth is no man, but a *race* . Before him humanity was hermaphrodite. While Seth is the first result (physiologically) after the “Fall,” he is also the first *man* ; hence his son Enos is referred to as the “Son of *Man* .” Seth represents the *later* Third Race.

To screen the real mystery name of Ain Suph—the Boundless and Endless No-Thing—the Kabalists have brought forward the compound attribute-appellation of one of the personal Creative Elohim, whose name was Yah or Jah—the letters i or j or y being interchangeable—or Jah-Hovah, i.e., *male* and *female* ; [296](#) Jah-Eve a hermaphrodite, or the first form of humanity, the original Adam of Earth, not even Adam Kadmon, whose “Mind-born Son” is the earthly Jah-Hovah, mystically. And knowing this, the crafty Rabbin-Kabalist has made of it a name so *secret* , that he could not divulge it later on without exposing the whole scheme; and thus he was obliged to make it *sacred* .

How close is the identity between Brahmâ-Prajâpati and Jehovah-Sephiroth, between Brahmâ-Virâj and Jehovah-Adam, the Bible and the Purânas compared alone can show. Analyzed, and read in the same light, they afford cogent evidence that they are two copies of the same original—made at two periods far distant from each other. Compare once more in relation to this subject Genesis iv. 1 and 26 and Manu i. 32 and they will both yield their meaning. In Manu, Brahmâ, who, like Jehovah or Adam in Genesis, is both man and God, and divides his body into male and female, stands, in his Esoteric meaning, for the symbolical personification of creative and *generative* power, both divine and human. The Zohar affords still more convincing proof of identity, while some Rabbins repeat word for word certain original Paurânic expressions; e.g., the “creation” of the world is generally considered in the Brâhmanical books to be the Lîlâ, the delight or sport, the amusement of the Supreme Creator.

Vishnu, being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy, as you shall learn by listening to his frolics. [297](#)

Now compare this with what is said in the Book, Nobeleth 'Hokhmah: The Qabbalists say, that the entering into existence of the worlds happened through delight, in that Ain Suph [? !] rejoiced in Itself, and flashed and beamed from Itself to Itself ... which are all called delight. [298](#)

Thus it is not a “curious idea of the Qabbalists,” as the author just quoted remarks, but a purely Paurânic, Âryan idea. Only, why make of Ain Suph a Creator?

The “Divine Hermaphrodite” is, then, Brahmâ-Vâch-Virâj; and that of the Semites, or rather of the Jews, is Jehovah-Cain-Abel. Only the “Heathen” were, and are, more sincere and frank than were the later Israëlites and Rabbis, who undeniably knew the real meaning of their exoteric deity. The Jews regard the name given to them—the Yah-oudi—as an insult. Yet they have, or would have if they only wished it, as undeniable a right to call themselves the ancient Yah-oudi, “Jah-hovians,” as the Brâhmans have to call themselves Brâhmans after their national deity. For Jah-hovah is the generic name of that Group or Hierarchy of Creative Planetary Angels, under whose Star their nation has evolved. He is one of the Planetary Elohim of the Regent Group of Saturn. Verse 26 of

Chapter iv of Genesis, when read correctly, would alone give them such a right, for it calls the new Race of men—sprung from Seth and Enos—Jehovah, something quite different from the translation adopted in the Bible, which ought to read: To him also, was born a son, Enos; then began men to call themselves Jah, or Yah-hovah, to wit, *men and women*, the “Lords of Creation.” One has but to read the above-mentioned verse in the original Hebrew text and by the light of the Kabbalah, to find that, instead of the words as they now stand translated, the correct translation should be: Then began men to *call themselves* Jehovah; and not:

Then began men to call upon the name of the Lord

the latter being a mistranslation, whether deliberate or not. Again the well-known passage: I have gotten a man from the Lord, should read:

I have gotten a man, even Jehovah. [299](#)

Luther translated the passage one way, the Roman Catholics quite differently. Bishop Wordsworth renders it: Cain—I have gotten—Kain, from Kâ'nithi, I have gotten.

Luther:

I have gotten a man—even the Lord [Jehovah].

And the author of *The Source of Measures*: I have measured a man, even Jehovah.

The last is the correct rendering for—(a) a famous Rabbin, a Kabbalist, explained the passage to the writer in precisely this way, and (b) this rendering is identical with that in the *Secret Doctrine of the East* with regard to Brahmâ.

In *Isis Unveiled*, [300](#) it was explained by the writer that: Cain ... is the son of the “Lord” not of Adam.

The “Lord” is Adam Kadmon, the “Father” of Yod-Heva, “Adam-Eve,” or Jehovah, the son of sinful thought, not the progeny of flesh and blood. Seth, on the other hand, is the leader and the progenitor of the Races of the Earth; for he is the son of Adam, exoterically, but Esoterically he is the progeny of Cain and Abel, since Abel or Hebel is a female, the counterpart

and female half of the male Cain, and Adam is the collective name for man and woman: Male and female (zachar va nakobeh) created he them ... and called *their* name Adam.

The verses in Genesis from Chapters i to v, are purposely mixed up for Kabalistic reasons. After the “Man” of Genesis i. 26, and Enos, the Son of Man, of iv. 26; after Adam, the first Androgyne; after Adam Kadmon—the sexless (the first) Logos—Adam and Eve once separated, come finally Jehovah-Eve and Cain-Jehovah. These represent distinct Root-Races, for millions of years elapsed between them.

Hence the Âryan and the Semitic Theo-anthropographies are two leaves on the same stem; their respective personifications and symbolic personages standing in relation to each other in the following way: I. The “Unknowable” referred to in various ways in Rig Vedic verse, such as “*Nought* was,” called, later on, Parabrahman—the אר, Ain, No-thing, or Ain Suph of the Kabalists—and again, the “Spirit” (of God) that moves upon the face of the Waters, in Genesis. All these are *identical*. Moreover, in Genesis i, verse 2 is placed as verse 1 in the *secret* Kabalistic texts, where it is followed by the Elohim “creating the Heaven and the Earth.” This deliberate shifting of the order of the verses was necessary for *monotheistic* and Kabalistic purposes. Jeremiah's curse against those Elohim (Gods) who *have not created* the Heavens and the Earth, [301](#) shows that there were other Elohim who had.

II. The Heavenly Manu-Svâyambhuva, who sprang from Svayambhû-Nârâyana, the “Self-existent,” the Adam Kadmon of the Kabalists, and the Androgyne “Man,” of Genesis i, are also identical.

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

IV. Vâch is the daughter of Brahmâ and is named Shata-Rûpâ, “the hundred-formed,” and Sâvitri, Generatrix, the Mother of the Gods and of

all living. She is identical with Eve, “the Mother [of all the Lords or Gods or] of all living.” Besides this there are many other Occult meanings.

What is written on the subject in *Isis Unveiled*, although scattered about and very cautiously expressed at the time, is correct.

Explaining Esoterically Ezekiel's Wheel, it is said of Jodhevah or Jehovah: When the Ternary is taken in the beginning of the Tetragram, it expresses the Divine Creation *spiritually*, i.e., without any carnal sin: taken at its opposite end it expresses the latter; it is feminine. The name of Eve is composed of three letters, that of the primitive or heavenly Adam, is written with one letter, Jod or Yod; therefore it must not be read Jehovah but Ieva, or Eve. The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon. When woman issues from the left rib of the second Adam (of dust), the pure Virgo is separated, and falling into “generation,” or the downward cycle, becomes Scorpio, emblem of sin and matter. While the ascending cycle points to the purely Spiritual Races, or the ten Prediluvian Patriarchs, the Prajâpatis and Sephiroth, led on by the creative Deity itself, who is Adam Kadmon or Yodcheva, [spiritually,] the lower one [Jehovah] is that of the Terrestrial Races, led on by Enoch or Libra, the seventh; who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, or Hermes, or Libra, are one. [302](#)

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

Moreover, Jehovah, as may be shown, has a variety of etymologies, but only those are *true* which are found in the Kabbalah. יהוה (Ieve) is the Old Testament term, and was pronounced Ya-va. Inman suggests that it is contracted from the two words יהו יה, Yaho-Iah, Jaho-Jah, or Jaho is Jah. Punctuated it is יה־יה, which is, however, a Rabbinical caprice to associate it with the name Adoni, or אֲדֹנָי, which has the same points. It is curious, and indeed hardly conceivable, that the Jews anciently read the name יהוה Adoni, when they had so many names of which Jeho, and Jah, and Iah,

constituted a part. But so it was; and Philo Byblus, who gives us the so-called fragment of Sanchuniathon, spelt it in Greek letters Ιεωω, Javo or Jevo. Theodoret says that the Samaritans pronounced it Yahva, and the Jews Yaho. Prof. Gibbs, however, suggests its punctuation thus: יְהוֹה (Ye-hou-vih); and he cut the Gordian knot of its true Occult meaning. For in this last form, as a Hebrew verb, it means “he will—be.” [303](#) It was also derived from the Chaldaic verb אָהָה, or הָהָה, eue (eve), or eua (eva), “to be.” And so it was, since from Enosh, the “Son of Man,” only, were the truly human Races to begin and “to be,” as males and females. This statement receives further corroboration, inasmuch as Parkhurst makes the verb הוה to mean, (1) “to fall down” (i.e. into generation or Matter); and (2) “to be, to continue”—as a *race*. The aspirate of the word eua (Eva), “to be,” being הוה, Heve (Eve), which is the feminine of יהוה, and the same as Hebe, the Grecian Goddess of youth and the Olympian bride of Heracles, makes the name Jehovah appear still more clearly in its primitive double-sexed form.

Finding in Sanskrit such syllables as Jah and Yah, e.g., Jâh-navî, “Ganges,” and Jagan-nâtha, “Lord of the World,” it becomes clear why Mr. Rawlinson is so very confident in his works of an Âryan or Vedic influence on the early mythology of Babylon. Nor is it to be much wondered at that the alleged ten tribes of Israel disappeared during the captivity period, without leaving a trace behind them, when we are informed that the Jews had de facto but two tribes—those of Judah and of Levi. The Levites, moreover, were not a tribe at all, but a priestly caste. The descendants have only followed their progenitors, the various patriarchs, into thin, sidereal air. There were Brahms and A-brahms, in days of old, truly, and before the first Jew had been born. Every nation held its first God and Gods to be androgynous; nor could it be otherwise, since they regarded their distant primeval progenitors, their dual-sexed ancestors, as divine Beings and Gods, just as do the Chinese to this day. And they were divine in one sense, as also was their first human progeny, the “mind-born” primitive humanity, which was most assuredly bi-sexual, as all the more ancient symbols and traditions show.

Under the emblematical devices and peculiar phraseology of the priesthood of old, lie latent hints of sciences as yet undiscovered during the present cycle. Well acquainted as may be a scholar with the hieratic

writing and hieroglyphical system of the Egyptians, he must first of all learn to sift their records. He has to assure himself, compasses and rule in hand, that the picture-writing he is examining fits, to a line, certain fixed geometrical figures which are the hidden keys to such records, before he ventures on an interpretation.

But there are myths which speak for themselves. In this class we may include the double-sexed first creators of every Cosmogony. The Greek Zeus-Zên (Æther), and Chthonia (the Chaotic Earth) and Metis (Water), his wives; Osiris and Isis-Latona—the former God also representing Æther, the first emanation of the Supreme Deity, Amun, the primeval source of Light; the Goddess Earth and Water again; Mithras, the rock-born God, the symbol of the male Mundane Fire, or the personified Primordial Light, and Mithra, the Fire-Goddess, at once his mother and his wife; the pure element of Fire (the active, or male principle) regarded as light and heat, in conjunction with Earth and Water, or Matter (the female or passive element of cosmical generation). [304](#)

All these are records of the primeval divine Hermaphrodite.

Stanza VI. The Evolution Of The “Sweat-Born.”

22. The evolution of the three Races continued. 23. The Second Race creates the Third and perishes.

22. Then the Second evolved the Egg-born, the Third. [305](#) The Sweat grew, its Drops grew, and the Drops became hard and round. The Sun warmed it; the Moon cooled and shaped it; the Wind fed it until its ripeness. The White Swan from the Starry Vault [306](#) overshadowed the big Drop. The Egg of the Future Race, the Man-swan [307](#) of the later Third (a). First male-female, then man and woman (b).

(a) The text of the Stanza clearly implies that the human embryo was nourished *ab extra* by Cosmic Forces, and that the “Father-Mother” furnished apparently the germ that ripened; in all probability a “sweat-born egg,” to be hatched out, in some mysterious way, disconnected from the “double” parent. It is comparatively easy to conceive of an oviparous humanity, since even now man is, in one sense, “egg-born.” Magendie, moreover, in his *Precis Élémentaire de Physiologie*, citing A case where the umbilical cord was ruptured and perfectly cicatrized,

yet the infant was born alive, pertinently asks: How was the circulation carried on in this organ?

On the next page he says: Nothing is at present known respecting the use of digestion in the fœtus.

And respecting its nutrition, he propounds this query: What, then, can we say of the nutrition of the fœtus? Physiological works contain only *vague conjectures* on this point.

“Ah, but,” the sceptic may urge, “Magendie's book belongs to the last generation, and Science has since made such strides that his stigma of ignorance can no longer be fixed upon the profession.” Indeed; then let us turn to a very great authority upon Physiology, viz., Sir Michael Foster, and, to the disadvantage of Modern Science, we shall find him saying:

Concerning the rise and development of the functional activities of the embryo, our knowledge is almost a blank. We know scarcely anything about the various steps by which the primary fundamental qualities of the protoplasm of the ovum are differentiated into the complex phenomena which we have attempted in this book to explain. [308](#)

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

(b) This is a very curious statement as explained in the Commentaries. To make it clear: The First Race having created the Second by “budding,” as explained above, the Second Race gives birth to the Third—which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern Natural History. While the early sub-races of the Third Humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball—or shall we say egg—that served as an extraneous vehicle for the generation therein of a fœtus and child, the mode of procreation by the later sub-races changed, in its results at all events. The little ones of the earlier sub-races were entirely sexless—shapeless even for all one knows; [309](#) but those of the later sub-races were born androgynous. It is in the Third Race that the separation of sexes occurred. From being previously asexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing Eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to beings in which one sex predominated over the other, and, finally, to distinct men and women. And now let us search for corroboration of these statements in the religious legends of East and West. Let us take the “Egg-born Race” first. Think of Kashyapa, the Vedic sage, and the most prolific of creators. He was the son of Marichi, Brahmâ's Mind-born Son; and he is made to become the father of the Nâgas, or Serpents, among other beings. Exoterically, the Nâgas are semi-divine beings which have a human face and the tail of a serpent. Yet there was a race of Nâgas, said to be a thousand in number only, born or rather sprung from Kadrû, Kashyapa's

wife, for the purpose of peopling Pâtâla, which is undeniably America, as will be shown; and there was a Nâga-Dvîpa, one of the seven divisions of Bhâratavarsha, India, inhabited by a people bearing the same name, who are allowed, even by some Orientalists, to be *historical*, and to have left many a trace behind them to this day.

Now the point most insisted upon at present is that, whatever origin be claimed for man, his evolution took place in this order: (1) sexless, as all the earlier forms are; (2) then, by a natural transition, he became a “solitary hermaphrodite,” a bi-sexual being; and (3) finally separated and became what he is now. Science teaches us that all the primitive forms, though sexless, “still retained the power of undergoing the processes of a-sexual multiplication”; why, then, should man be excluded from that law of Nature? Bi-sexual reproduction is an evolution, a specialized and perfected form on the scale of Matter of the fissiparous act of reproduction. Occult teachings are preëminently panspermic, and the early history of humanity is hidden only “from ordinary mortals”; nor is the history of the primitive Races buried for the Initiates in the tomb of time, as it is for profane Science. Therefore, supported on the one hand by that Science which shows us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other hand, by an implicit faith in the Wisdom—we may say Pansophia even—of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system—thus supported, we venture to state the doctrine clearly.

In an able article, written some fifteen years ago, our learned and respected friend Prof. Alexander Wilder, of New York, shows the absolute logic and necessity of believing “The Primeval Race Double-Sexed,” and gives a number of scientific reasons for it. [310](#) He argues firstly, that a large part of the vegetable creation exhibits the phenomenon of bi-sexuality, the Linnæan classification enumerating thus almost all plants. This is the case in the superior families of the vegetable kingdoms as much as in the lower forms, from the hemp to the Lombardy poplar and ailanthus. In the animal kingdom also it is the same. In insect life, the moth generates a worm, and the worm becomes a moth, as in the Mysteries the great secret was expressed—Taurus Taurus Draconem genuit, et Taurum Draco. The coral-producing family, which, according to

Agassiz, has spent many hundreds of thousands of years, during the present geological period, in building out the peninsula of Florida, produce their offspring from themselves like the buds and ramifications in a tree. Bees are somewhat in the same line. The aphides, or plant lice, keep house like Amazons, and *virgin parents* perpetuate the race for ten successive generations.

What say the old Sages, the Philosopher-teachers of antiquity? Aristophanes speaks thus on the subject in Plato's Banquet: Our nature of old was not the same as it is now. It was *androgynous* ; the form and name partaking of, and being common to both the male and female.... Their bodies ... were round, and the manner of their running circular. [311](#) They were terrible in force and strength and had prodigious ambition. Hence Zeus divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin.

Meshia and Meshiane were but a single individual with the old Persians.

They also taught that man was the product of the Tree of Life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form.

In the Book of the Generations (Toleduth) of Adam, the verse: God created (bara, brought forth) man in his image, in the image of God created he him, male and female created he them, —if read Esoterically will yield the true sense, viz.: The Elohim [Gods] brought forth from themselves [by modification] man in their image ... created they *him* [collective Humanity, or Adam], male and female created *he* [collective Deity] them. [312](#)

This will show the Esoteric point. The Sexless Race was their first production, a modification *of* and *from* themselves, the pure Spiritual Existences; and this was Adam solus. Thence came the Second Race: Adam-Eve, or Jod-Heva, inactive Androgynes; and finally the Third, or the “Separating Hermaphrodite,” Cain and Abel, who produce the Fourth, Seth-Enos, etc. It is this Third, the last semi-spiritual Race, which was also the last vehicle of the divine and innate Wisdom, ingenerate in the Enochs, the Seers of that Mankind. The Fourth, which had tasted of the fruit of the Tree of Good and Evil—Wisdom already united to earthy, and therefore

impure , intelligence [313](#)—had consequently to acquire that Wisdom by initiation and great struggle. And the union of Wisdom and Intelligence, the former *ruling* the latter, is called in the Hermetic books “the God possessing the double fecundity of the two sexes.”

Mystically Jesus was held to be man-woman. So also in the Orphic Hymns, sung during the Mysteries, we find: “Zeus is a male, Zeus is an immortal maid.” The Egyptian Ammon was the Goddess Neïth, in his other half. Jupiter has female breasts, Venus is bearded in some of her statues, and Ilâ, the Goddess, is also Su-dyumna, the God, as Vaivasvata's progeny.

Says Professor Wilder:

The name Adam, or man, itself implies this double form of existence. It is identical with Athamas, or Thomas (Tamil, Tam), which is rendered by the Greek Didumos, a twin; if, therefore, the first woman was formed subsequently to the first man, she must, as a logical necessity, be “taken out of man.” Accordingly we read: “And the *side* which the Lord God [Elohim] had taken from man, made he a woman.” The Hebrew word here used is Tzala, which bears the translation we have given. It is easy to trace the legend in Berosus, who says that Thalath (the Omorôka, or Lady of Urka) was the beginning of creation. She was also Telita [? Melita], the queen of the Moon....

The two memorable twin-births of Genesis, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. The name Hebel is the same as Eve, and its characteristic seems to be feminine. “Unto thee shall be his desire,” said the Lord God to Cain; “and thou shalt rule over him.” The same language had been uttered to Eve: “Thy desire shall be to thy husband, and he shall rule over thee.”

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

As stated in Volume I, the Humanities developed coördinately, and on parallel lines with the four Elements, every new Race being physiologically adapted to meet the additional Element. Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics. We men have learned to live in every climate, whether frigid or tropical, but the first two Races had nought to do with climate, nor were they subservient to any temperature or change therein. And thus, we are taught, men lived down to the close of the Third Root-Race, when eternal spring reigned over the whole Globe, such as is now enjoyed by the inhabitants of Jupiter; a world, which, as M. Camille Flammarion says: Is not subject like our own to the vicissitudes of seasons nor to abrupt alternations of temperature, but is enriched with all the treasures of eternal spring. [314](#)

Those Astronomers who maintain that Jupiter is in a molten condition, in our sense of the term, are invited to settle their dispute with this learned French Astronomer. [315](#) It must, however, be always borne in mind that the “eternal spring” referred to is only a condition *cognized as such by the Jovians* . It is not “spring,” *as we know it* . In this reservation is to be found the reconciliation between the two theories here cited. Both embrace *partial* truths.

It is thus a universal tradition that mankind has evolved gradually into its present shape from an almost transparent condition of texture, and neither by miracle nor by sexual intercourse. Moreover, this is in full accord with the ancient Philosophies; from those of Egypt and India, with their Divine Dynasties, down to that of Plato. And all these universal beliefs must be classed with the “presentiments” and “obstinate conceptions,” some of them ineradicable, in popular faiths. Such beliefs, as remarked by Louis Figuier, are: Frequently the outcome of the wisdom and observation of an infinite number of generations of men.... [For], a tradition which has a uniform and universal existence, has all the weight of scientific testimony. [316](#)

And there is more than one such tradition in the Paurânic allegories, as has been shown. Moreover, the doctrine that the First Race of mankind was formed out of the Chhâyâs, or Astral Images, of the Pitris, is fully

corroborated in the Zohar: In the Tzelem, shadow image of Elohim [the Pitris], He made Adam (man). [317](#)

It has been repeatedly urged as an objection that, however high the degree of metaphysical thought in ancient India, yet the old Egyptians had nothing but crass idolatry and zoolatry to boast of; Hermes, as alleged, being the work of Greek Mystics who lived in Egypt. To this, an answer can be given: a direct proof that the Egyptians believed in the Secret Doctrine is, that it was taught to them at Initiation. Let the objectors open the *Eclogæ Physicæ et Ethicæ* of Stobæus, the Greek compiler of ancient fragments, who lived in the fifth century, a.d. The following is a transcription by him of an old Hermetic fragment, showing the Egyptian theory of the Soul. Translated word for word, it says: From one Soul, that of All, spring all the souls, which spread themselves as if purposely distributed through the world. These souls undergo many transformations; those which are already creeping creatures turn into aquatic animals; from these aquatic animals are derived land animals; and from the latter the birds. From the beings who live aloft in the air (heaven) men are born. On reaching that status of men, the souls receive the principle of (conscious) immortality, become spirits, then pass into the choir of Gods.

23. The Self-born were the Chhâyâs, the Shadows from the Bodies of the Sons of Twilight. Neither water nor fire could destroy them. Their sons were. [318](#)

This verse cannot be understood without the help of the Commentaries. It means that the First Root-Race, the “Shadows” of the Progenitors, could not be injured, or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element—flood or fire. But their “Sons,” the Second Root-Race, could be and were so destroyed. As the Progenitors merged wholly in their own Astral Bodies, which were their progeny, so that progeny was absorbed in its descendants, the “Sweat-born.” These were the Second Humanity—composed of the most heterogeneous gigantic semi-human monsters—the first attempts of material nature at building human bodies. The ever-blooming lands (Greenland, among others) of the Second Continent were transformed, successively, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great

waters of the Globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the Globe during the human period. Of such great cataclysms there have already been four. [319](#) And we may expect a fifth for ourselves in due course of time.

A Few Words About “Deluges” And “Noahs.”

The accounts in the various Purânas about our Progenitors are as contradictory, *in their details*, as everything else. Thus while, in the Rig Veda, Idâ, or Ilâ, is called the Instructress of Vaivasvata Manu, Sâyana makes of her a Goddess presiding over the Earth, and the Shatapatha Brâhmana shows her to be the Manu's daughter, an offspring of *his sacrifice*, and later on, his (Vaivasvata's) *wife, by whom he begat the race of Manu*. In the Purânas she is, again, Vaivasvata's daughter, yet the wife of Budha (Wisdom), the illegitimate son of the Moon (Soma) and the planet Jupiter's (Brihaspati's) wife, Târâ. All this, which seems a jumble to the profane, is full of philosophical meaning to the Occultist. On the very face of the narrative a secret and sacred meaning is perceivable; all the details, however, being so purposely mixed up that the experienced eye of an Initiate alone can follow them and place the events in their proper order.

The story as told in the Mahâbhârata strikes the key-note, and yet it needs to be explained by the secret sense contained in the Bhagavad Gîtâ. It is the *prologue* to the drama of our (Fifth) Humanity. While Vaivasvata was engaged in devotion on the river bank, a fish craves his protection from a bigger fish. He saves it and places it in a jar; where, growing larger and larger, it communicates to him the news of the forthcoming Deluge. This Fish is the well-known Matsya Avatâra, the first Avatâra of Vishnu, the Dagon [320](#) of the Chaldæan Xisuthrus, and many other things besides. The story is too well known to need repetition. Vishnu orders a ship to be built, in which Manu is saved along with the seven Rishis, according to the Mahâbhârata; this, however, being absent from other texts. Here the seven Rishis stand for the seven Races, the seven Principles, and various other things; for there is again a double mystery involved in this manifold allegory.

We have said elsewhere that the Great Flood had several meanings, and that it referred, as also does the “Fall,” to both spiritual and physical, both cosmic and terrestrial, events: as above, so it is below. The Ship or Ark—

Navis—in short, being the symbol of the female generative Principle, is typified in the heavens by the Moon, and on Earth by the Womb; both being the vessels and bearers of the seeds of life and being, which the Sun, or Vishnu, the male Principle, vivifies and fructifies. The First Cosmic Flood refers to Primordial Creation, or the formation of Heaven and the Earths; in which case Chaos and the great Deep stand for the “Flood,” and the Moon for the “Mother,” from whom proceed all the life-germs. [321](#) But the Terrestrial Deluge and its story has also its dual application. In one case it has reference to that mystery when mankind was saved from utter destruction, by the mortal woman being made the receptacle of the human seed at the end of the Third Race, [322](#) and in the other to the real and historical Atlantean Submersion. In both cases the “Host”—or the Manu which saved the “seed”—is called Vaivasvata Manu. Hence the diversity between the Paurânic and other versions; while in the Shatapatha Brâhmana, Vaivasvata produces a daughter and begets from her the race of Manu—a reference to the first human Manushyas, who had to create women by Will (Kriyâshakti), before they were naturally born from the Hermaphrodites as an independent sex, and were, therefore, regarded as their creator's “daughters.” The Paurânic accounts make Idâ, or Ilâ, the wife of Budha (Wisdom). This version refers to the events of the Atlantean Flood, when Vaivasvata, the great Sage on Earth, saved the Fifth Root-Race from being destroyed along with the remnants of the Fourth.

This is shown very clearly in the Bhagavad Gîtâ, where Krishna is made to say: The seven Great Rishis, the *four preceding* Manus, partaking of my essence, were born from my mind: from them sprang (was born) the human race and the world. [323](#)

Here the four preceding Manus, out of the seven, are the four Races [324](#) which have already lived, for Krishna belongs to the Fifth Race, his death having inaugurated the Kali Yuga. Thus Vaivasvata Manu, the son of Sûrya, the Sun, and the Saviour of our Race, is connected with the “Seed of Life,” both physically and spiritually. But, at present, while speaking of all, we have to concern ourselves only with the first two.

The “Deluge” is undeniably a “universal tradition.” “Glacial Periods” were numerous, and so were the “Deluges,” for various reasons. Stockwell and Croll enumerate some half-dozen Glacial Periods and subsequent

Deluges—the earliest of all being dated by them 850,000, and the last about 100,000 years ago. [325](#) But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the comparatively small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character. The little deluge, the traces of which Baron Bunsen found in Central Asia, and which he places at about 10,000 years b.c., had nothing to do with either the *semi*-universal Deluge, or Noah's Flood—the latter being a purely mythical rendering of old traditions—nor even with the submersion of the last Atlantean island; or, at least, having with them only a moral connection.

Our Fifth Race—the non-initiated portions of it—hearing of many Deluges, have confused them, and now know of but one. This one altered the whole aspect of the Globe in its interchange, and shifting, of land and sea.

We may compare the tradition of the Peruvians that: The Incas, *seven* in number, have re-peopled the earth after the deluge. [326](#)

Humboldt mentions the Mexican version of the same legend, but confuses somewhat the details of the still-preserved legend concerning the American Noah. Nevertheless, the eminent Naturalist mentions *twice seven* companions and the “divine bird” which preceded the boat of the Aztecs, and thus makes fifteen elect instead of the seven and the fourteen. This was written probably under some involuntary reminiscence of Moses, who is said to have mentioned fifteen grandsons of Noah, who escaped with their grandsire. Then again Xisuthrus, the Chaldæan Noah, is saved and translated “alive” to heaven—like Enoch—with the seven Gods, the Kabirim, or the seven divine Titans. Again the Chinese Yao has *seven* figures which sail with him and which he will “animate” when he lands, and use for “human seed.” Osiris, when he enters the Ark, or Solar Boat, takes *seven* Rays with him, etc.

Sanchuniathon makes the Aletæ or Titans (the Kabirim) contemporary with Agruerus, the great Phœnician God—whom Faber sought to identify

with Noah; [327](#) further, it is suspected that the name “Titan” is derived from Tit-Ain,—the “fountains of the chaotic abyss” [328](#) (Tit-Theus, or Tityus is the “divine deluge”); and thus the Titans, who are *seven*, are shown to be connected with the Flood and the seven Rishis saved by Vaivasvata Manu. [329](#)

These Titans are the sons of Kronos, Time, and Rhea, the Earth; and as Agruerus, Saturn and Sydyk are one and the same personage, and as the seven Kabiri are also said to be the sons of Sydyk or Kronos-Saturn, the Kabiri and Titans are identical. For once the pious Faber was right in his conclusions when he wrote: I have no doubt of the seven Titans or Cabiri being the same also as the seven Rishis of the Hindoo mythology (?), who are said to have escaped in a boat along with Menu the head (?) of the family. [330](#)

But he is less fortunate in his speculations when he adds: The Hindoos, in their wild *legends* have variously perverted the *history* of the Noachidæ (? !), yet it is remarkable that they seem to have religiously adhered to the number seven: [331](#) hence Capt. Wilford very judiciously observes, that, “perhaps, the seven Menus, the seven Brahmâdicas, with the seven Rishis, are the same, and make only seven individual persons. [332](#) The seven Brahmâdicas were prajâpatis, or lords of the prajas, or creatures. From them mankind was born, and they are probably the same with the seven Menus.... These seven grand ancestors of the human race were ... created for the purpose of replenishing the earth with inhabitants.” [333](#) The mutual resemblance of the Cabiri, the Titans, the Rishis, and the Noëtic family, is too striking to be the effect of mere accident. [334](#)

Faber was led into this mistake, and subsequently built his entire theory concerning the Kabiri, on the fact that the name of the scriptural Japhet is on the list of the Titans contained in a verse of the Orphic Hymns. According to Orpheus the names of the seven Arkite Titans—whom Faber refuses to identify with the *impious* Titans, their descendants—were Kœus, Krœus, Phorcys, Cronus, Oceanus, Hyperion, and Iapetus.

Κοιον τε, Κροιον τε μεγαν, Φορκυν τε κραταιον, Και Κρονον, Ὀκεανον θ', Ὑπεριονα τ', Ἰαπετον τε. [335](#)

But why could not the Babylonian Ezra have adopted the name of Iapetus for one of Noah's sons? The Kabiri, who are the Titans, are also called Manes and their mother Mania, according to Arnobius. [336](#) The Hindûs can therefore claim with far more reason that the Manes mean their Manus, and that Mania is the *female* Manu of the Râmâyana. Mania is Ilâ, or Idâ, the wife and daughter of Vaivasvata Manu, from whom “he begat the race of Manus.” Like Rhea, the mother of the Titans, she is the Earth—Sâyana making her the Goddess of the Earth—and she is but the second edition and repetition of Vâch. Both Idâ and Vâch are turned into males and females; Idâ becoming Sudyumna, and Vâch, the “female Virâj,” turning into a woman in order to punish the Gandharvas; one version referring to cosmic and divine Theogony, the other to the later period. The Manes and Mania of Arnobius are names of Indian origin, appropriated by the Greeks and Latins and disfigured by them.

Thus it is no accident, but the result of one archaic doctrine, common to all, of which the Israëlites, through Ezra, the author of the modernized Mosaic books, were the latest adapters. So unceremonious were they with other people's property, that the Pseudo-Berosus, [337](#) shows that Titæa—of whom Diodorus Siculus [338](#) makes the mother of the Titans or Diluvians—was the *wife of Noah*. Faber calls him the “Pseudo-Berosus,” yet accepts the information in order to register one proof more that the Pagans have borrowed all their Gods from the Jews, by transforming patriarchal material. According to our humble opinion, this is one of the best proofs possible of exactly the reverse. It shows as clearly as facts can show, that it is the Biblical pseudo-personages which are all borrowed from Pagan myths, if myths they must be. It shows, at any rate, that Berosus was well aware of the source of Genesis, and that it bore the same cosmic astronomical character as the allegories of Isis-Osiris, and the Ark, and other older “Arkite” symbols. For, Berosus says that “Titæa Magna” was afterwards called Aretia, [339](#) and worshipped with the Earth; and this identifies Titæa, Noah's consort, with Rhea, the Mother of the Titans, and with Idâ; both being Goddesses who preside over the Earth, and the Mothers of the Manus and Manes, or Titan-Kabiri. And Titæa-Aretia was worshipped as Horchia, says the same Berosus, and this is a title of Vesta, Goddess of the Earth.

Sicanus deificavit Aretiam, et nominavit eam linguâ Janigenâ Horchiam.
[340](#)

Scarcely an ancient poet of historic or prehistoric days fails to mention the sinking of the two continents—often called isles—in one form or another. Hence the destruction, besides Atlantis, of the Phlegyan Island. Pausanius and Nonnus both tell how: From its deep-rooted base the Phlegyan isle Stern Neptune shook, and plunged beneath the waves Its impious inhabitants. [341](#)

Faber felt convinced that the Phlegyan Island was Atlantis. But all such allegories are more or less distorted echoes of the Hindû tradition about that great Cataclysm, which befell the Fourth, really human, though gigantic, Race, the one which preceded the Âryan. Yet, as just said, like all other legends, the legend of the Deluge has more than one meaning. It refers, in Theogony, to *pre-cosmic transformations*, to *spiritual correlations*—however absurd the term may sound to a scientific ear—and also to subsequent Cosmogony; to the great Flood of Waters (Matter) in Chaos, awakened and fructified by those Spirit-Rays which were swamped by, and *perished* in, the mysterious differentiation—a pre-cosmic mystery, the Prologue to the drama of Being. Anu, Bel, and Noah preceded Adam Kadmon, Adam the Red, and Noah; just as Brahmâ, Vishnu, and Shiva preceded Vaivasvata and the rest. [342](#)

All this goes to show that the *semi*-universal deluge known to Geology—the first Glacial Period—must have occurred just at the time allotted to it by the Secret Doctrine: namely, 200,000 years, in round numbers, after the commencement of our Fifth Race, or about the time assigned by Messrs. Croll and Stockwell for the first Glacial Period: i.e., about 850,000 years ago. Thus, as the latter disturbance is attributed by Geologists and Astronomers to “an extreme eccentricity of the earth's orbit,” and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis—a proof of which may be found in the Book of Enoch, [343](#) if the veiled language of the Purânas be not understood—all this should tend to show that the Ancients knew something of the “modern discoveries” of Science. Enoch, when speaking of “the great inclination of the Earth,” which “is in travail,” is quite significant and clear.

Is not this evident? Nuah is Noah, floating on the waters in his ark; the latter being the emblem of the Argha, or Moon, the feminine Principle; Noah is the “Spirit” falling into Matter. We find him, as soon as he descends upon the Earth, planting a vineyard, drinking of the wine, and getting drunk thereon, i.e., the pure Spirit becomes intoxicated as soon as it is finally imprisoned in Matter. The seventh chapter of Genesis is only another version of the first. Thus, while the latter reads: “And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters”; in the former it is said: “And the waters prevailed; ... and the ark went [with Noah, the Spirit] upon the face of the waters.” Thus Noah, if identical with the Chaldæan Nuah, is the Spirit vivifying Matter, which latter is Chaos, represented by the Deep, or the Waters of the Flood. In the Babylonian legend (the pre-cosmical blended with the terrestrial event) it is Istar (Ashteroth, or Venus, the Lunar Goddess) who is shut up in the ark and sends out a dove in search of dry land. [344](#)

George Smith notes in the “Tablets,” first the creation of the Moon, and then that of the Sun: “Its beauty and perfection are extolled, and the regularity of its orbit, which led to its being considered the type of a judge and the regulator of the world.” If this story related simply to a cosmogonical cataclysm—even were this latter universal—why should the goddess Istar or Ashteroth, the Moon, speak of the *creation of the sun* after the deluge? The waters might have reached as high as the mountain of Nizir of the Chaldæan version, or Jebel Djudi, the deluge mountains of the Arabian legend, or yet Ararat of the Biblical narrative, and even the Himalaya of the Hindû tradition, and yet not have reached the Sun; the Bible itself stopped short of such a miracle! It is evident that the deluge to the people who first recorded it had another meaning, less problematical and far more philosophical than that of a *universal* deluge, of which there are no geological traces whatever. [345](#)

As all such Cataclysms are periodical and cyclical, and as Manu Vaivasvata figures as a *generic* character, under various circumstances and events, there seems to be no serious objection to the supposition that the first “great flood” had an allegorical, as well as a cosmic meaning, and that it happened at the end of the Satya Yuga, the “Age of Truth,” when the Second Root-Race, “the Manu with bones,” made its primeval appearance as the “Sweat-born.”

The Second Flood—the so-called “universal”—which affected the Fourth Root-Race—now conveniently regarded by Theology as “the accursed race of giants,” the Cainites, and the “sons of Ham”—is the flood which was first perceived by Geology. If one carefully compares the accounts in the various legends of the Chaldees and other exoteric works of the nations, it will be found that all of them agree with the orthodox narratives given in the Brâhmanical books. And it may be perceived that while, in the first account, “there is no God or mortal yet on Earth,” when Manu Vaivasvata lands on Himavân, in the second, the Seven Rishis are allowed to keep him company; thus showing that whereas some accounts refer to the Sidereal and Cosmic Flood before the so-called “Creation,” the others treat, one of the Great Flood of Matter on Earth, and the other of a real watery deluge. In the Shatapatha Brâhmana, Manu finds that the Flood had swept away all living creatures, and he alone was left—i.e., the seed of life alone remained from the previous Dissolution of the Universe, or Mahâpralaya, after a “Day of Brahmâ”; and the Mahâbhârata refers simply to the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. Therefore is Vaivasvata Manu shown under three distinct attributes in our Esoteric Cosmogony: [346](#) as the “Root-Manu,” on Globe A, in the First Round; (b) as the “Seed of Life,” on Globe D, in the Fourth Round; and (c) as the “Seed of Man,” at the beginning of every Root-Race—in our Fifth Race especially. The very commencement of the latter witnesses, during the Dvâpara Yuga, [347](#) the destruction of the accursed sorcerers; Of that island [Plato speaks only of its last island] beyond the Pillars of Hercules, in the Atlantic Ocean, from which there was an easy transition to other islands in the neighbourhood of another large continent [America].

It is this Atlantic Land which was connected with the “White Island,” and this White Island was Ruta; but it was not the Atala and the “White Devil” of Colonel Wilford, [348](#) as already shown. It may well be remarked here that the Dvâpara Yuga lasts 864,000 years, according to the Sanskrit texts; and that, if the Kali Yuga began only about 5,000 years ago, that it is just 869,000 years since that destruction took place. Again, these figures are not very widely different from those given by the Geologists, who place their Glacial Period at 850,000 years ago.

The Shatapatha then tells us that a woman was produced who came to Manu and declared herself his daughter, with whom he lived and begat the offspring of Manu. This refers to the physiological transformation of sexes during the Third Root-Race. And the allegory is too transparently clear to need much explanation. Of course, as already remarked, in the separation of sexes an androgyne being was supposed to divide his body into two halves—as in the case of Brahmâ and Vâch, and even of Adam and Eve—and thus the female is, in a certain sense, his daughter, just as he will be her son, “the flesh of his [and her] flesh and the bone of his [and her] bone.” Let it be also well remembered that not one of our Orientalists has yet learned to discern in those “contradictions and amazing nonsense,” as some call the Purânas, that a reference to a Yuga may mean a Round, a Root-Race, and often a sub-race, as well as form a page torn out of pre-cosmic Theogony. This double and triple meaning is proved by various references to one and the same individual apparently, under an identical name, while in reality the references are to events divided by entire Kalpas. A good instance is that of Ilâ. She is first represented as one thing and then as another. In the exoteric legends it is said that Manu Vaivasvata, desiring to create sons, instituted a sacrifice to Mitra and Varuna; but, through a mistake of the officiating Brâhman, a daughter only was obtained—Ilâ or Idâ. Then, “through the favour of the two deities,” her sex is changed and she becomes a man, Sudyumna. Then she is again turned into a woman, and so on; the fable adding that Shiva and his consort were pleased that “she should be a male one month and a female another.” This has a direct reference to the Third Root-Race, whose men were androgynes. But some very learned Orientalists [349](#) think and have declared that: Idâ is primarily food, nourishment, or a libation of milk; thence a stream of praise, personified as the goddess of speech.

The “profane” are not told, however, the reason why “a libation of milk,” or “a stream of praise,” should be *male* and *female* by turn: unless, indeed, there is some “internal evidence” which the Occultists fail to perceive.

In its most mystical meaning, the union of Svâyambhuva Manu with Vâch-Shata-Rûpâ, his own daughter—this being the first “euhemerization” of the dual principle of which Vaivasvata Manu and Ilâ are a secondary and a third form—stands in cosmic symbolism as the Root-Life, the Germ from which spring all the Solar Systems, the Worlds, Angels and the Gods.

For, as says Vishnu: From Manu all creation, gods, Asuras, man must be produced: By him the world must be created, that which moves and moveth not.

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

But in view of the chronological statements made herein, it is natural to ask: COULD MEN EXIST 18,000,000 YEARS AGO?

To this Occultism answers in the affirmative, notwithstanding all scientific objectors. Moreover, this duration covers only the Vaivasvata-Manu Man, i.e., the male and female entity already separated into distinct sexes. The two and a half Races that preceded that event may have lived 300,000,000 years ago for all that Science can tell. For the geological and physical difficulties in the way of the theory could not exist for the primeval, ethereal Man of the Occult Teachings. The whole issue of the quarrel between the Profane and the Esoteric Sciences depends upon the belief in, and demonstration of, the existence of an Astral Body within the Physical, the former independent of the latter. Paul d'Assier, the Positivist, seems to have proven the fact pretty plainly, [350](#) not to speak of the accumulated testimony of the ages, and that of the modern “Spiritualists” and Mystics. It will be found difficult to reject this fact in our age of proofs, tests, and ocular demonstrations.

The Secret Doctrine maintains that, notwithstanding the general cataclysms and disturbances of the Fourth Round of our Globe, which—

owing to its being the period of its greatest physical development, for the Fourth Round is the middle-point of the Life Cycle allotted to it—were far more terrible and intense than during any of the three preceding Rounds—the Cycles of its earlier psychic and spiritual life and of its semi-ethereal conditions—Physical Humanity has existed upon it for the last 18,000,000 years. [351](#) This period was preceded by 300,000,000 years of the mineral and vegetable development. To this, all those who refuse to accept the theory of a “boneless,” purely ethereal, man, will object. Science, which knows only of physical organisms, will feel indignant; and materialistic Theology still more so. The former will object on logical and reasonable grounds, based on the preconception that all animate organisms have always existed on the same plane of materiality in all the ages; the latter on a tissue of most absurd fictions. The ridiculous claim usually brought forward by Theologians is based on the virtual assumption that mankind (read Christians) on this Planet have the honour of being the only human beings in the whole Kosmos, who dwell on a Globe, and that they are consequently, the best of their kind. [352](#)

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

Thus the Monads destined to animate future Races were ready for the new transformation. They had passed their phases of “immetalization,” of plant and animal life, from the lowest to the highest, and were waiting for their human, more intelligent form. Yet what could the Plastic Modellers do but follow the laws of evolutionary Nature? Could they, as claimed by the biblical dead-letter, form, “Lord-God”-like, or as Pygmalion in the Greek allegory, Adam-Galatea out of volcanic dust, and breathe a “Living Soul” into Man? No; because the Soul was already there, latent in its

Monad, and needed but a “coating.” Pygmalion, who fails to *animate his statue*, and Bahak Zivo of the Nazaræan Gnostics, who fails to construct “a human soul in the creature,” are, as conceptions, far more philosophical and scientific than Adam, taken in the dead-letter sense, or the biblical Elohim-Creators. Esoteric Philosophy, which teaches spontaneous generation—after the Shishta and Prajâpati have thrown the seed of life on the Earth—shows the Lower Angels able to construct *physical* man only, even with the help of Nature, after having evolved the Ethereal Form out of themselves, and leaving the physical form to evolve gradually from its ethereal, or what would now be called, protoplasmic, model.

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

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

Nor does our Esoteric theory clash with scientific data, except on first appearance, as Dr. A. Wilson, F.R.S., says, in a letter to Knowledge (Dec. 23, 1881):

Evolution—rather nature, in the light of evolution—has only been studied for some *twenty-five years or so* . That is, of course, a mere fractional space in the history of human thought.

And just because of this we do not lose all hope that Materialistic Science will amend its ways, and will gradually accept the Esoteric Teachings—if even at first divorced from their (to Science) too metaphysical elements.

Has the last word on the subject of human evolution yet been said? As Professor Huxley says: Each such answer to the great question [man's real place in nature], invariably asserted by the followers of its propounder, if

not by himself, to be *complete and final* , remains in high authority and esteem, it may be for one century, it may be for twenty: but, as invariably, Time proves each reply to have been a mere approximation to the truth—tolerable chiefly on account of the ignorance of those by whom it was accepted, and wholly intolerable when tested by the larger knowledge of their successors. [353](#)

Will this eminent Darwinian admit the possibility of his “Pithecoïd Ancestry” being assignable to the list of “wholly intolerable beliefs,” in the “larger knowledge” of Occultists? But whence the savage? Mere “rising to the civilized state” does not account for the evolution of form.

In the same letter, “The Evolution of Man,” Dr. Wilson makes other strange confessions. Thus, he observes, in answer to the queries put to Knowledge, by “G. M.”: “Has evolution effected any change in man? If so, what change? If not, why not?”... If we refuse to admit [as science does] that man was created a perfect being, and then became degraded, there exists only another supposition—that of evolution. If man has arisen from a savage to a civilized state, that surely is evolution. We do not yet know because such knowledge is difficult to acquire, if the human frame is subject to the same influences as those of lower animals. But there is little doubt that elevation from savagery to civilized life means and implies “evolution,” and that of considerable extent. Mentally, man's evolution cannot be doubted; the ever-widening sphere of thought has sprung from small and rude beginnings, like language itself. But man's ways of life, his power of adaptation to his surroundings, and countless other circumstances, have made the facts and course of his “evolution” very difficult to trace.

This very difficulty ought to make the Evolutionists more cautious in their affirmations. But why is evolution impossible, if “man was created a perfect being, and then became degraded”? At best it can only apply to the *outward, physical man* . As remarked in *Isis Unveiled*, Darwin's evolution begins at the middle point, instead of commencing for man, as for everything else, from universals. The Aristotle-Baconian method may have its advantages, but it has, undeniably, already demonstrated its defects. Pythagoras and Plato, who proceeded from universals downwards, are now shown more learned, in the light of Modern Science, than was

Aristotle. For the latter opposed and denounced the idea of the revolution of the Earth and even of its rotundity, when writing: Almost all those who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but the philosophers of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary.

This, because the Pythagoreans were Initiates, and followed the deductive method. Whereas Aristotle, the father of the inductive system, complained of those who taught that: The centre of our system was occupied by the sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day. [354](#)

The same with regard to man. The theory taught in the Secret Doctrine, and now expounded, is the only one, which—without falling into the absurdity of a “miraculous” man created out of the dust of the earth, or the still greater fallacy of man evolving from a pinch of lime-salt, the ex-protoplasmic Moneron—can account for his appearance on Earth.

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of Physical Scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. If we can conceive of a ball of “fire-mist”—as it rolls through æons of time in the interstellar spaces—becoming gradually a Planet, a self-luminous Globe, to settle into a *man-bearing* World or Earth, thus having passed from a soft plastic body into a rock-bound Globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the Sarcode [355](#) of the Moneron, then passes from its protistic state [356](#) into the form of an animal, to grow into a gigantic reptilian monster of the Mesozoic times; then dwindling again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and the universally common lizard [357](#)—if we can conceive all this, then how can man alone escape the general law? “There were giants on earth in those days” says Genesis, repeating the statement of all the other Eastern Scriptures; and the Titans are founded on an anthropological and physiological fact.

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

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

Helmholtz calculated that the cooling of our Earth from a temperature of 2,000° to 200° Cent. must have occupied a period of no less than 350,000,000 years. Western Science (including Geology) seems generally to allow our Globe an age of about 500,000,000 years altogether. Sir William Thomson, however, limits the appearance of the earliest vegetable life to 100,000,000 years ago—a statement respectfully contradicted by the Archaic Records. Speculations, furthermore, vary daily in the domains of Science. Meanwhile, some Geologists are very much opposed to such limitation. Volger calculates: That the time requisite for the deposit of the strata known to us must at least have amounted to 648 millions of years.

Both time and space are infinite and eternal.

The earth, as a material existence, is indeed infinite; the changes only which it has undergone can be determined by finite periods of time....

We must therefore assume that the starry heaven is not merely in space, which no astronomer doubts, but also in time, without beginning or end; that it never was created, and is imperishable. [358](#)

Czolbe repeats exactly what the Occultists say. But the Âryan Occultists, we may be told, knew nothing of these later speculations. As Coleman says: They were even ignorant of the globular form of our earth.

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

The sun is stationed, for all time, in the middle of the day, and over against mid-night, in all the Dvîpas [Continents], Maitreya. But the rising and the setting *of the sun* being perpetually opposite *to each other*,—and, in the same way, all the cardinal points, and so the cross-points, Maitreya, people speak of the rising of the sun where they see it; and where the sun disappears, there, *to them*, is his setting. Of the sun, which is always *in one and the same place*, there is neither setting nor rising; for what is called rising and setting are *only* the seeing and the not seeing the sun. [359](#)

To this Fitzedward Hall remarks:

The heliocentrism taught in this passage is remarkable. It is contradicted, however, a little further on. [360](#)

Contradicted *purposely*, because it was a secret temple-teaching. Martin Haug remarked the same teaching in another passage. It is useless to calumniate the Âryans any longer.

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

That man can be shown to have lived in the Mid-Tertiary Period, and in a geological age when there did not yet exist one single specimen of the now known species of mammals, is a statement that Science *cannot* deny and which has now been proven by de Quatrefages. [361](#) But even supposing his existence in the Eocene Period is not yet demonstrated, what period of time has elapsed since the Cretaceous Period? We are aware of the fact that only the boldest Geologists dare place man further back than the Miocene Age. But how long, we ask, is the duration of those ages and

periods since the Mesozoic time? On this, after a good deal of speculation and wrangling, Science is silent, the greatest authorities upon the subject being compelled to answer to the question: “We do not know.” This ought to show that the men of Science are no greater authorities in this matter than are the profane. If, according to Professor Huxley, “the time represented by the Coal formation alone would be six millions of years,” [362](#) how many more millions would be required to cover the time from the Jurassic Period, or the middle of the so-called Reptilian Age—when the Third Race appeared—up to the Miocene, when the bulk of the Fourth Race was submerged? [363](#)

The writer is aware that those specialists, whose computations of the ages of the Globe and Man are the most liberal, have always had the shyer majority against them. But this proves very little, since the majority rarely, if ever, turns out to be right in the long run. Harvey stood alone for many years. The advocates for crossing the Atlantic with steamers were in danger of ending their days in a lunatic asylum. Mesmer is classed to this day—in the Encyclopædias—along with Cagliostro and St. Germain, as a charlatan and impostor. And now that Messrs. Charcot and Richet have vindicated Mesmer's claims, and that Mesmerism under its new name of “Hypnotism”—a false nose on a very old face—is accepted by Science, it does not strengthen our respect for that majority, when we see the ease and unconcern with which its members treat of “Hypnotism,” of “telepathic impacts,” and its other phenomena. They speak of it, in short, as if they had believed therein since the days of Solomon, and had not, only a few years ago, called its votaries lunatics and impostors! [364](#)

The same revulsion of thought is in store for the long period of years which Esoteric Philosophy claims as the age of sexual and physiological mankind. Therefore even the Stanza which says: “The Mind-born, the boneless, gave being to the Will-born with bones;”—adding that this took place in the middle of the Third Race 18,000,000 years ago—has yet a chance of being accepted by future Scientists.

As far as nineteenth century thought is concerned, we shall be told, even by some personal friends who are imbued with an abnormal respect for the shifting conclusions of Science, that such a statement is absurd. How much more improbable will appear our further assertion, viz., that the

antiquity of the First Race dates back millions of years beyond this again. For, although the exact figures are withheld—and it is out of the question to refer the incipient evolution of the primeval Divine Races with *certainty* to either the early Secondary, or the Primary Ages of Geology—one thing is clear, that the figures 18,000,000 of years, which embrace the duration of *sexual, physical* man, have to be enormously increased if the whole process of spiritual, astral and physical development is taken into account. Many Geologists, indeed, consider that the duration of the Quaternary and Tertiary Ages demands the concession of such an estimate; and it is quite certain that no terrestrial conditions whatever negative the hypothesis of an Eocene man, if evidence for his reality is forthcoming. Occultists, who maintain that the above date carries us far back into the Secondary or “Reptilian” Age, may refer to M. de Quatrefages in support of the possible existence of man in that remote antiquity. But with regard to the earliest Root-Races the case is very different. If the thick agglomeration of vapours, charged with carbonic acid, that escaped from the soil, or was held in suspension in the atmosphere since the commencement of sedimentation, offered a fatal obstacle to the life of human organisms as now known, how, it will be asked, could the primeval men have existed? This consideration is, in reality, out of court. Such terrestrial conditions as were then operative had no touch with the plane on which the evolution of the *ethereal astral* Races proceeded. Only in relatively recent geological periods, has the spiral course of cyclic law swept mankind into the lowest grade of physical evolution—the plane of gross material causation. In those early ages, *astral* evolution was alone in progress, and the two planes, the astral and the physical, [365](#) though developing on parallel lines, had no direct point of contact with one another. It is obvious that a shadow-like *ethereal* man is related by virtue of his organization—if such it can be called—only to that plane from which the substance of his Upâdhi is derived.

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

doctrine which repudiates “special creation” and the “Evolutionist” anthropogenesis equally.

Again, to take up the question of “spontaneous generation”; life—as Science shows—has not always reigned on this terrestrial plane. There was a time when even the Hæckelian Moneron—that simple globule of Protoplasm—had not yet appeared at the bottom of the seas. Whence came the *Impulse* which caused the molecules of Carbon, Nitrogen, Oxygen, etc., to group themselves into the Urschleim of Oken, that organic “Slime,” now christened Protoplasm? What were the prototypes of the Monera? They, at least, could not have fallen in meteorites from other Globes already formed, Sir William Thomson's wild theory to this effect notwithstanding. And even if they had so fallen; if our Earth got its supply of life-germs from other Planets; who, or *what*, had carried them on to these Planets? Here, again, unless the Occult Teaching is accepted, we are compelled once more to face a *miracle*—to accept the theory of a personal, anthropomorphic Creator, the attributes and definitions of whom, as formulated by the Monotheists, clash as much with philosophy and logic, as they degrade the ideal of an infinite Universal Deity, before whose incomprehensible awful grandeur the highest human intellect feels dwarfed. Let not the modern Philosopher, while arbitrarily placing himself on the highest pinnacle of human intellectuality hitherto evolved, show himself spiritually and intuitionally so far below the conceptions of even the ancient Greeks, themselves on a far lower level, in these respects, than the Philosophers of Eastern Âryan antiquity. Hylozoism, when philosophically understood, is the highest aspect of Pantheism. It is the only possible escape from idiotic Atheism based on lethal materiality, and the still more idiotic anthropomorphic conceptions of the Monotheists; between which it stands on its own entirely neutral ground. Hylozoism *demand*s absolute Divine Thought, which would *pervade* the numberless active, creating Forces, or “Creators,” which *Entities* are moved by, and have their being in, from, and through, that Divine Thought; the latter, nevertheless, having no more personal concern in them or *their* creations, than the Sun has in the sun-flower and its seeds, or in vegetation in general. Such active “Creators” are known to exist and are believed in, because perceived and sensed by the *Inner Man* in the Occultist. Thus the latter says that an Absolute Deity, having to be unconditioned and

unrelated, cannot be thought of at the same time as an active, creating, one living God, without immediate degradation of the ideal. [366](#) A Deity that manifests in Space and Time—these two being simply the forms of That which is the Absolute All—can be but a fractional part of the whole. And since that “All” cannot be divided in its absoluteness, therefore that *sensed* Creator (we say Creators) can be at best but the mere *aspect* thereof. To use the same metaphor—inadequate to express the full idea, yet well adapted to the case in hand—these Creators are like the numerous rays of the solar orb, which remains unconscious of, and unconcerned in, the work; while its mediating agents, the rays, become the instrumental media every spring—the Manvantaric dawn of the Earth—in fructifying and awakening the dormant vitality inherent in Nature and its differentiated matter. This was so well understood in antiquity, that even the moderately religious Aristotle remarked that such work of direct creation would be quite unbecoming to God—ἀπρεπὲς τῷ Θεῷ. Plato and other philosophers taught the same: deity cannot set its own hand to creation—αὐτοῦργεῖν ἅπαντα. This Cudworth calls “Hylozoism.” As old Zeno is credited by Laërtius with having said: Nature is a habit moved from itself, according to seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted. [367](#)

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

But the chief question before us is, whether it is quite certain that, from the time of that which is called the Azoic Age, there ever was such an atmosphere as that hypothesized by the Naturalists. Not all the Physicists agree with this idea. Were the writer anxious to corroborate the teachings of the Secret Doctrine by exact Science, it would be easy to show, on the admission of more than one Physicist, that the atmosphere has changed little, if at all, since the first condensation of the oceans—i.e., since the

Laurentian Period, the Pyrolithic Age. Such, at any rate, is the opinion of Blanchard, S. Meunier, and even of Bischof—as the experiments of the last Scientist with basalts have shown. For were we to take the word of the majority of Scientists as to the quantity of deadly gases, and of elements entirely saturated with Carbon and Nitrogen, in which the vegetable and animal kingdoms are shown to have lived, thriven, and developed, then one would have to come to the curious conclusion that there were, in those days, oceans of liquid carbonic acid, instead of water. With such an element, it becomes doubtful whether the Ganoids, or even the Primitive Trilobites themselves could live in the oceans of the Primary Age—let alone in those of the Silurian, as shown by Blanchard.

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

Three, then Five, and finally culminates in Seven, to return into Four, Three, and One.

Stanza VII. From The Semi-Divine Down To The First Human Races.

24. The higher Creators reject in their pride the Forms evolved by the “Sons of Yoga.” 25. They will not incarnate in the early Egg-born. 26. They select the later Androgynes. 27. The first man endowed with mind.

24. The Sons of Wisdom, the Sons of Night, [368](#) ready for rebirth, came down. They saw the vile [369](#) forms of the First Third [370](#) (a). “We can choose,” said the Lords, “we have wisdom.” Some entered the Chhâyâs. Some projected a Spark. Some deferred till the Fourth. [371](#) From their own Rûpa they filled [372](#) the Kâma. [373](#) Those who entered became Arhats. Those who received but a Spark, remained destitute of knowledge; [374](#) the Spark burned low (b). The Third remained mind-less. Their Jîvas [375](#) were not ready. These were set apart among the Seven. [376](#) They became narrow-headed. The Third were ready. “In these shall we dwell,” said the Lords of the Flame and of the Dark Wisdom (c).

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

(a) Up to the Fourth Round, and even to the later part of the Third Race in this Round, Man—if the ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half Races of the present Round can be given that misleading name—is, so far, only an animal intellectually. It is only in the present *midway* Round that he entirely develops in himself the Fourth Principle as a fit vehicle for the Fifth. But Manas will be relatively *fully* developed only in the following Round, when it will have an opportunity of becoming entirely divine until

the end of the Rounds. As Christian Schœttgen says in *Horæ Hebraicæ*, etc., the first terrestrial Adam “had only the breath of life,”—Nephesh, *but not the living Soul* .

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

(c) The Zohar speaks of “Black Fire,” which is Absolute Light—Wisdom. To those who, prompted by old theological prejudice, may say: But the Asuras are the rebel Devas, the opponents of the Gods—hence Devils, and the Spirits of Evil—it is answered: Esoteric Philosophy admits neither good nor evil per se, as existing independently in Nature. The cause for both is found, as regards the Kosmos, in the necessity of contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions. There are no Devils or the utterly depraved, as there are no Angels absolutely perfect, though there may be Spirits of Light and of Darkness; thus Lucifer—the Spirit of Intellectual Enlightenment and Freedom of Thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sand-banks of Life, for Lucifer is the Logos in his highest, and the “Adversary” in his lowest aspect—both of which are reflected in our Ego. Lactantius, speaking of the Nature of Christ, makes the Logos, the Word, “the first-born brother of Satan, and the first of all creatures.” [377](#)

The Vishnu Purâna describes these primeval creatures (Tiryaksrotas) with *crooked* digestive canals: [They were] endowed with inward manifestations, but mutually in ignorance *about their kind and nature* . [378](#)

The twenty-eight kinds of Badhas, or “imperfections,” do not apply, as Wilson thought, to the animals now known, which are specified by him, for they did not exist in those geological periods. This is quite plain from the said work, in which the first created are the “five-fold (immovable) world,” minerals and vegetables; then come those fabulous animals,

Tiryaksrotas—the monsters of the Abyss, slain by the “Lords,” of Stanzas II and III; then the Ūrdhvasrotas, the happy celestial beings, which feed on ambrosia; and lastly, the Arvâksrotas, human beings—Brahmâ's seventh “creation” so-called. But these “creations,” including the latter, did not occur on this Globe, wherever else they may have taken place. It is not Brahmâ who creates things and men on this Earth, but the Chief and Lord of the Prajâpatis, the Lords of Being and terrestrial Creation. “Obeying the command of Brahmâ,” Daksha—the synthesis, or the aggregate, of the Terrestrial Creators and Progenitors, the Pitris included—made superior and inferior (vara and avara) things, “referring to putra” progeny, and “bipeds and quadrupeds, and subsequently, by his will [referring to the Sons of Will and Yoga], gave birth to females” [379](#)—i.e., separated the androgynes. Here, again, we have “bipeds” or men, created before the “quadrupeds” as in the Esoteric Teachings.

Since, in the exoteric accounts, the Asuras are the first Beings created from the “Body of Night,” while the Pitris issue from that of “Twilight”; the “Gods” being placed by Parâshara, in the Vishnu Purâna, between the two, and shown to evolve from the “Body of the Day,” it is easy to discover a determined purpose to veil the order of creation. Man is the Arvâksrota coming from the “Body of the Dawn”; and elsewhere, man is again referred to, when the Creator of the World, Brahmâ, is shown “creating fierce beings, who were denominated Bhûtas, and eaters of flesh,” or as the text has it, “fiends, frightful from being monkey-coloured and carnivorous.” [380](#) Whereas the Râkshasas are generally translated by “evil Spirits” and “enemies of the Gods,” which identifies them with the Asuras. In the Râmâyana, when Hanumân is reconnoitering the enemy in Lankâ, he finds there Râkshasas, some hideous, “while some were beautiful to look upon,” and, in the Vishnu Purâna, there is a direct reference to their becoming the Saviours of “Humanity,” or of Brahmâ.

The allegory is very ingenious. Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will

make of man an idiot, a brute in human form. Brahmâ is Mahat, the Universal Mind; hence the too selfish among the Râkshasas showing the desire to become possessed of it all—to “devour” Mahat. The allegory is transparent.

At any rate, Esoteric Philosophy identifies the pre-Brâhmanical Asuras, Rudras, [381](#) Râkshasas and all the “Adversaries” of the Gods in the allegories, with the Egos, which, by incarnating in the still witless man of the Third Race, made him *consciously* immortal. They are, then, during the cycle of Incarnations, the true *dual* Logos—the conflicting and two-faced Divine Principle in Man. The Commentary that follows, and the next Stanzas may, no doubt, throw more light on this very difficult tenet, but the writer does not feel competent to give it out fully. Of the succession of Races, however, the Commentary says: First come the Self-existent on this Earth. They are the “Spiritual Lives” projected by the absolute Will and Law, at the Dawn of every Rebirth of the Worlds. These Lives are the divine “Shishta” [the Seed-Manus, or the Prajâpatîs and the Pitris].

From these proceed:

1. The First Race, the “Self-born,” which are the [Astral] Shadows of their Progenitors. The Body was devoid of all understanding [mind, intelligence, and will]. The Inner Being [the Higher Self, or Monad], though within the earthly frame, was unconnected with it. The link, the Manas, was not there as yet.

2. From the First [Race] emanated the Second, called the “Sweat-born” [382](#) and the “Boneless.” This is the Second Root-Race, endowed by the Preservers [Râkshasas] [383](#) and the Incarnating Gods [the Asuras and Kumâras] with the first primitive and weak Spark [the germ of intelligence]....

And from these in turn proceeds: 3. The Third Root-Race, the “Two-fold” [Androgynes]. The first Races thereof are Shells, till the last is “inhabited” [i.e., informed] by the Dhyânîs.

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

very earliest of that Race were: The “Sons of Passive Yoga.” [384](#) They issued from the Second Manushyas [Human Race], and became oviparous. The emanations that came out of their bodies during the seasons of procreation were ovulary; the small spheroidal nuclei developing into a large soft, egg-like vehicle, gradually hardened, when, after a period of gestation, it broke and the young human animal issued from it unaided, as the fowls do in our Race.

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

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

At all events, this conception is more philosophical than that of Eve with a suddenly created placenta giving birth to Cain, because of the “apple,” when even the marsupial, the earliest of mammals, is not placental yet.

Moreover, the progressive order of the methods of reproduction, as unveiled by Science, is a brilliant confirmation of Esoteric Ethnology, It is only necessary to tabulate the data in order to prove our assertion. [385](#)

I. Fission.

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

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

II. Budding.

A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the original organism; e.g., many vegetables, the sea-anemone, etc. (Cf. the Second Root-Race.) [386](#)

III. Spores.

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

IV. Intermediate Hermaphroditism.

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

V. True Sexual Union.

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

It does not mean that Monads entered Forms in which other Monads already were. They were “Essences,” “Intelligences,” and Conscious Spirits; Entities seeking to become still more conscious by uniting with more developed Matter. Their essence was too pure to be distinct from the Universal Essence; but their “Egos,” or Manas (since they are called Mânasaputra, born of Mahat, or Brahmâ) had to pass through earthly

human experiences to become *all-wise* , and be able to start on the returning ascending cycle. The Monads are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance of one ray of sunlight following another through the same aperture into a dark room will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* Septenary Being before the Seventh Race in the Seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth Principle (Manas), should receive its complete development before the Fifth Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal* ; they are those whom we have called the “Fifth-Rounders.” Even in the coming Seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of Manas will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root-Race. Thus, those who were “half ready,” who received “but a spark,” constitute the average humanity which have to acquire their intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the “Sons of Wisdom.” While those which “were not ready” at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the “narrow-brained” of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men—the savage Bushman and the European—even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the “unfavoured,” as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which “were not ready”; which have to evolve during the present Round, as also on the three remaining Globes—hence on four different planes of being—so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The Monads of the lowest specimens of humanity—the “narrow-brained” [387](#) savage South-Sea Islander, the African, the Australian—had no Karma to work out when first born as men, as their more favoured brethren in intelligence had. The former are spinning out

Karma only now; the latter are burdened with past, present and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilized countries* .

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

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

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

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

Does man descend from one *single couple* or from *several groups* — monogenism or polygenism? As far as one can venture to pronounce on what in the absence of witnesses [?] will never be known [?], the second hypothesis is far the most probable. [388](#)

Abel Hovelacque, in his Science of Language, comes to a similar conclusion, arguing from the evidence available to a linguistic enquirer.

In an address delivered before the British Association, Professor W. H. Flower remarked on this question: The view which appears best to accord with what is now known of the characters and distribution of the races of man ... is a modification of the monogenistic hypothesis[!]. Without entering into the difficult question of the method of man's first appearance upon the world, we must assume for it a vast antiquity, at all events as measured by any historical standard. If we had any approach to a complete

palæontological record, the history of man could be re-constructed, but nothing of the kind is forthcoming.

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

As regards the other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallized and immetallized—from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the “cast-off dust” of those minerals, and the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies. In his turn also, man grew more physical, by reabsorbing into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature's alchemical transmutations. There were animals in those days of which our Modern Naturalists have never dreamed; and the stronger became physical material man—the giants of those times—the more powerful were his emanations. Once that Androgyne Humanity separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane—before his Fall, as a believer in Adam would say—all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is an eternal cycle of becoming, we are taught; and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and

centrifugal Force are directed towards one point— *Man* . The progress in the succession of beings, says Agassiz: Consists in an increasing similarity of the living fauna, and among the vertebrates, especially, in the increasing resemblance to man. Man is the end towards which all *animal* creation has tended from the first appearance of the first palæozoic fishes. [389](#)

Just so; but the “palæozoic fishes” are at the lower curve of the arc of the evolution of *forms* , and this Round began with Astral Man, the *reflection* of the Dhyân Chohans, called the “Builders.” Man is the *alpha and the omega* of objective creation. As said in Isis Unveiled: All things had their origin in Spirit—evolution having originally begun from above and proceeding downwards, instead of the reverse, as taught in the Darwinian theory. [390](#)

Therefore, the tendency spoken of by the eminent Naturalist above quoted is one inherent in every atom. Only, were one to apply it to both sides of evolution, the observations made would greatly interfere with the modern theory, which has now almost become (Darwinian) law.

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

25. How did the Mânasa, the Sons of Wisdom, act? They rejected the Self-born. [391](#) They are not ready. They spurned the Sweat-born. [392](#) They are not quite ready. They would not enter the first Egg-born. [393](#)

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

By a curious coincidence, when selecting a familiar name for the continent on which the first Androgynes, the Third Root-Race, separated, the writer chose, on geographical considerations, that of “Lemuria,”

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

Let us begin by the mode of reproduction of the later sub-races of the Third Human Race, by those who found themselves endowed with the "Sacred Fire" from the Spark of higher and then independent Beings, who were the psychic and spiritual Parents of Man, as the lower Pitri Devatâs (the Pitris) were the Progenitors of his physical body. That Third and holy Race consisted of men who, at their zenith, were described as "towering giants of godly strength and beauty, and the depositories of all the mysteries of Heaven and Earth." Have they likewise *fallen*, if, then, incarnation was the "Fall"?

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

But the action of the "Spiritual Progenitors" of that Race has first to be disposed of. A very difficult and abstruse point has to be explained with regard to Shlokas 26 and 27.

26. When the Sweat-born produced the Egg-born, the two-fold, [394](#) the mighty, the powerful with bones, the Lords of Wisdom said: “Now shall we create.”

Why “now”—and not earlier? This the following Shloka explains.

27. The Third Race became the Vâhan [395](#) of the Lords of Wisdom. It created Sons of Will and Yoga, by Kriyâshakti it created them, the Holy Fathers, Ancestors of the Arhats....

How did they “create,” since the “Lords of Wisdom” are identical with the Hindû Devas, who refuse to “create”? Clearly they are the Kumâras of the Hindû Pantheon and Purânas, those Elder Sons of Brahmâ: Sanandana and the other sons of Vedhas [who], previously created by him ... without desire or passion, [remained chaste] inspired with holy wisdom ... and undesirous of progeny. [396](#)

The power, by which they first created, is that which has since caused them to be degraded from their high status to the position of Evil Spirits, of Satan and his Host—created in their turn by the unclean fancy of exoteric creeds. It was by Kriyâshakti, that mysterious and divine power, latent in the *will* of every man, which, if not called to life, quickened and developed by Yoga-training, remains dormant in 999,999 men out of a million, and so gets atrophied. This power is explained in the “Twelve Signs of the Zodiac,” [397](#) as follows: Kriyâshakti:—The mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* , if one's attention [and *will*] is deeply concentrated upon it. Similarly, an intense volition will be followed by the desired result.

A Yogî generally performs his wonders by means of Ichchhâshakti (Will-power) and Kriyâshakti.

The Third Race had thus created the so-called “Sons of Will and Yoga,” or the “Ancestors”—the *Spiritual* Forefathers—of all the subsequent and present Arhats, or Mahâtmâs, in a truly *immaculate* way. They were indeed *created* , not *begotten* , as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, the “Fall of Man.”

For Creation is but the result of Will acting on phenomenal Matter, the calling forth out of it the Primordial Divine Light and Eternal Life. They were the “Holy Seed Grain” of the future Saviours of Humanity.

Here we have to again make a break, in order to explain certain difficult points, of which there are so many. It is almost impossible to avoid such interruptions. [398](#)

The order of the evolution of the Human Races stands as follows in the Fifth Book of the Commentaries, and has already been given: The first men were Chhâyâs (1); the Second, the “Sweat-born” (2); the Third, “Egg-born,” and the holy Fathers born by the power of Kriyâshakti (3); the Fourth were the children of the Padmapâni [Chenresi] (4).

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

1. Chhâyâ-birth, or that primeval mode of *sexless* procreation—the First Race having *oozed out*, so to say, from the bodies of the Pitris—is hinted at in a cosmic allegory in the Purânas. [399](#) It is the beautiful allegory and story of Sanjñâ, the daughter of Vishvakarman—married to the Sun, who, “unable to endure the fervours of her Lord,” gave him her Chhâyâ (shadow, image, or astral body), while she herself repaired to the jungle to perform religious devotions, or Tapas. The Sun, supposing the Chhâyâ to be his wife, begat by her children, like Adam with Lilith—an *ethereal shadow* also, as in the legend, though an actual living female monster millions of years ago.

But, perhaps, this instance proves little except the exuberant fancy of the Paurânic authors. We have another proof ready. If the materialized forms, which are sometimes seen oozing out of the bodies of certain mediums could, instead of vanishing, be fixed and made solid—the “creation” of the First Race would become quite comprehensible. This kind of procreation cannot fail to be suggestive to the student. Neither the mystery nor the impossibility of such a mode is certainly any greater—while it is far more

comprehensible to the mind of the true metaphysical thinker—than the mystery of the conception of the foetus, its gestation and birth as a child, as we now know it.

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

2. Kandu is a sage and a Yogî, eminent in holy wisdom and pious austerities, which, finally, awaken the jealousy of the Gods, who are represented in the Hindû Scriptures as being in never-ending strife with the Ascetics. Indra, the “King of the Gods,” [400](#) finally sends one of his female Apsarases to tempt the sage. This is no worse than Jehovah sending Sarah, Abraham's wife, to tempt Pharaoh; but in truth it is these Gods (and God), who are ever trying to disturb Ascetics and thus make them lose the fruit of their austerities, who ought to be regarded as “tempting demons,” instead of applying the term to the Rudras, Kumâras, and Asuras, whose great sanctity and chastity seem a standing reproach to the Don Juanic Gods of the Pantheon. But it is the reverse that we find in all the Paurânic allegories, and not without good esoteric reason.

The King of the Gods, or Indra, sends a beautiful Apsaras (nymph) named Pramlochâ to seduce Kandu and disturb his penance. She succeeds in her unholy purpose and “nine hundred and seven years six months and three days” [401](#) spent in her company seem to the Sage as one day. When this psychological or hypnotic state ends, the Muni bitterly curses the creature who has seduced him, thus disturbing his devotions. “Depart, begone!” he cries, “vile bundle of delusions!” And Pramlochâ, terrified, flies away, *wiping the perspiration from her body* with the leaves of the trees as she passes through the air.

The nymph went from tree to tree, and, as, with the dusky shoots that crowned their summits, she dried her limbs, the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dew; and the winds collected them into one mass. “This,” said Soma [the Moon], “I matured by my rays; and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Mârishâ.” [402](#)

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

It is not Indra, who in this case figures in the Purânas, but Kâmadeva, the God of love and desire, who sends Pramlochâ on Earth. Logic, as well as the Esoteric Doctrine, shows that it must be so. For Kâma is the king and lord of the Apsarases, of whom Pramlochâ is one; and, therefore, when Kandu, cursing her, exclaims: “Thou hast performed the office assigned by the monarch of the gods, go!”—he must mean by that monarch Kâma, and not Indra, to whom the Apsarases are not subservient. For Kâma, again, is in the Rig Veda [403](#) the personification of that feeling which leads and propels to creation. He was the First Movement that stirred the One, after its manifestation from the purely Abstract Principle, to create.

Desire first arose in It, which was the Primal Germ of Mind; and which Sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.

A Hymn in the Atharva Veda exalts Kâma into a supreme God and Creator, and says: Kâma was born the first. Him, neither Gods nor Fathers [Pitris] nor Men have equalled.

The Atharva Veda identifies him with Agni, but makes him superior to that God. The Taittirîya Brâhmana makes him allegorically the son of Dharma (moral religious duty, piety and justice) and of Shraddhâ (faith). Elsewhere Kâma is born from the heart of Brahmâ; therefore he is Âtmabhû “Self-Existent,” and Aja, the “Unborn.” His sending Pramlochâ

has a deep philosophical meaning; sent by Indra—the narrative has none. As Erôs was connected in early Greek mythology with the world's creation, and only afterwards became the sexual Cupid, so was Kâma in his original Vedic character; the Harivamsha making him a son of Lakshmî, who is Venus. The allegory, as said, shows the psychic element developing the physiological, before the birth of Daksha—the progenitor of real physical men—who is made to be born from Mârishâ and before whose time living beings and men were procreated “by the will, by sight, by touch, and by yoga,” as will be shown.

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

Mârishâ, through the exertions of Soma, the Moon, is taken to wife by the Prachetases, the production of the “Mind-born” sons of Brahmâ also, [404](#) from whom they beget the Patriarch Daksha—a son of Brahmâ also in a former Kalpa or life, explain and add the Purânas, in order to mislead, yet speaking the truth.

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

Then the Third Race becomes: 4. The Androgyne, or Hermaphrodite. This process of men-bearing explains, perhaps, why Aristophanes, in Plato's Banquet, describes the nature of the old race as “androgynous,” the

form of every individual being rounded, “having the back and sides as *in a circle* ,” whose “manner of running was circular ... terrible in force and strength and with prodigious ambition.” Therefore, to make them weaker, “Zeus divided them [in the Third Root-Race] into two, and Apollo [the Sun], under his direction, closed up the skin.”

The Madagascans—the island belonged to Lemuria—have a tradition about the first man. He lived at first without eating, and, having indulged in food, a swelling appeared in his leg; this bursting, there emerged from it a female, who became the mother of their race. Truly, “we have our sciences of Heterogenesis and Parthenogenesis, showing that the field is yet open.... The polyps ... produce their offspring from themselves, like the buds and ramifications of a tree....” Why not the primitive *human* polyp? The very interesting polyp *Stauridium* passes alternately from gemmation into the sex method of reproduction. Curiously enough, though it grows merely as a polyp on a stalk, it produces gemmules, which ultimately develop into a sea-nettle or Medusa. The Medusa is utterly dissimilar to its parent-organism, the *Stauridium*. It also reproduces itself differently, by sexual method, and from the resulting eggs *Stauridia* once more put in an appearance. This striking fact may assist many to understand that a form may be evolved—as in the *sexual* Lemurians from *hermaphrodite* parentage—quite unlike its immediate progenitors. It is, moreover, unquestionable that in the case of *human* incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of Heredity, its servant.

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

Padmapâni or Avalokiteshvara, in Sanskrit, is, in Tibetan, Chenresi. Now, Avalokiteshvara is the great Logos in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the Progenitor (in a spiritual sense) of men. Padmapâni-Avalokiteshvara is

called *esoterically* Bodhisattva (or Dhyân Chohan) Chenresi Vanchug, “the powerful and all-seeing.” He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. A popular legend has it that whenever faith begins to die out in the world, Padmapâni Chenresi, the “Lotus-bearer,” emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas—the Dalai and Teschu Lamas; finally, it is believed that he will incarnate as the “most perfect Buddha” in Tibet, instead of in India, where his predecessors, the great Rishis and Manus had appeared in the beginning of our Race, but now appear no longer. Even the exoteric appearance of Dhyâni Chenresi is suggestive of the Esoteric Teaching. He is evidently, like Daksha, the synthesis of all the preceding Races and the progenitor of all the *human* Races after the Third—the first complete one—and thus is represented as the *culmination* of the *four* Primeval Races in his *eleven-faced* form. This is a column built in four rows, each series having three faces or heads of different complexions; the three faces for each Race being typical of its three fundamental physiological transformations. The first is white (moon-coloured); the second is yellow; the third, red-brown; the fourth, in which are only two faces—the third face being left a blank; a reference to the untimely end of the Atlanteans—is brown-black. Padmapâni (Daksha) is seated on the column, and forms the apex. In this reference compare Shloka 39. The Dhyân Chohan is represented with four arms, another allusion to the four Races. For while two are folded, the third hand holds a lotus—Padmapâni, the “Lotus-bearer”; the flower symbolizing generation—and the fourth holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary, and on his head the sign of water [Symbol: two horizontal rows of wave-like symbols]—matter, deluge—while on his brow rests the third eye, Shiva's eye, that of spiritual insight. His name is “Protector” (of Tibet), “Saviour of Humanity.” On other occasions when he has only two arms, he is Chenresi the Dhyânî, and Bodhisattva, Chakna Padma Karpo, “he who holds a white lotus.” His other name is Chantong, “he of the thousand eyes,” when he is endowed with a thousand arms and hands, on the palm of each of which is represented an eye of Wisdom, these arms radiating from his body like a forest of rays. Another of his names in Sanskrit is Lokapati or Lokanâtha,

“Lord of the World”; and in Tibetan Jigten Gonpo, “Protector and Saviour” against evil of any kind. [405](#)

Padmapâni, however, is the “Lotus-bearer” symbolically only for the profane; esoterically, it means the supporter of the Kalpas, the last of which is called Pâdma, and represents one half of the life of Brahmâ. Though really a minor Kalpa, it is called Mahâ, “great,” because it comprises the age in which Brahmâ sprang from a lotus. Theoretically, the Kalpas are infinite, but practically they are divided and subdivided in Space and Time, each division—down to the smallest—having its own Dhyânî as patron or regent. Padmapâni (Avalokiteshvara) becomes, in China, in his female aspect, Kwan-yin, “who assumes any form, at pleasure, in order to save mankind.” The knowledge of the astrological aspect of the constellations on the respective “birthdays” of these Dhyânîs—Amitabha (the A-mi-to Fo, of China), included: e.g., on the 19th day of the second month, on the 17th day of the eleventh month, and on the 7th day of the third month, [406](#) etc.—gives the Occultist the greatest facilities for performing what are called “magic” feats. The future of an individual is seen, with all its coming events marshalled in order, in a *magic* mirror placed under the ray of certain constellations. But—beware of the reverse of the medal, Sorcery.

Stanza VIII. Evolution Of The Animal Mammalians: The First Fall.

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

28. From the drops of sweat, from the residue of the substance, matter from dead bodies of men and animals of the Wheel before, [407](#) and from cast-off dust, the first animals [408](#) were produced.

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

beginning; having gained in addition the experience and wisdom, the fruitage of all its personal lives, without their evil and temptations.

This order of evolution is found also in the first and second chapters of Genesis, if one reads it in its true esoteric sense; for Chapter i contains the history of the first Three Rounds, as well as that of the first Three Races of the Fourth, up to the moment when Man is called to conscious life by the Elohim of Wisdom. In Chapter i, animals, whales and fowls of the air, are created before the androgyne Adam. [409](#) In Chapter ii, Adam (the sexless) comes first, and the animals only appear after him. Even the state of mental torpor and unconsciousness of the first two Races, and of the first half of the Third Race, is symbolized, in the second chapter of Genesis, by the *deep sleep of Adam*. It is the dreamless sleep of mental inaction, the slumber of the Soul and Mind, which is meant by that “sleep,” and not at all the physiological process of differentiation of sexes, as a learned French theorist, M. Naudin, imagined.

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

In the Secret Doctrine, the first Nâgas—Beings wiser than Serpents—are the “Sons of Will and Yoga,” born before the complete separation of the sexes, “matured in the man-bearing eggs [410](#) produced by the power (Kriyâshakti) of the holy Sages” of the early Third Race. [411](#)

“In these were incarnated the Lords of the three [upper] worlds—the various classes of Rudras, who had been Tushitas, who had been Jayas,

who are Âdityas;” for, as explained by Parâshara: “There are a hundred appellations of the immeasurably mighty Rudras.”

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

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

Daksha, who is regarded as the Chief Progenitor, is, moreover, pointed out as the creator of *physical man*, in the “fable” which makes him lose his head from his body in the general strife between the Gods and the Raumas. This head, being burnt in the fire, is replaced by the *head of a ram*, according to the Kâshi Khanda of the Skanda Purâna. Now the ram's head and horns are ever the symbol of generating power and of reproductive force, and are phallic. As we have shown, it is Daksha who establishes the era of men engendered by sexual intercourse. This mode of procreation did not occur suddenly, however, as one might think, but required long ages before it became the one “natural” way. Therefore, Daksha's sacrifice to the Gods is shown to have been interfered with by Shiva—the Destroying Deity, Evolution and Progress personified, who is the Regenerator at the same time; who destroys things under one form but to recall them to life under another more perfect type. Shiva-Rudra creates the terrible Vîrabhadra, born of his breath, the “thousand-headed, thousand-armed” monster, and commissions him to destroy the sacrifice prepared by Daksha. Then Vîrabhadra, “abiding in the region of ghosts (ethereal men) ... created from the pores of his skin (Roma-kûpas) powerful Raumas.” [412](#) Now, however mythical the allegory, the

Mahâbhârata [413](#)—which is as much history as is the Iliad—shows the Raumas and other races springing in the same manner from the Roma-kûpas, hair or skin pores. This allegorical description of Daksha's “sacrifice” is full of significance to the students of the Secret Doctrine who know of the “Sweat-born.”

In the Vâyu Purâna's account of the sacrifice, moreover, it is said to have taken place in the presence of creatures *born from the egg*, from the vapour, vegetation, pores of the skin, and, finally only, from the womb. [414](#)

Daksha typifies the early Third Race, holy and pure, as yet devoid of an Individual Ego, and possessing passive capacities only. Brahmâ, therefore, commands him to create (in the exoteric texts); when, obeying the command, he made “inferior and superior” (Avara and Vara) progeny (Putra), *bipeds* and *quadrupeds*; and by his *will*, gave birth to females, to the Gods, the Daityas (Giants of the Fourth Race), the snake-gods, animals, cattle and the Dânavas (Titans and Demon Magicians) and other beings.

From that period forward, living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated—by the *will*, by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints. [415](#)

And now comes the simply zoölogical teaching.

29. Animals with bones, dragons of the deep, and flying Sarpas [416](#) were added to the creeping things. They that creep on the ground got wings. They of the long necks in the water became the progenitors of the fowls of the air.

This is a point on which the teachings and modern biological speculation are in perfect accord. The missing links representing this transition process between reptile and bird are apparent to the veriest bigot, especially in the Ornithoscelidæ, Hesperornis, and the Archæopteryx of Vogt.

30. During the Third, [417](#) the boneless animals grew and changed; they became animals with bones, their Chhâyâs became solid. [418](#)

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

31. The animals separated the first. [419](#) They began to breed. The two-fold man [420](#) separated also. He [421](#) said: “Let us as they; let us unite and make creatures.” They did....

32. And those which had no Spark [422](#) took huge she-animals unto them. They begat upon them dumb races. Dumb they [423](#) were themselves. But their tongues untied. [424](#) The tongues of their progeny remained still. Monsters they bred. A race of crooked red-hair-covered monsters going on all fours. [425](#) A dumb race, to keep the shame untold. [426](#)

The fact of former hermaphrodite mammals and the subsequent separation of sexes is now indisputable, even from the standpoint of Biology. As Prof. Oscar Schmidt, an avowed Darwinist, shows: Use and disuse, combined with selection, elucidate [?] the separation of the sexes, and the existence, otherwise totally incomprehensible, of rudimentary sexual organs. In the Vertebrata especially, each sex possesses such distinct traces of the reproductive apparatus characteristic of the other, that even antiquity assumed hermaphroditism as a natural primæval condition of mankind.... The tenacity with which these rudiments of sexual organs are inherited is remarkable. In the class of mammals, actual hermaphroditism is unheard of, although through the whole period of their development they drag along with them these residues, borne by *their unknown ancestry*, no one can say how long. [427](#)

“The animals separated the first,” says Shloka 31. Bear in mind that at that period men were different, even physiologically, to what they are now; the middle point of the Fifth Race being already passed. We are not told what the “huge she-animals” were; but they certainly were as different from any we now know, as were the “men” from the men of to-day.

This was the first physical “fall into matter” of some of the then existing and lower races. Bear in mind Shloka 24. The “Sons of Wisdom” had spurned the *early* Third Race, i.e., the non-developed, and are shown incarnating in, and thereby endowing with intellect, the *later* Third Race. Thus the sin of the brainless or “mindless” Races, who had no “spark” and

were irresponsible, fell upon those who failed to do by them their Karmic duty.

What May Be The Objections To The Foregoing.

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

Our teachings show that, while it is quite correct to say that Nature had, at one time, built round the human astral form an *ape-like external* shape, it is also as correct that this shape was no more that of the “missing link,” than were the multitudinous other coverings of that astral form, during the course of its natural evolution through all the kingdoms of Nature. Nor was it, as has been shown, on this Fourth Round Planet that such evolution took place, but only during the First, Second, and Third Rounds, when Man was, in turn, “a stone, a plant, and an animal” until he became what he was in the First Root-Race of present Humanity. The real line of evolution differs from the Darwinian, and the two systems are irreconcilable, unless the latter is divorced from the dogmas of “natural selection” and the like. Indeed, between the Moneron of Hæckel and the Sarîsripa of Manu, there lies an impassable chasm in the shape of the Jîva; for the “human” Monad, whether “immetallized” in the stone-atom, or “in-vegetalized” in the plant, or “inanimalized” in the animal, is still ever a divine, hence also a *human* Monad. It ceases to be human only when it becomes *absolutely divine*. The terms “mineral,” “vegetable” and “animal” Monad are intended to create a superficial distinction: there is no such thing as a Monad (Jîva) other than divine, and consequently having once been, or having in the future to become, human. The latter term has to remain meaningless unless this difference is well understood. The Monad is a drop out of the Shoreless Ocean beyond, or, to be correct, *within*, the plane of primæval differentiation. It is *divine* in its higher and *human* in its lower condition—the adjectives “higher” and “lower” being

used for lack of better words—but a Monad it remains at all times, save in the Nirvânic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the Manifested Universe reflects itself in each of its Monads, as Leibnitz put it repeating an Eastern teaching, so the Monad has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that “Man becomes a stone, a plant, an animal, a man, a spirit, and finally God,” thus accomplishing his cycle or circuit and returning to the point from which he had started as the *Heavenly Man* . But by “Man” the Divine Monad is meant, and not the Thinking Entity, much less his Physical Body. The men of Science now try to trace the immortal Soul, while rejecting its existence, through a series of animal forms from the lowest to the highest; whereas, in truth, all the present fauna are the descendants of those primordial monsters of which the Stanzas speak. The animals—the creeping beasts and those in the waters that preceded Man in this Fourth Round, as well as those contemporary with the Third Race, and again the mammalia that are posterior to the Third and Fourth Races—all are either directly or indirectly the mutual and correlative product, *physically* , of Man. It is correct to say that the man of this Manvantara, i.e., of the three preceding Rounds, has passed through all the kingdoms of Nature. That he was “a stone, a plant, an animal.” But (a) these stones, plants, and animals were the prototypes, the filmy presentments of those of the Fourth Round; and (b) even those at the beginning of the Fourth Round were the astral shadows, as the Occultists express it, of the present stones, plants and animals. And finally, neither the forms nor genera of either man, animal, or plant were what they became later. Thus the astral prototypes of the lower beings of the animal kingdom of the Fourth Round, which *preceded* the Chhâyâs of Men, were the consolidated, though still very ethereal *sheaths* of the still more ethereal forms, or models, produced at the close of the Third Round on Globe D, as set forth in Esoteric Buddhism; produced “from the residue of the substance; matter from dead bodies of men and [other *extinct*] animals of the Wheel before,” or the previous *Third* Round—as Shloka 28 tells us. Hence, while the nondescript “animals” that preceded the Astral Man at the beginning of this Life-cycle on our Earth were still, so to speak, the progeny of the Man of the Third Round, the mammalians of this Round owe their existence, in a great measure, to Man again. Moreover, the “ancestor” of

the present anthropoid animal, the ape, is the direct production of the yet mindless Man, who desecrated his human dignity by putting himself physically on the level of an animal.

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

The point most insisted upon by the Evolutionists is that, “The history of the embryo is an epitome of that of the race.” That: Every organism, in its development from the egg, runs through a series of forms, through which, in like succession, its ancestors have passed in the long course of earth's history. [428](#) The history of the embryo ... is a picture in little, and outline of that of the race. This conception forms the gist of our fundamental biogenetic law, which we are obliged to place at the head of the study of the fundamental law of organic development. [429](#)

This modern theory was known as a fact to, and far more philosophically expressed by, the Sages and Occultists from the remotest ages. A passage from Isis Unveiled may here be cited to furnish a few points of comparison. It was asked why, with all their great learning, Physiologists were unable to explain teratological phenomena?

Any Anatomist who has made the development and growth of the embryo ... “a subject of special study,” can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz., that up to a certain period, the human embryo is a facsimile of a young batrachian in its first remove from the spawn—a tadpole. But no Physiologist or Anatomist seems to have had the idea of applying to the development of the human being—from the first instant of its physical appearance as a germ to its ultimate formation and birth—the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the Kabalistic axiom: “A stone becomes a plant; a plant, a beast; a beast, a man,” etc., was mentioned in another place in relation to the spiritual and physical evolution of men on this Earth. We will now add a few more words to make the matter clearer.

What is the primitive shape of the future man? A grain, a corpuscle, say some Physiologists; a molecule, an ovum of the ovum, say others. If it

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

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

This mysterious process of a nine-months' formation, the Kabalists call the completion of the “individual cycle of evolution.” As the fœtus develops amidst the liquor amnii in the womb, so the Earths germinate in the Universal Ether, or Astral Fluid, in the Womb of the Universe. These cosmic children, like their pigmy inhabitants, are first nuclei; then ovules; then gradually mature; and becoming mothers, in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the cosmos, those glorious thinkers, the Occultists,

trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the One Cause—the Boundless and Endless. [430](#)

Thus runs *their* philosophy of evolution, differing as we see, from that of Hæckel.

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

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

Now what is the fundamental difference between the accepted (or nearly so) conclusions—as enunciated in The Pedigree of Man—that man and ape have a common ancestor, and the teachings of Occultism, which deny this conclusion and accept the fact that all things and all living beings have originated from one common source? Materialistic Science makes man evolve gradually to what *he is now*. Starting from the first protoplasmic speck called Moneron—which we are told has, like the rest, “originated in the course of immeasurable ages from a few, or from one simple, *spontaneously arising* original form, that has obeyed one law of

evolution”—he is made to pass through “unknown and unknowable” types up to the ape, and thence to the human being. Where the transitional shapes are discoverable we are not told; for the simple reason that no “missing-links” between man and the apes have ever yet been found, though this fact in no way prevents men like Hæckel from inventing them *ad libitum*.

Nor will they ever be met with; simply, again, because that link which unites man with his real ancestry is searched for on the objective plane and in the material world of forms, whereas it is safely hidden from the microscope and dissecting knife *within* the animal tabernacle of man himself. We repeat what we have said in *Isis Unveiled*: All things had their origin in Spirit—evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we shall find it easier to understand Hæckel's *Anthropogeny*, which traces the pedigree of man “from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited,” according to Mr. Huxley's exposition. We may more easily still believe man (of the Third Round) evolved “by gradual modification of an [astral] mammal of ape-like organization,” when we remember that the same theory, in a more condensed and less elegant, but equally comprehensible, phraseology, was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia [431](#) (though on somewhat modified lines).

But what lies back of the Darwinian line of descent? So far as Darwin is concerned nothing but “unverifiable hypotheses.” For, as he puts it, he views all beings “as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited.” [432](#) He does not attempt to show us what these “few beings” were. But it answers our purpose quite as well, for, in the bare admission of their existence, recourse to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation. [433](#)

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

Stanza IX. The Final Evolution Of Man.

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

33. Seeing which, [434](#) the Lhas [435](#) who had not built men, [436](#) wept, saying: 34. “The Amânasa [437](#) have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen.” They did....

35. Then all men became endowed with Manas. [438](#) They saw the sin of the mindless.

But they had already *separated* , before the ray of divine reason had enlightened the dark region of their hitherto slumbering minds, and had *sinned* . That is to say, they had committed evil unconsciously, by producing an effect which was unnatural. Yet, like the other six primitive brother or fellow races, even so this seventh, henceforth degenerated race, which will have to bide its time for its final development on account of the *sin* committed—even this race will find itself *on the last day* on one of the Seven Paths. For: The Wise [439](#) guard the home of nature's order, they assume excellent forms in secret. [440](#)

But we must see whether the “animals” tampered with, were of the same kind as those known to Zoölogy.

The “Fall” occurred, according to the testimony of ancient Wisdom and the old records, as soon as Daksha—the reïncarnated Creator of men and things in the early Third Race—disappeared to make room for that portion of mankind which had “separated.” This is how one Commentary explains the details that preceded the “Fall”: In the initial period of man's Fourth Evolution, the human kingdom branched off in several and various directions. The outward shape of its first specimens was not uniform, for the vehicles [the egg-like, external shells, in which the future fully physical man gestated] were often tampered with, before they hardened,

by huge animals, of species now unknown, and belonging to the tentative efforts of Nature. The result was that intermediate races of monsters, half animals, half men, were produced. But as they were failures, they were not allowed to breathe long and live, although, the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the “Egg-born” Sons had taken several of their females unto themselves as mates, and bred other human monsters. Later, animal species and human races becoming gradually equilibrated, they separated, and mated no longer. Man created no more—he begot. But he also begot animals as well as men, in days of old. Therefore the Sages [or wise men], who speak of males who had no more will-begotten offspring, but begat various animals along with Dânavas [Giants] on females of other species—animals being as [or in the manner of] sons putative to them; and they [the human males] refusing in time to be regarded as [putative] fathers of dumb creatures—spoke truthfully and wisely. Upon seeing this [state of things], the Kings and Lords of the last Races [of the Third and the Fourth] placed the seal of prohibition upon the sinful intercourse. It interfered with Karma, it developed new [Karma] [441](#). They [the Divine Kings] struck the culprits with sterility. They destroyed the Red and Blue Races. [442](#)

In another we find: There were blue and red-faced animal-men even in later times; not from actual intercourse [between the human and animal species], but by descent.

And still another passage mentions: Red-haired, swarthy men going on all-fours, who bend and unbend [stand erect and fall on their hands again], who speak as their forefathers, and run on their hands as their giant foremothers.

Perchance in these specimens Hæckelians might recognize, not the “Homo Primigenius,” but some of the lower tribes, such as some tribes of the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those “failures” mentioned in the first Commentary. The real anthropoids, Hæckel's Catarrhini and Platyrrhini, came far later, in the closing times of Atlantis. The Orang-Outang, the Gorilla, the Chimpanzee and Cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians.

They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoïd [443](#) blood in his veins. Thus saith old Wisdom and universal tradition.

How was the separation of sexes effected? it is asked. Are we to believe in the old Jewish fable of the rib of Adam yielding Eve? Even such belief is more logical and reasonable than the descent of man from the Quadrumana without any reservation; as the former hides an Esoteric truth under a fabulous version, while the latter conceals no deeper fact than a desire to force upon mankind a materialistic fiction. The rib is bone, and when we read in Genesis that Eve was made out of the rib, it only means that the Race “with bones” was produced out of a previous Race and Races, which were “boneless.” This is an Esoteric tenet spread far and wide. It is almost universal under its various forms. A Tahitian tradition states that man was created out of Aræa, “red earth.” Taaroa, the Creative Power, the chief God, “put man to sleep for long years, for several lives.” This means racial periods, and is a reference to his *mental sleep*, as shown elsewhere. During that time the deity pulled an Ivi (bone) out of man and she became a woman. [444](#)

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

No, certainly not. We do not believe in *supernatural* but only in *superhuman* , or rather *interhuman* , intelligences. One can easily appreciate the feeling of reluctance that an educated person would have to being classed with the superstitious and ignorant; and even realize the great truth uttered by Renan when he says that: The supernatural has become like the original sin, a blemish that everyone seems ashamed of—even those most religious persons who refuse in our day to accept be it a minimum of Bible miracles in all their crudeness, and who, seeking to reduce them to the minimum, hide and conceal it in the furthest corners of the past. [445](#)

But the “supernatural” of Renan belongs to dogma and its dead letter. It has nought to do with its spirit nor with the reality of facts in Nature. If Theology asks us to believe that it was only four or five thousand years ago that men lived 900 years and more, that a portion of mankind, the enemies of the people of Israel exclusively, was composed of giants and monsters, we decline to believe that such a thing existed in Nature only five *thousand* years back. For Nature never proceeds by jumps and starts, and logic and common sense, besides Geology, Anthropology and Ethnology, have justly rebelled against such assertions. But if this same Theology, giving up her fantastic chronology, had claimed that men lived 969 years—the age of Methuselah—five *million* years ago, we should have nothing to say against the claim. For in those days the physical frame of men was, compared to the present human body, as that of a Megalosaurus to a common lizard.

A Naturalist suggests another difficulty. The human is the only species which, however unequal in its races, can breed together. “There is no question of selection between *human races* ,” say the anti-Darwinists, and no Evolutionist can deny the argument—one which very triumphantly proves *specific unity* . How then can Occultism insist that a portion of the Fourth Race humanity begot young ones from females of another, only semi-human, if not quite an animal, race; the hybrids resulting from which union not only bred freely but produced the ancestors of the modern anthropoid apes? Esoteric Science replies to this that it was in the very beginnings of physical man. Since then, Nature has changed her ways, and sterility is the only result of the crime of man's bestiality. But we have even to-day proofs of this. The Secret Doctrine teaches that the *specific*

unity of mankind is not without exceptions even now. For there are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. The world knows them as Tasmanians (now extinct), Australians, Andaman Islanders, etc. The descent of the Tasmanians can be almost proved by a fact, which struck Darwin a good deal, without his being able to make anything of it. This fact deserves notice.

De Quatrefages and other Naturalists, who seek to prove Monogenesis by the very fact of every race of mankind being capable of crossing with every other, have left out of their calculations *exceptions*, which do not in this case confirm the rule. Human crossing may have been a general rule from the time of the separation of sexes, but this does not prevent another law asserting itself, viz., sterility between two human races, just as between two animal species of different kinds, in those rare cases when a European, condescending to see in a female of a savage tribe a mate, happens to choose a member of such mixed tribes. [446](#) Darwin notes such a case in a Tasmanian tribe, whose women were suddenly struck with sterility, en masse, some time after the arrival among them of European colonists. The great Naturalist tried to explain this fact by change of diet, food conditions, etc., but finally gave up the solution of the mystery. For the Occultist it is very evident. “Crossing,” as it is called, of Europeans with Tasmanian women—i.e., the representatives of a race, whose progenitors were a “soulless” [447](#) and mindless monster, with a real human, though still as mindless a man—brought on sterility; and this, not only as a consequence of a physiological law, but also as a decree of Karmic evolution in the question of further survival of the abnormal race. In no one point of the above is Science prepared to believe *as yet*—but it will have to in the long run. Esoteric Philosophy, let us remember, only fills the gaps left by Science and corrects her false premisses.

Yet, in this particular, Geology and even Botany and Zoology support the Esoteric Teachings. It has been suggested by many Geologists that the Australian native—coexisting as he does with an *archaic fauna and flora*—must date back to an enormous antiquity. The whole environment of this mysterious race, about whose origin Ethnology is silent, is a testimony to the truth of the Esoteric position. As Jukes says: It is a very curious fact that not only these marsupial animals [the mammals found in the

Oxfordshire Stone-field Slates], but several of the shells—as for instance, the Trigonias and even some of the plants found fossil in the Oolitic rocks—much more nearly resemble those now living in Australia than the living forms of any other part of the globe. This might be explained on the supposition that, since the Oolitic [Jurassic] period less change has taken place in Australia than elsewhere, and that the Australian flora and fauna consequently retain something of the Oolitic type, while it had been altogether supplanted and replaced on the rest of the globe [! !]. [448](#)

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

To return once more, however, to the history of the Third Race, the “Sweat-born,” the “Egg-bearing,” and the “Androgyne.” Almost sexless, in its early beginnings, it became bisexual or androgynous; very gradually of course. The passage from the first to the last transformation required numberless generations, during which the simple cell that issued from the earliest parent (the two in one), first developed into a bisexual being; and then the cell, becoming a regular egg, gave forth a unisexual creature. The Third Race mankind is the most mysterious of all the five hitherto developed Races. The mystery of the “How” of the generation of the distinct sexes must, of course, be very obscure here, as it is the business of an embryologist and a specialist; the present work giving only faint outlines of the process. But it is evident that the units of the Third Race humanity began to separate in their pre-natal shells, or eggs, [449](#) and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors. And, as time rolled on its geological

periods, the newly born sub-races began to lose their natal capacities. Toward the end of the fourth sub-race of the Third Race, the babe lost its faculty of walking as soon as liberated from its shell, and by the end of the fifth, mankind was born under the same conditions and by identically the same process as our historical generations. This required, of course, millions of years. The reader has been made acquainted with the approximate figures, at least of the exoteric calculations. [450](#)

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

36. The Fourth Race developed speech.

The Commentaries explain that the First Race—the ethereal or astral Sons of Yoga, also called “Self-born”—was, in our sense, speechless, for it was devoid of mind on our plane. The Second Race had a “sound-language,” to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the “Sweat-born” or the *early* Third Race. In its second half, when the “Sweat-born” gave birth to the “Egg-born,” the *middle* Third Race; and when these, instead of “hatching out”—may the reader pardon the rather ridiculous expression when applied to human beings in our age—as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually—an act which forced the Creative Gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of “one language and of one lip.” This did not prevent the last two sub-races of the Third Race [451](#) from building cities, and sowing far and wide the first seeds of civilization under the guidance of their Divine Instructors, [452](#) and their own already awakened minds. Let the reader also bear in mind that, as each of the seven Races is divided into four Ages—the Golden, Silver, Bronze, and Iron Age—so is every smallest division of such Races. Speech then developed, according to Occult Teaching, in the following order: I. Monosyllabic speech: that of the first approximately fully developed human beings at the close of the

Third Root-Race, the “golden-coloured,” yellow-complexioned men, after their separation into sexes, and the full awakening of their minds. Before that, they communicated through what would now be called “thought-transference,” though, with the exception of the Race called the “Sons of Will and Yoga”—the first in whom the “Sons of Wisdom” had incarnated—thought was but very little developed in nascent physical man, and never soared above a low terrestrial level. Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties. This monosyllabic speech was the vowel-parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the Anthropologist. [453](#)

II. Agglutinative speech: these linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death, [454](#) so the primitive speech of the most civilized Atlantean races—that language, which is referred to as Râkshasî Bhâshâ, in old Sanskrit works—decayed and almost died out. While the “cream” of the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Âryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, now scattered, and nearly limited to the aboriginal tribes of America.

III. Inflectional speech: the root of the Sanskrit, very erroneously called the “elder sister” of the Greek, instead of its mother—was the first language, now the mystery tongue of the Initiates, of the Fifth Race. The “Semitic” languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. The Occult Doctrine admits of no such divisions as the Âryan and the Semite, and accepts even the Turanian with ample reservations. The Semites, especially the Arabs, are later Âryans—degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Chandâlas of India, the outcasts,

many of them ex-Brâhmans, who sought refuge in Chaldæa, in Scinde, and Aria (Iran), and were truly born from their father A-Bram (No-Brâhman) some 8,000 years b.c. The latter, the Arabs, are the descendants of those Âryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul [455](#) and along the Oxus, while others penetrated into and invaded Arabia. But this was when Africa had already been raised as a continent.

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

In these red-haired and hair-covered monsters, the fruit of the unnatural connection between men and animals, the “Lords of Wisdom” did not incarnate, as we see. Thus through a long series of transformations due to unnatural cross-breeding—unnatural “sexual selection”—originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later. [456](#)

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

37. The one [457](#) became two; also all the living and creeping things that were still one, giant fish, birds and serpents with shell-heads.

This relates evidently to the so-called age of amphibious reptiles, during which Science denies that man existed! But what could the Ancients know of antediluvian prehistoric animals and monsters? Nevertheless, in Book VI of the Commentaries is found a passage which, freely translated, says: When the Third separated and fell into sin by breeding men-animals, these [the animals] became ferocious, and men and they mutually destructive. Till then, there was no sin, no life taken. After [the separation] the Satya [Yuga] was at an end. The eternal spring became constant change and

seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers [the higher Gods or Angels]. The Nirmânakâyas, of the Nâgas, the wise Serpents and Dragons of Light, came, and the precursors of the Enlightened [the Buddhas]. Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land [Âdi-Varsha, the Eden of the first Races], which had turned into a white frozen corpse.

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

Edens, Serpents, And Dragons.

Whence the idea, and the true meaning of the term “Eden”? Christians will maintain that the Garden of Eden is the holy Paradise, the place *desecrated by the sin* of Adam and Eve; the Occultist will deny this dead-letter interpretation, and show the reverse. One need not believe in the Bible and see in it divine revelation, to say that this ancient book, if read esoterically, is based upon the same universal traditions as the other ancient scriptures. What Eden was is partially shown in *Isis Unveiled*, where it is said that: The Garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the Bible is not all mere allegory. “Eden, or the Hebrew גן עדן, Gan-Eden, meaning the Park or the Garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythraian sea.” [458](#) In the Chaldæan Book of Numbers, its location is designated in numerals, and in the cypher Rosicrucian manuscript, left by Count St. Germain, it is fully described. In the Assyrian Tablets it is rendered Gan-duniyas. “Behold,” say the אֱלֹהִים, Elohim, of Genesis, “the man is become as one of us.” The Elohim may be accepted in one sense for *gods* or powers, and in another for Aleim, or priests—the hierophants initiated into the good and evil of this world; for there was a college of priests called the Aleim, while the head of their caste, or the chief of the hierophants, was known as Java-Aleim. Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an Adam, or Man, uses his intuitional faculties and, prompted by the serpent—*Woman* and Matter—tastes of the Tree of Knowledge, the Esoteric or Secret Doctrine, unlawfully. The priests of Hercules, or Mel-karth, the “Lord” of the Eden, all wore “coats of skin.” The text says: “And Java-Aleim made for Adam and his wife, כתנות עור. Chitonuth-our.” The first Hebrew word, Chiton, is the Greek Χιτὼν (Chitôn). It became a Slavonic word by adoption from the Bible, and means a *coat*, an upper garment.

Though containing the same substratum of esoteric truth as does every early Cosmogony, the Hebrew Scripture wears on its face the marks of a double origin. Its Genesis is purely a reminiscence of the Babylonian captivity. The names of places, men, and even objects, can be traced from the original text to the Chaldæans and the Akkadians, the progenitors and Âryan instructors of the former. It is strongly contested that the Akkad tribes of Chaldæa, Babylonia and Assyria were in any way cognate with the Brâhmans of Hindûstan; but there are more proofs in favour of this opinion than otherwise. The Shemite or Assyrian ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed, otherwise than in the imagination of some Philologists and Ethnologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halévy proved the fallacy of the Turanian mania in regard to Akkadian people, and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brâhmanical Hindûs. [459](#)

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

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

Here, the Akkadians are called “non-Semitic,” as we had insisted they were in *Isis Unveiled*, which is another corroboration. Nor are we less right in always maintaining that the Jewish biblical history was a compilation of *historical* facts, arranged from other people's history in Jewish garb—Genesis excluded, which is Esotericism pure and simple.

But it is really from the Euxine to Kashmir, and beyond, that Science has to search for the cradle—or rather one of the chief cradles—of mankind and the sons of Ad-ah; especially in after times, when the Garden of Ed-en on the Euphrates became the College of the Astrologers and Magi, the Aleim.

But this College and this Eden belong to the Fifth Race, and are simply a faint reminiscence of the Âdi-Varsha, of the primeval Third Race. What is the etymological meaning of the word Eden? In Greek it is ἠδονή, signifying “voluptuousness.” In this aspect it is no better than the Olympus of the Greeks, Indra's Heaven, Svarga, on Mount Meru, and even the Paradise full of Houris, promised by Mahomet to the faithful. The Garden of Eden was never the property of the Jews, for China, which can hardly be suspected of having known anything of the Jews 2,000 b.c., had such a primitive Garden in Central Asia inhabited by the “Dragons of Wisdom,” the Initiates. And according to Klaproth, the hieroglyphical chart copied from a Japanese Cyclopædia in the book of Foë-kouë-ki [460](#) places its “Garden of Wisdom” on the Plateau of Pamir between the highest peaks of the Himâlayan ranges; and, describing it as the culminating point of Central Asia, shows the four rivers—Oxus, Indus, Ganges, and Silo—flowing from a common source, the “Lake of the Dragons.”

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

Renan and Barthélemy St. Hilaire, basing themselves “on the most solid inductions,” think it impossible to doubt any longer, and both place the cradle of humanity “in the region of the Timaus.” Finally, the Journal Asiatique [461](#) concludes that: All the traditions of the human race gathering its primitive families at the region of their birth-place, show them to us grouped around the countries where Jewish tradition places the Garden of Eden; where the Âryans [Zoroastrians] established their Airyana Vaêjô or the Meru [?]. They are hemmed in to the North by the countries which join Lake Aral, and to the South by Baltistan, or Little Tibet.

Everything concurs in proving that there was the abode of that primitive humanity to which we have to be traced.

That “primitive humanity” was in its Fifth Race, when the “Four-mouthed Dragon,” the lake, of which very few traces are now left, was the abode of the “Sons of Wisdom,” the first Mind-born Sons of the Third Race. Yet it was neither the only nor the primitive cradle of humanity, though it was the copy of the cradle, verily, of the first thinking *divine* Man. It was the Paradesha, the highland of the first Sanskrit-speaking people, the Hedone, the country of delight of the Greeks, but it was not the “Bower of Voluptuousness” of the Chaldæans, for the latter was but the reminiscence of it; nor again was it there that the “Fall of Man” occurred after the “separation.” The Eden of the Jews was *copied* from the Chaldæan *copy* .

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

Now we find in the Zohar a very strange assertion, one that is calculated to provoke the reader to merry laughter by its ludicrous absurdity. It tells us that the serpent, which was used by Shamaël, the supposed Satan, to seduce Eve, was a kind of “flying camel”—καμηλόμορφον. [462](#)

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

Salverte asserts that:

There are no winged serpents nor veritable dragons.... Grasshoppers are still called by the Greeks *winged serpents* , and this metaphor may have

created several narratives on the existence of winged serpents. [463](#)

There are none *now* ; but there is no reason why they should not have existed during the Mesozoic Age; and Cuvier, who has reconstructed their skeletons, is a witness to “flying camels.” Already, after finding simple fossils of certain saurians, the great Naturalist has written, that: If anything can justify the hydras and other monsters, whose figures were so often repeated by mediæval historians, it is incontestably the Plesiosaurus. [464](#)

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

And now to the main question. It is well known that Antiquity has never claimed Palæontography and Palæontology among its arts and sciences; and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest Pagodas and monuments, and in the Imperial Library at Peking, many a traveller has seen and recognized perfect representations of Plesiosaurs and Pterodactyls in the multiform Chinese dragons. [465](#) Moreover, the prophets speak in the Bible of the flying fiery serpents, [466](#) and Job mentions the Leviathan. [467](#) Now the following questions are put very directly: I. How could the ancient nations know anything of the extinct monsters of the Carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen those monsters themselves* or *possessed descriptions*

of them in their traditions ; which descriptions necessitate living and intelligent eye-witnesses ?

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

It does not follow that, because the Occultists believe in and defend Ancient Wisdom and Science, even though winged saurians are called “flying camels” in the translations of the Zohar, we therefore as readily believe in all the stories which the Middle Ages give us of such dragons. Pterodactyls and Plesiosaurs ceased to exist with the bulk of the Third Race. When, therefore, we are gravely asked by Roman Catholic writers to credit Christopher Scherer's and Father Kircher's cock-and-bull stories of their having seen with their own eyes living fiery and flying dragons, respectively in 1619 and 1669, we may be allowed to regard their assertions as either dreams or fibs. [468](#) Nor shall we regard otherwise than as a “poetical license” the story told of Petrarch, who, while following one day his Laura in the woods and passing near a cave, is credited with having found a dragon, whom he forthwith stabbed with his dagger and killed, thus preventing the monster from devouring the lady of his heart. [469](#) We would willingly believe the story had Petrarch lived in the days of Atlantis, when such antediluvian monsters may still have existed. We deny their existence in our present era. The sea-serpent is one thing, the dragon quite another. The former is denied by the majority because it lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger. Thus keeping invisible, it may exist and still be denied. But if there was such a thing as a dragon of the above description, how could it have ever escaped detection? It is a creature contemporary with the earliest Fifth Race, and exists no more.

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

“Sed et Serpens?” Aye: but what was the nature of the serpent? Mystics intuitionally see in the serpent of Genesis an animal emblem and a high spiritual essence: a cosmic force, superintelligent, a “great fallen light,” a spirit, sidereal, aërial and tellurian at the same time, “whose influence circumambulates the globe” (qui circumambulat terram), as De Mirville, [470](#) a Christian fanatic of the dead-letter, has it, and which only “manifested itself under the physical emblem which agreed the better with its moral and intellectual *coils*”—i.e., under the ophidian form.

But what will Christians make of the Brazen Serpent, the “Divine Healer,” if the serpent is to be regarded as the emblem of cunning and evil; the “Evil One” itself? How can the line of demarcation ever be settled, when it is traced arbitrarily in a sectarian theological spirit? For, if the followers of the Roman Church are taught that Mercury and Æsculapius, or Asclepius, who are, in truth, one, are “devils and sons of devils,” and the wand and serpent of the latter, the “Devil's wand”; how about the Brazen Serpent of Moses? Every scholar knows that both the Heathen “wand” and the Jewish “serpent” are one and the same, namely, the Caduceus of Mercury, son of Apollo-Python. It is easy to comprehend why the Jews adopted the ophidian shape for their “seducer.” With them it was purely *physiological* and *phallic* ; and no amount of casuistical reasoning on the part of the Roman Catholic Church can give it another meaning, once that the mystery language is well studied, and that the Hebrew scrolls are read numerically. The Occultists know that the Serpent, the Nâga, and the Dragon have each a septenary meaning; that the Sun, for instance, was the astronomical and cosmic emblem of the two contrasted Lights and the two Serpents of the Gnostics, the good and the evil. They also know that, when *generalized* , the conclusions of both Science and

Theology present two most ridiculous extremes. For, when the former tells us that it is sufficient to trace the legends of the serpents to their primal source, the astronomical legend, and to meditate seriously on the Sun, the conqueror of Python, and the celestial Virgin in the Zodiac forcing back the devouring Dragon, if we would have the key of all the subsequent religious dogmas—it is easy to perceive that, instead of generalizing, the author simply has his eye on Christian religion and Revelation. We call this the one extreme. We see the other when Theology, repeating the famous decision of the Council of Trent, seeks to convince the masses that: From the fall of man until the hour of his baptism the Devil has full power over him, and possesses him *by right* —*diabolum dominium et potestatem super homines habere et jure eos possidere.* [471](#)

To this Occult Philosophy answers: Prove first the existence of the Devil *as an entity* , and then we may believe in such congenital possession. A very small amount of observation and knowledge of human nature may be sufficient to prove the fallacy of this theological dogma. Had Satan any reality, in the objective or even subjective world (in the ecclesiastical sense), it is the poor Devil who would find himself chronically obsessed and even possessed by the wicked—hence by the bulk of mankind. It is humanity itself, and especially the clergy, headed by the haughty, unscrupulous and intolerant Roman Church, which has begotten, given birth to, and reared in love the Evil One. But this is a digression.

The whole world of thought is reproached by the Church with having adored the serpent.

The whole of humanity burnt incense to it or stoned it. The Zends speak of it as do the Kings and Vedas, as the Edda ... and the Bible.... Everywhere the sacred serpent [the Nâga] has its shrine and its priest; in Rome it is the Vestal who ... prepares its meal with the same care that she bestows on the sacred fire. In Greece, Æsculapius cannot cure without its assistance, and delegates to it his powers. Every one has heard of the famous Roman embassy sent by the Senate to the god of medicine and its return with the not less famous serpent, which proceeded of its own will and by itself toward its master's temple on one of the islands of the Tiber. Not a Bacchante that did not wind it [the serpent] in her hair, not an Augur but questioned it with care, not a Necromancer whose tombs are free from its

presence! The Cainites and the Ophites call it Creator, while recognizing, as Schelling did, that the serpent is “evil in substance and in person.” [472](#)

Yes, the author is right, and if one would have a complete idea of the prestige which the serpent enjoys to our own day, he ought to study the matter in India and learn all that is believed about, and still attributed to, the Nâgas (cobras) in that country; one should also visit the Africans of Whydah, the Voodoos of Port-au-Prince and Jamaica, the Nagals of Mexico, and the Pâ, or Men-serpents of China, etc. But why wonder that the serpent is “adored” and at the same time cursed, since we know that from the beginning it was a symbol? In every ancient language the word *dragon* signified what it now does in Chinese, *long* or “the being who excels in intelligence,” and in Greek, δράκων, or “he who sees and watches.” [473](#) Is it to the animal of this name that any of these epithets can apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the above qualifications were intended to apply to the human originals, who were symbolized by Serpents and Dragons? These originals—called to this day in China the “Dragons of Wisdom”—were the first disciples of the Dhyânîs, who were their Instructors; in short, the Primitive Adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol.

The symbol of Chnouphis, or the Soul of the World, writes Champollion: Is among others that of an enormous serpent standing on human legs; this reptile, the emblem of the Good Genius, is a veritable Agathodæmon. It is often represented bearded.... This sacred animal, identical with the serpent of the Ophites, is found engraved on numerous Gnostic or Basilidean stones.... The serpent has various heads, but is constantly inscribed with the letters XNOYBIS. [474](#)

Agathodæmon was endowed “with the knowledge of good and evil,” i.e., with Divine Wisdom, for without the latter the former is impossible. [475](#) Repeating Jamblichus, Champollion shows him to be: The deity called Εἴχτων [or the Fire of the Celestial Gods—the Great Thot-Hermes], [476](#) to whom Hermes Trismegistus attributes the invention of magic. [477](#)

The “invention of magic”! A strange term to use, as though the unveiling of the eternal and actual mysteries of Nature could be *invented* ! As well attribute, millenniums hence, the *invention* instead of the discovery of radiant matter to Mr. Crookes. Hermes was not the inventor, or even the discoverer, for, as said in the last footnote but one, Thot-Hermes is a generic name, as is Enoch—Enoïchion, the “inner, spiritual eye”—Nebo, the prophet and seer, etc. It is not the proper name of any one living man, but a generic title of many Adepts. Their connection with the serpent in symbolic allegories is due to their enlightenment by the Solar and Planetary Gods during the earliest intellectual Race, the Third. They are all the representative patrons of the Secret Wisdom. Asclepios is the son of the Sun-God Apollo, and he is Mercury; Nebo is the son of Bel-Merodach; Vaivasvata Manu, the great Rishi, is the son of Vivasvat—the Sun or Sûrya, etc. And while, astronomically, the Nâgas along with the Rishis, the Gandharvas, Apsarases, Grâmanîs (or Yakshas, minor Gods), Yâtudhânas and Devas, are the Sun's attendants throughout the twelve solar months; in theogony, and also in anthropological evolution, they are Gods and Men—when incarnated in the *Nether* World. Let the reader be reminded, in this connection, of the fact that Apollonius met in Kashmir Buddhist Nâgas. These are neither serpents zoologically, nor yet the Nâgas ethnologically, but “wise men.”

The Bible, from Genesis to Revelation, is but a series of historical records of the great struggle between White and Black Magic, between the Adepts of the Right Path, the Prophets, and those of the Left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the Sodales of the Right Path and those of the Left. The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of the “Sons of God,” is allegorized in the Sons of Jacob. That there were two Schools of Magic, and that the orthodox Levites did not belong to the holy one, is shown in the words pronounced by the dying Jacob. And here it may be well to quote a few sentences from Isis Unveiled. [478](#)

The dying Jacob thus describes his sons: “Dan,” he says, “shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that

his rider shall fall backwards [i.e., he will teach candidates *Black Magic*]. I have waited for thy salvation, O Lord!” Of Simeon and Levi the patriarch remarks that they “are brethren; instruments of *cruelty* are in their habitations. O my soul, come not thou into their *secret* ; unto their *assembly* .” [479](#) Now in the original, the words “their secret” read—“their Sod.” [480](#) And Sod was the name for the great Mysteries of Baal, Adonis and Bacchus, who were all Sun-Gods and had serpents for symbols. The Kabalists explain the allegory of the fiery serpents by saying that this was the name given to the tribe of Levi, to all the Levites, in short, and that Moses was the chief of the Sodales. [481](#)

It is to the Mysteries that the original meaning of the “Dragon-Slayers” has to be traced, and the question is fully treated of hereafter.

Meanwhile it follows that, if Moses was the Chief of the Mysteries, he was the Hierophant thereof; and further, if, at the same time, we find the Prophets thundering against the “abominations” of the people of Israël, that there were two Schools. “Fiery serpents” was, then, simply the epithet given to the Levites of the priestly caste, after they had departed from the Good Law, the traditional teachings of Moses, and to all those who followed Black Magic. Isaiah, when referring to the “rebellious children” who will have to carry their riches into the lands whence come “the viper and *fiery flying serpent* ,” [482](#) or Chaldæa and Egypt, whose Initiates had already greatly degenerated in his day (700 b.c.), meant the sorcerers of those lands. [483](#) But these must be carefully distinguished from the “Fiery Dragons of Wisdom” and the “Sons of the Fire-Mist.”

In the Great Book of the Mysteries we are told that: Seven Lords created seven Men; three Lords [Dhyân Chohans or Pitris] were holy and good, four less heavenly and full of passion.... The Chhâyâs [phantoms] of the Fathers were as they.

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

Mexican local Genesis has “four *good* men,” described as the four real ancestors of the human race, “who were neither begotten by the Gods nor born of woman”; but whose creation was a wonder wrought by the Creative Powers, and who were made only after “three attempts at manufacturing men had failed.” The Egyptians in their theology had only “four Sons of God”—whereas in *Pymander* *seven* are given—thus avoiding any mention of the evil nature of man. When, however, Set from a God sank into Set-Typhon, he began to be called the “seventh son”; whence probably arose the belief that “the seventh son of the seventh son” is always a natural-born magician—though at first only a *sorcerer* was meant. Apap, the serpent symbolizing evil, is slain by Aker, Set's serpent; [484](#) therefore Set-Typhon could not be that evil. In the Book of the Dead, it is commanded that Chapter clxiii should be read “in the presence of a serpent on two legs,” which means a high Initiate, a Hierophant, for the discus and ram's horns [485](#) that adorn his “serpent's” head in the hieroglyphics of the title of the said chapter, denote this. Over the “serpent” are represented the two mystic eyes of Ammon, [486](#) the hidden “Mystery God.” The above passages corroborate our assertion, and show what the word “serpent” really meant in antiquity.

But as to the Nagals and Nargals; whence came the similarity or names between the Indian Nâgas and the American Nagals?

The Nargal was the Chaldæan and Assyrian chief of the Magi [Rab-Mag], and the Nagal was the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Serezer, the Assyrian god, and the Hindû Nâgas. Both have the same faculties and the power to have an attendant Dæmon, with whom they identify themselves completely. The Chaldæan and Assyrian Nargal kept his Dæmon, in the shape of some animal considered sacred, inside the temple; the Indian Nagal keeps his wherever he can—in the neighbouring lake, or wood, or in the house, in the shape of some household animal. [487](#)

Such similarity cannot be attributed to *coincidence*. A new world is discovered, and we find that, for our forefathers of the Fourth Race, it was already an old one; that Arjuna, Krishna's companion and Chelâ, is said to have descended into Pâtâla, the “antipodes” and therein married Ulûpî,

[488](#) a Nâga, or Nâgî rather, the daughter of the king of the Nâgas, Kauravya. [489](#)

And now it may be hoped the full meaning of the serpent emblem is proven. It is neither that of evil, nor, least of all, that of the devil; but is, indeed, the ΣΕΜΕΣ ΕΙΛΑΜ ΑΒΡΑΣΑΞ, the “Eternal Sun Abrasax,” the Central Spiritual Sun of all the Kabalists, represented in some diagrams by the circle of Tiphereth.

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

From this region of unfathomable Depth (Bythos, Aditi, Shekinah, the Veil of the Unknown) issues forth a Circle formed of spirals. This is Tiphereth; which, in the language of symbolism, means a grand Cycle, composed of smaller ones. Coiled within, so as to follow the spirals, lies the Serpent—emblem of Wisdom and Eternity—the Dual Androgyne; the cycle representing Ennoia, or the Divine Mind (a Power which does not create but which must assimilate), and the Serpent, the Agathodæmon, the Ophis, the *Shadow* of the Light (non-eternal, yet the greatest Divine Light on our plane). Both were the Logoi of the Ophites; or the Unity as Logos manifesting itself as a double principle of Good and Evil. [490](#)

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

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

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either round the sacramental loaf, or a Tau (the phallic emblem). As a unity, Ennoia and Ophis are the Logos. When separated, one is the Tree of Spiritual Life, the other, the Tree of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple—the

material production of Ilda-baath, but owing its spiritual principle to Sophia-Achamoth—to eat of the forbidden fruit, although Ophis represents divine Wisdom.

The Serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The Arasa-maram [?], the banyan tree, so sacred with the Hindûs—since Vishnu during one of his incarnations, reposed under its mighty shade and there taught human philosophy and sciences—is called the Tree of Knowledge and the Tree of Life. Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death. The Java-Aleim of the Sacerdotal College are said, in the Chaldæan tradition, to have taught the sons of men to become like one of them. To the present day Foh-tchou [491](#) who lives in his Foh-Maëyu, or the temple of Buddha, on the top of the Kouin-Long-Sang, [492](#) the great mountain, produces his greatest religious miracles under a tree called in Chinese Sung-Ming-Shû, or the Tree of Knowledge and the Tree of Life, for ignorance is death, and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assembles in pilgrimage at the holy place. [493](#)

Now it may become comprehensible why the earliest Initiates and Adepts, or the “Wise Men,” who are claimed to have been initiated into the Mysteries of Nature by the Universal Mind, represented by the highest Angels, were named the “Serpents of Wisdom” and “Dragons”; and also how the first physiologically complete couples—after being initiated into the Mystery of Human Creation through Ophis, the Manifested Logos and the Androgyne, by eating of the fruit of knowledge—gradually began to be accused by the material spirit of posterity of having *committed sin*, of having disobeyed the “Lord God,” and of having been tempted by the Serpent.

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

taught mankind to become creators in their turn. [494](#) They never realized that the Cross was an evolution from the Tree and the Serpent, and thus became the *salvation of mankind*. By this it would become the very first fundamental symbol of Creative Cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction. According to the Kabbalah, the curse on man came with the formation of woman. [495](#) The circle was separated from its diameter line.

From the possession of the double principle in one, that is, the Androgyne condition, the separation of the dual principle was made, presenting two opposites, whose destiny it was, for ever after, to seek reünion into the original *one* condition. The curse was this, viz., that Nature, impelling the search, evaded the desired result by the production of a new being, distinct from that reünion or oneness desired, by which the natural longing to recover a lost state was and is for ever being cheated. It is by this tantalizing process of a continued curse that Nature lives. [496](#)

The allegory of Adam being driven away from the Tree of Life means, Esoterically, that the newly separated Race abused and dragged down the mystery of Life into the region of animalism and bestiality. For, as the Zohar shows, Matronethah—Shekinah, the wife of Metatron symbolically —“is the way to the great Tree of Life, the Mighty Tree,” and Shekinah is Divine Grace. As explained, this Tree reaches the heavenly vale and is hidden between three mountains (the upper Triad of Principles, in man). From these three mountains, the Tree ascends above (the Adept's knowledge aspires heavenward), and then redescends below (into the Adept's Ego on earth). This Tree is revealed in the day time and is hidden during the night, i.e., revealed to an enlightened mind and hidden to ignorance, which is night. [497](#) As says the Commentary: The Tree of the Knowledge of the Good and the Evil grows from the roots of the Tree of Life.

But then also, as the author of *The Source of Measures* writes: In the Kabbalah it is plainly to be found that the “Tree of Life” was the ansated cross in its sexual aspect, and that the “Tree of Knowledge” was the separation and the coming together again to fulfil the fatal condition. To display this in numbers the values of the letters composing the word Otz (צץ), tree, are 7 and 9, the seven being the holy feminine number and the

nine the number of the phallic or male energy. This ansated cross is the symbol of the Egyptian *female-male*, Isis-Osiris, the germinal principle in all forms, based on the primal manifestation applicable in all directions and in all senses.

This is the Kabalistic view of the Western Occultists, and it differs from the more philosophical Eastern or Aryan views upon the subject. [498](#) The separation of the sexes was in the programme of Nature and of natural evolution; and the creative faculty in male and female was a gift of Divine Wisdom. In the truth of such traditions the whole of Antiquity, from the patrician philosopher to the humblest spiritually inclined plebeian, has believed. And as we proceed, we may successfully show that the *relative* truth of such legends, if not their absolute exactness—vouched for by such giants of intellect as were Solon, Pythagoras, Plato, and others—begins to dawn upon more than one modern Scientist. He is perplexed; he stands startled and confused before proofs that are being daily accumulated before him; he feels that there is no way of solving the many historical problems that stare him in the face, unless he begins by accepting ancient traditions. Therefore, in saying that we believe absolutely in ancient records and *universal* legends, we need hardly plead guilty before the impartial observer, for other and far more learned writers, and that too among those who belong to the modern Scientific School, evidently believe in much that the Occultists do—in “dragons,” for instance, and not only symbolically, but also in their actual existence at one time.

It would have indeed been a bold step for anyone, some thirty years ago, to have thought of treating the public to a collection of stories ordinarily reputed fabulous, and of claiming for them the consideration due to genuine realities, or to have advocated tales, time-honoured as fictions, as actual facts; and those of the nursery as being, in many instances, legends, more or less distorted, descriptive of real beings or events. Nowadays it is a less hazardous proceeding. [499](#)

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

of plain matter-of-fact Natural History, and that they may be considered, not as the outcome of exuberant fancy, but as creatures which really once existed, and of which, unfortunately, only imperfect and inaccurate descriptions have filtered down to us, probably very much refracted, through the mists of time; ... traditions of creatures once coëxisting with man, some of which are so weird and terrible as to appear at first sight to be impossible....

For me the major part of those creatures are not chimeras but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of Âryan man by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils and perhaps flew....

To me the specific existence of the unicorn seems not incredible, and, in fact, more probable than that theory which assigns its origin to a lunar myth. [500](#)...

For my part I doubt the general derivation of myths from “the contemplation of the visible workings of external nature.” It seems to me easier to suppose that the palsy of time has enfeebled the utterance of these oft-told tales until their original appearance is almost unrecognizable, than that uncultured savages should possess powers of imagination and poetical invention far beyond those enjoyed by the most instructed nations of the present day; less hard to believe that these wonderful stories of gods and demigods, of giants and dwarfs, of dragons and monsters of all descriptions are *transformations* than to believe them to be *inventions* . [501](#)

It is shown by the same Geologist that: Palæontologists have successively traced back the existence of man to periods variously estimated at from thirty thousand to one million years—to periods when he coëxisted with animals which have long since become extinct. [502](#)

These animals, “weird and terrible,” were, to give a few instances: (1) The genus *Cidastes*, whose huge bones and vertebræ show them to have attained a length of nearly two hundred feet. The remains of such monsters, no less than ten in number, were seen by Professor Marsh in the

Mauvaises Terres of Colorado, strewn upon the plains. (2) The Titanosaurus Montanus, reaching fifty or sixty feet in length. (3) The Dinosaurians, in the Jurassic beds of the Rocky Mountains, of still more gigantic proportions. (4) The Atlantosaurus Immanis, a femur of which alone is over six feet in length, and which would be thus over one hundred feet in length. But even yet the line has not been reached, and we hear of the discovery of remains of such titanic proportions as to possess a thigh-bone over twelve feet in length! [503](#) Then we read of the monstrous Sivatherium in the Himâlayas, the four-horned stag, as large as an elephant, and exceeding the latter in height; of the gigantic Megatherium; of colossal flying lizards, Pterodactyli, with crocodile jaws on a duck's head, etc. All these were coëxistent with man, most probably attacked man, as man attacked them. And we are asked to believe that the said man was no larger then than he is now! Is it possible to conceive that, surrounded in Nature with such monstrous creatures, man, unless himself a colossal giant, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a Sivatherium or a gigantic flying saurian? Let us always bear in mind that at least one great man of Science, de Quatrefages, sees no good scientific reasons why man should not have been “contemporaneous with the earliest mammalia and go back as far as the Secondary Period.” [504](#)

The very conservative Professor Jukes writes: It appears that the flying dragons of romance had something like a real existence in former ages of the world. [505](#)

And the author goes on to ask.

Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldæa and China, shadowy mementoes of prehistoric man, handed down by tradition, and perhaps transported by a few survivors to existing lands, from others which, like the fabled Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization? [506](#)

The few remaining giant animals, such as elephants—themselves smaller than their ancestors the Mastodons—and hippopotami, are the only surviving relics, and tend to disappear more entirely every day. But even they have already had a few pioneers of their future genus, and have decreased in size in the same proportion as men have done. For the remains of a pigmy elephant, *E. Falconeri*, were found in the cave deposits of Malta; and the same author asserts that they were associated with the remains of pigmy hippopotami, the former being only two feet six inches high. There is also the still existing *Hippopotamus (Chœropsis) Liberiensis*, “which M. Milne-Edwards figures as little more than two feet in height.” [507](#)

Sceptics may smile and denounce our work as full of nonsense or fairy-tales. But by so doing they only justify the wisdom of the Chinese philosopher Chuang, who said that: The things that men do know can in no way be compared, numerically speaking, to the things that are unknown. [508](#)

Thus they laugh only at their own ignorance.

The “Sons Of God” And The “Sacred Island.”

The “legend” given in *Isis Unveiled* [509](#) in relation to a portion of the globe which Science now concedes to have been the cradle of humanity—though it was but one of the *seven* cradles, in truth—runs as follows: Tradition says, and the records of the Great Book (the Book of Dzyan) explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himâlayan range, and its western prolongation. In it an island, which, for its unparalleled beauty, had no rival in the world, was inhabited by the last remnant of the Race which preceded ours.

“The last remnant” means the “Sons of Will and Yoga,” who, with a few tribes, survived the great cataclysm. For it was the Third Race, inhabiting the great Lemurian Continent, which preceded the veritable and complete human Races—the Fourth and the Fifth. Therefore was it said in *Isis Unveiled* that: This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the “Sons of God”; not those who saw the daughters of men, but the real Elohim, though in the oriental Kabalah they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now *lost* “word.”

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

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

There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions. [510](#)

Tradition asserts, and Archæology accepts the truth of the legend, that there is more than one city now flourishing in India, which is built on several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them, Allahabad another; examples being found even in Europe, e.g., in Florence, which is built on several defunct Etruscan and other cities. Why, then, could not Ellora, Elephanta, Karli, and Ajunta have been built over subterranean labyrinths and passages, as it is claimed? Of course we do not allude to the caves which are known to every European, whether *de visu* or by hearsay, notwithstanding their enormous antiquity, though that even is disputed by modern Archæology; but to a fact, known to the initiated Brâhmans of India and especially to Yogîs, viz., that there is not a cave-temple in the country but has its subterranean passages running in every direction, and that these underground caves and endless corridors have in their turn *their* caves and corridors.

Who can tell whether the lost Atlantis—which is also mentioned in the Secret Book, but, again, under another name, peculiar to the sacred language—did not still exist in those days?—

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

The great lost Continent might have, perhaps, been situated south of Asia, extending from India to Tasmania. [511](#) If the hypothesis—now so much doubted, and positively denied by some learned authors, who regard it as a joke of Plato—is ever verified, then, perhaps, will the Scientists believe that the description of the God-inhabited continent was not altogether a fable. [512](#) And they may then perceive that Plato's guarded hints and his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world, and at the same time, by cleverly combining truth and fiction, of disconnecting himself from a story which the obligations imposed at Initiation forbade him to divulge.

To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories; [513](#) those who were instructed by the “Sons of God” of the island, and who were initiated in the divine doctrine of pure revelation; and others who inhabited the lost Atlantis—if such must be its name—and who, being of another race (produced *sexually* but of *divine* parents), were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In short, they were the Fourth Race of men mentioned in the Popol Vuh, whose sight was unlimited, and who knew all things at once.

In other words, they were the Lemuro-Atlanteans, the first who had a Dynasty of Spirit-Kings; not of Manes, or “Ghosts,” as some believe, [514](#) but of actual living Devas, or Demi-gods or Angels, again, who had assumed bodies to rule over this Race, and who, in their turn, instructed them in arts and sciences. Only, as these Dhyânîs were Rûpa or material Spirits, they were not always good. Their King Thevetat was one of the latter, and it is under the evil influence of this King-Demon that the Atlantis-Race became a nation of wicked “magicians.”

In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of Atlantis, which finds its imitation in the stories of the Babylonian and Mosaic flood. The giants and magicians “and all flesh died ... and every man.” All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians, [515](#) who, they say, also escaped in a large boat like the Hindû Noah Vaivasvata.

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

We may supplement this by the testimony of some records and traditions. In *L'Histoire des Vierges: les Peuples et les Continents Disparus*, Louis Jacolliot says: One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent, which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.

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

Apart from this fact, the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape de Verd Islands, is not devoid of geographical probability. The Greeks, who, moreover, never dared to pass beyond the Pillars of Hercules, on account of their dread of the mysterious Ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the Straits of Sunda to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.

A religious belief, common to Malacca and Polynesia, that is to say, to the two opposite extremes of the Oceanic world, affirms “that all these

islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and, since then, it has been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.”

Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and it is highly important to Science to recover its traces, however feeble and fugitive they may be. [516](#)

This Oceanic tradition corroborates the legend given from the “Records of the Secret Doctrine.” The war mentioned between the yellow and the black men, relates to a struggle between the “Sons of Gods” and the “Sons of Giants,” or the inhabitants and magicians of Atlantis.

The final conclusion of the author, who personally visited all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows: As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.

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

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

On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., had never known each other, had never heard of each other, before the arrival of the Europeans. And yet each of these people maintained that their island had at one time formed part of an immense stretch of land which extended towards the West on the side of Asia. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, “Where is the cradle of your race?” for sole response, extended their hand toward the setting sun. [517](#)

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

In its proper place we will show Modern Science fully corroborating the above and other traditions of the Secret Doctrine with regard to the two lost Continents. The Easter Island relics, for instance, are the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken, to recognize at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features—of a distinctly sensual type, such as the Atlanteans (the Daityas and “Atalantians”) are said to have had in the Esoteric Hindû books. Compare these with the faces of some other colossal statues in Central Asia—those near Bamian, for instance—the portrait-statues, tradition tells us, of Buddhas belonging to *previous* Manvantaras; of those Buddhas and heroes who are mentioned in the Buddhist and Hindû works, as men of fabulous size, [518](#) the good and holy brothers of their wicked coüterine brothers generally, just as Râvana, the giant king of Lankâ, was the brother of Kumbhakarna; all descendants of the Gods through the Rishis, and thus, like “Titan and his enormous brood,” all “Heaven's first-born.” These “Buddhas,” though often spoilt by the symbolical representation of great pendent ears, show a suggestive difference, perceived at a glance, in the expression of their faces from that of the Easter Island statues. They may be of one race—but the former are “Sons of Gods”; the latter the brood of mighty sorcerers. All these are

reincarnations however, and, apart from unavoidable exaggerations in popular fancy and tradition, they are *historical characters* . [519](#) When did they live? How long ago lived the two Races, the Third and Fourth; and how long after did the various tribes of the Fifth begin their strife, the wars between Good and Evil? We are assured by the Orientalists that chronology is both hopelessly mixed and absurdly exaggerated in the Purânas and other Hindû Scriptures. We feel quite prepared to agree with the accusation. But, if Âryan writers have occasionally allowed their chronological pendulum to swing too far one way, beyond the legitimate limit of fact; nevertheless, when the distance of that deviation is compared with the distance of the Orientalists' deviation in the opposite direction, moderation will be found on the Brâhmanical side. It is the Pandit who will, in the long run, be found more truthful and nearer to fact than the Sanskritist. The Sanskritist's curtailing—even when proved to have been resorted to in order to fit a personal hobby—is regarded by Western public opinion as “a *cautious* acceptance of facts,” whereas the Pandit is brutally treated in print as a “*liar* .” But, surely, this is no reason why everyone should be compelled to see this in the same light! An impartial observer may judge it otherwise. He may either proclaim both unscrupulous historians, or justify both, each on his respective ground, and say: Hindû Âryans wrote for their Initiates, who read truth between the lines; not for the masses. If they did mix up events and confuse Ages *intentionally* , it was not with the view of deceiving any one, but in order to preserve their knowledge from the prying eye of the foreigner. But, to him who can count the *generations* from the Manus, and the *series of incarnations* specified in the cases of some heroes, [520](#) in the Purânas, the meaning and chronological order are very clear. As for the Western Orientalist, he must be excused, on account of his undeniable ignorance of the methods used by archaic Esotericism.

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

rescue of truth. In his third Hibbert Lecture (1887) Professor Sayce of Oxford, speaking of newly-discovered Assyrian and Babylonian cylinders, refers at length to Ea, the God of Wisdom, now identified with the Oannes of Berosus, the half-man, half-fish, who taught the Babylonians culture and the art of writing. This Ea, to whom, thanks only to the Biblical Deluge, an antiquity of hardly 1,500 b.c. had been hitherto allowed, is now spoken of in the following terms, to summarize from the Professor: The city of Ea was Eridu, which stood 6,000 years ago on the shores of the Persian Gulf. The name means “the good city,” a particularly holy spot, since it was the centre from which the earliest Chaldæan civilization made its way to the north. As the culture-god was represented as coming from the sea, it was possible that the culture of which Eridu was the seat was of foreign importation. We now know that there was intercourse at a very early period between Chaldæa and the Sinaitic peninsula, as well as with India. The statues discovered by the French at Tel-loh (dating from at latest b.c. 4,000) were made of the extremely hard stone known as diorite, and the inscriptions on them stated the diorite to have been brought from Magan—i.e., the Sinaitic peninsula, which was then ruled by the Pharaohs. The statues are known to resemble in general style the diorite statue, Kephren, the builder of the second Pyramid, while, according to Mr. Petrie, the unit of measurement marked on the plan of the city, which one of the Tel-loh figures holds on his lap, is the same as that employed by the Pyramid builders. Teak wood has been found at Mugheir, or Ur of the Chaldees, although that wood is an Indian special product; add to this that an ancient Babylonian list of clothing mentions sindhu or “muslin,” explained as “vegetable cloth.” [521](#)

Muslin, best known now as Dacca muslin, known in Chaldæa as Hindu (Sindhu), and teak wood used 4,000 years b.c., and yet the Hindûs, to whom Chaldæa owes its civilization, as has been well proven by Colonel Vans Kennedy, were ignorant of the art of writing before the Greeks taught them their alphabet—if, at least, we have to believe Orientalists!

Stanza X. The History Of The Fourth Race.

38. The birth of the Fourth (Atlantean) Race. 39. The sub-races of the Fourth Humanity begin to divide and interblend; they form the first mixed races of various colours. 40. The superiority of the Atlantean over other Races. 41. They fall into sin and beget children and monsters. 42. The first germs of anthropomorphism and sexual religion. They lose their “third eye.”

38. Thus, two by two, on the seven Zones, the Third Race gave birth to the Fourth; the Sura became A-sura. [522](#)

39. The First, [523](#) on every Zone, was moon-coloured; [524](#) the Second yellow like gold; the Third red; the Fourth brown, which became black with sin. [525](#) The first seven human shoots were all of one complexion. [526](#) The next seven, [527](#) began mixing. [528](#)

To understand Shloka 38, it must be read together with the Shlokas of Stanza IX. Up to this point of evolution man belongs more to metaphysical than physical Nature. It is only after the so-called “Fall,” that the Races began to develop rapidly into a purely human shape. In order that the student may correctly comprehend the full meaning of the Fall—so mystic and transcendental in its real significance—he must at once be told the details which preceded it, seeing that modern Theology has made of the event a pivot on which its most pernicious and absurd dogmas and beliefs are made to turn.

The Archaic Commentaries, as the reader may remember, explain that, of the Host of Dhyânîs, whose turn it was to incarnate as the Egos of the immortal, but, *on this plane*, senseless Monads—some “obeyed” (the Law of Evolution) immediately the men of the Third Race became physiologically and physically ready, i.e., when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent divine purity, “created” by Kriyâshakti the semi-divine man, who became the Seed on Earth for future

Adepts. Those, on the other hand, who, jealous of their intellectual freedom—unfettered as it then was by the bonds of Matter—said: “We can choose, ... we have wisdom,” [529](#) and so incarnated far later—these had their first Karmic punishment prepared for them. They got bodies inferior (physiologically) to their Astral Models, because their Chhâyâs had belonged to Progenitors of an inferior degree in the seven Classes. As to those “Sons of Wisdom” who “deferred” their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, these produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for æons to come, because the bodies they had to inform had become defiled through their own procrastination. [530](#)

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

The true meaning of the old doctrine of the “Fallen Angels,” in its anthropological and evolutionary sense, is contained in the Kabalah, and explains the Bible. It is found preëminently in Genesis when the latter is read in a spirit of research for truth, with no eye to dogma, and in no mood of preconception. This is easily proven. In Genesis (vi), the “Sons of God”—B'ne Aleim—become enamoured of the daughters of men, marry, and reveal to their wives the mysteries unlawfully learnt by them in

Heaven, according to Enoch; and this is the “Fall of the Angels.” [531](#) But what, in reality, is the Book of Enoch itself, from which the author of Revelation and even the St. John of the Fourth Gospel [532](#) have so profusely quoted? Simply a Book of Initiation, giving out in allegory and cautious phraseology the programme of certain Archaic Mysteries performed in the *inner* Temples. The author of the Sacred Mysteries among the Mayas and Quichés very justly suggests that the so-called “Visions” of Enoch relate to his (Enoch's) experience at Initiation, and what he learned in the Mysteries; while he very erroneously states his opinion that Enoch had learned them before being converted to Christianity (! !); furthermore, he believes that this book was written “at the beginning of the Christian era, when ... the customs and religion of the Egyptians fell into decadency”! This is hardly possible, since Jude, in his Epistle, [533](#) quotes from the Book of Enoch; and, therefore, as Archbishop Laurence, the translator of the Book of Enoch from the Ethiopic version, remarks, it “could not have been the production of a writer who lived after ... or was even coëval with” the writers of the New Testament, unless, indeed, Jude and the Gospels, and all that follows, were also a production of the already established Church—which, some critics say, is not impossible. But we are now concerned with the “Fallen Angels” of Enoch, rather than with Enoch himself.

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

The “Serpent” fallen from on high (deorsum fluens) was credited with the possession of the Keys of the Empire of the Dead (τοῦ θανάτου ἀρχή) to the day when Jesus saw it fall “as lightning ... from heaven,” [534](#) notwithstanding the Roman Catholic interpretation of “cadebat ut fulgur.” It means indeed that even “the devils are subject” to the Logos—who is Wisdom, but at the same time, as the opponent of ignorance, Satan or Lucifer. This remark refers to divine Wisdom falling like lightning on, and

so quickening, the intellects of those who fight the devils of ignorance and superstition. Up to the time when Wisdom, in the shape of the incarnating Spirits of Mahat, descended from on high to animate and call the Third Race to real conscious life—Humanity, if it can be so called in its animal, senseless state, was of course doomed to *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as Serpents and Dragons of Wisdom. On the other hand, regarded in the light of the Logos, the Christian Saviour, like Krishna, whether as man or Logos, may be said to have saved those who believed in the Secret Teachings, from “eternal death,” and to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This is the human, terrestrial form of the Initiates, and also—because the Logos is Christos—that “principle” of our inner nature which develops in us into the Spiritual Ego—the Higher Self—formed of the indissoluble union of Buddhi, the sixth, and the spiritual efflorescence of Manas, the fifth “principle.” [535](#) “The Logos is passive Wisdom in Heaven and conscious, self-active Wisdom on Earth,” we are taught. It is the Marriage of the “Heavenly Man” with the “Virgin of the World,” or Nature, as described in Pymander; the result of which is their progeny—immortal man. It is this which is called in St. John's Revelation [536](#) the marriage of the Lamb with his Bride. This “wife” is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her “linen” may be “clean and white” *outwardly*, like the “whited sepulchre,” but that the rottenness she is inwardly filled with, is not the “righteousness of saints,” [537](#) but rather the blood of the saints she has “slain upon the earth.” [538](#) Thus the remark made by the great Initiate, in Luke—referring allegorically to the ray of enlightenment and reason, *falling like lightning* from on high into the hearts and minds of the converts to the old Wisdom-Religion, then presented in a new form by the wise Galilean Adept [539](#)—was distorted out of all recognition, as was also his own personality, and made to fit in with one of the most cruel and the most pernicious of all theological dogmas.

But if Western Theology alone holds the patent and copyright of Satan—in all the dogmatic horror of that fiction—other nationalities and religions have committed equal errors in their misinterpretation of a tenet, which is one of the most profoundly philosophical and ideal conceptions of ancient

thought. They have both disfigured, and hinted at, the correct meaning of it in their numerous allegories on the subject. Nor have the semi-esoteric dogmas of Paurânic Hindûism failed to evolve very suggestive symbols and allegories concerning the rebellious and fallen Gods. The Purânas teem with them; and we find a direct hint at the truth in the frequent allusions of Parâshara, in the Vishnu Purâna, to all those Rudras, Rishis, Asuras, Kumâras and Munis, who have *to be born in every age* —to reïncarnate in every Manvantara. This, Esoterically, is equivalent to saying that the “Flames” born of the Universal Mind, or Mahat, owing to the mysterious workings of Karmic Will and the impulse of Evolutionary Law, had—without any gradual transition—landed on this Earth, after having, as in Pymander, broken through the “Seven Circles of Fire,” or, in short, the seven intermediate Worlds.

There is an Eternal Cyclic Law of Re-births, and the series is headed at every new Manvantaric Dawn by those who have enjoyed their rest from reïncarnations in previous Kalpas for incalculable Æons—by the highest and the earliest Nirvânîs. It was the turn of these “Gods” to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning. [540](#) The Gods who had “*fallen* into generation,” whose mission it was to complete *Divine* Man, are found represented later on as Demons, Evil Spirits, and Fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal Law. But no conception of such creatures as the Devils and the Satan of the Christian, Jewish, and Mahommedan religions was ever intended by these thousand and one Âryan allegories. [541](#)

The true Esoteric view about “Satan,” the opinion held on this subject by the whole of philosophic antiquity, is admirably brought out in an Appendix, entitled “The Secret of Satan,” to the second edition of Dr. A. Kingsford's Perfect Way. [542](#) No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length: 1. And on the seventh day [seventh creation of the Hindûs], [543](#) there went forth from the presence of God a *mighty Angel* , full of wrath and consuming, and God gave him the dominion of the outermost sphere. [544](#)

2. Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation. [545](#)

4. Among the Gods is none like unto him, into whose hands are committed the kingdoms, the power and the glory of the worlds: 5. Thrones and empires, the dynasties of kings, [546](#) the fall of nations, the birth of churches, the triumphs of Time.

For, as is said in Hermes:

20. Satan is the door-keeper of the Temple of the King; he standeth in Solomon's porch; he holdeth the Keys of the Sanctuary; 21. That no man may enter therein save the anointed, having the arcanum of Hermes.

These suggestive and majestic verses had reference, with the ancient Egyptians and other civilized peoples of antiquity, to the *creative and generative Light of the Logos*—Horus, Brahmâ, Ahura Mazda, etc., as primeval manifestations of the Ever-unmanifested Principle, whether called Ain Suph, Parabrahman, or Zeruâna Akerne, or Boundless Time, Kâla—but the meaning is now degraded in the Kabbalah. The “Anointed”—who has the secrets and mysteries of Hermes, or Budha, Wisdom, and who alone is entrusted with the “Keys of the Sanctuary,” the Womb of Nature, in order to fructify it and call to active life and being the whole Kosmos—has become, with the Jews, Jehovah, the “God of Generation” on the Lunar Mountain—Sinai, the Mountain of the Moon (Sin). The “Sanctuary” has become the “Holy of Holies,” and the arcanum has been anthropomorphized, and “phallicized,” and dragged down into Matter, indeed. Hence arose the necessity of making of the “Dragon of Wisdom,” the “Serpent” of Genesis; of the conscious God who needed a body to clothe his too subjective divinity, Satan. But the “innumerable incarnations of Spirit,” and “the ceaseless pulse and current of Desire,” [547](#) refer, the first, to our doctrine of Karmic and Cyclic Rebirths, the second—to Erôs, not the later God of material, physiological love, but to the Divine Desire in the Gods, as well as in all Nature, to create and give life to Beings. This, the Rays of the one “Dark,” because invisible and incomprehensible, “Flame” could achieve only by themselves descending into Matter. Therefore, as continued in the Appendix: 12. Many names hath God given him [Satan], names of mystery, secret and terrible.

13. ... The Adversary, because Matter opposeth Spirit, and Time accuseth even the saints of the Lord.

28. Stand in awe of him, and sin not: speak his name with trembling....

29. For Satan is the magistrate of the Justice of God [Karma]; he beareth the balance and the sword.

31. For to him are committed Weight and Measure and Number.

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

33. Satan is the minister of God, Lord of the seven mansions of Hades, the Angel of the manifest Worlds.

The seven Lokas, or Saptaloka, of the Earth with the Hindûs; for Hades, or the Limbo of Illusion, of which Theology makes a region bordering on Hell, *is simply our Globe*, the Earth, and thus Satan is called the “Angel of the *manifest* Worlds.”

It is “Satan who is the God of our planet and *the only* God,” and this without any metaphorical allusion to its wickedness and depravity. For he is one with the Logos.

The first and “eldest of the gods,” in the order of microcosmic [divine] evolution, Saturn (Satan) [astronomically] is the *seventh and last* in the order of macrocosmic emanation, being the circumference of the Kingdom of which Phœbus [the Light of Wisdom, also the Sun] is the centre.

The Gnostics were right, then, in calling the Jewish God an “Angel of Matter,” or he who breathed (conscious) life into Adam, and whose Planet was Saturn.

34. And God hath put a girdle about his loins [the rings of Saturn], and the name of the girdle is Death.

In Anthropogony this “girdle” is the human body with its two lower principles. These three die, while the innermost Man is immortal. And now we approach the *secret* of Satan.

37. ... Upon Satan only *is the shame of generation* .

38. He hath lost his virginal estate [so hath the Kumâra, by incarnating]: *uncovering heavenly secrets* , he hath entered into bondage.

39. He encompasseth with bonds and limits all things....

42. Twain are the armies of God: in heaven the hosts of Michael; in the abyss [the manifested world] the legions of Satan.

43. These are the Unmanifest and the Manifest; the free and the bound [in Matter]; the virginal and the fallen.

44. And both are the ministers of the Father, fulfilling the Word divine.

Therefore:

55. Holy and venerable is the Sabbath of God: blessed and sanctified is the name of the Angel of Hades [Satan].

For:

41. The glory of Satan is the shadow of the Lord [God in the manifested World]: the throne of Satan is the footstool of Adonai [the whole Kosmos].

When the Church, therefore, curses Satan, it curses the Kosmic reflection of God; it anathematizes God made manifest in Matter or in the objective; it maledicts God, or the ever-incomprehensible Wisdom, revealing itself as Light and Shadow, Good and Evil in Nature, in the only manner comprehensible to the limited intellect of Man.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the Adversary in the Kabbalah; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This philosophical view does not interfere, however, with the historical records connected with it. We say “historical,” because allegory and mythical ornamentation round the kernel of tradition, in nowise prevent

that kernel being a record of real events. Thus, the Kabbalah, repeating the time-honoured revelations of the once universal history of our Globe and the evolution of its Races, has presented it under the legendary form of the various records which have formed the Bible. Its historical foundation, in however imperfect a form, is now offered in these pages from the Secret Doctrine of the East; and thus the allegorical and symbolical meaning of the Serpent of Genesis is found explained by the “Sons of Wisdom”—or Angels from higher Spheres, though all and each pertain to the Kingdom of Satan, or Matter—revealing to men the mysteries of Heaven. Hence, also, all the so-called myths of the Hindû, Grecian, Chaldæan, and Jewish Pantheons are found to be built on fact and truth. The Giants of Genesis are the historical Atlanteans of Lankâ, and the Greek Titans.

Who can forget that Troy was once upon a time proclaimed a myth, and Homer a non-existent personage, while the existence of such cities as Herculaneum and Pompeii was denied, and attributed to mere fairy legends? Yet Schliemann has proved that Troy did really exist, and the two latter cities, though buried for long ages under the Vesuvian lava, have had their resurrection day, and live again on the surface of the Earth. How many more cities and localities called “fabulous” are on the list of future discoveries, how many more personages regarded as mythical [548](#) will one day become historical, those alone can tell who read the decrees of Fate in the Astral Light.

As the tenets of the Eastern Doctrine, however, have always been kept secret, and as the reader can hardly hope to be shown the original texts unless he becomes an accepted disciple, let the Greek and Latin scholar turn to the original texts of Hermetic literature. Let him, for instance, read carefully the opening pages of the Pymander of Hermes Trismegistus, and he will see our doctrines corroborated therein, however veiled its text. There also he will find the evolution of the Universe, of our Earth, called “Nature” in Pymander, as of everything else, from the “Moyst Principle,” or the great Deep, Father-Mother—the first differentiation in the manifested Kosmos. First the “Universal Mind,” which the hand of the Christian translator has metamorphosed in the earliest renderings into God, the Father; then the “Heavenly Man,” [549](#) the great Total of that Host of Angels, which was too pure for the creation of the inferior Worlds or of

the Men of our Globe, but which nevertheless *fell* into Matter by virtue of that same evolution, as the Second Logos of the “Father.” [550](#)

Synthetically, every Creative Logos, or “the Son who is one with the Father,” is the Host of the Rectores Mundi in itself. Even Christian Theology makes of the seven “Angels of the Presence” the Virtues, or the personified attributes, of God, which, being created by him, as the Manus were by Brahmâ, became Archangels. The Roman Catholic Theodice itself, recognizing in its creative Verbum Princeps the Head of these Angels (caput angelorum) and the Angel of the great Counsel (magni consilii angelus), thus recognizes the identity of Christ with them.

“The Sura became A-Sura”—the Gods became No-Gods—says the text; i.e., Gods became Fiends—Satan, when read literally. But Satan will now be shown, in the teaching of the Secret Doctrine, to be allegorized as Good and Sacrifice, a God of Wisdom, under different names.

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

In their turn the Rosicrucians, who were well acquainted with the secret meaning of the tradition, kept it to themselves, teaching merely that the whole of “creation” was due to, and the result of, that legendary “War in Heaven,” brought on by the rebellion of the Angels [551](#) against Creative Law, or the Demiurge. The statement is correct, but the *inner* meaning is to this day a mystery. To elude further explanation of the difficulty, by appealing to divine mystery, or to the sin of prying into its policy—is to say nothing at all. It may prove sufficient for believers in the Pope's infallibility, but will hardly satisfy the philosophical mind. Yet the truth, although known to most of the higher Kabalists, has never been told by any of their number. One and all, Kabalists and Symbologists, have shown an extraordinary reluctance to confess the primitive meaning of the Fall of the Angels. In a Christian such silence is only natural. Neither Alchemist nor Philosopher during the Mediæval Ages could have uttered that [552](#)

which in the sight of Orthodox Theology was terrible blasphemy, for it would have led them directly through the “Holy” Office of the Inquisition, to rack and stake. But for our modern Kabalists and Freethinkers the case is different. With the latter, we fear, it is merely human pride, vanity based on a loudly rejected but ineradicable superstition. Since the Church, in her struggle with Manicheeism, invented the Devil, and by placing a theological extinguisher on the radiant Star-God Lucifer, the “Son of the Morning,” thus created the most gigantic of all her paradoxes, *a black and tenebrous* Light—the myth has struck its roots too deeply into the soil of blind faith to permit, in our age, even those, who do not acquiesce in her dogmas, and laugh at her horned and cloven-footed Satan, to come out bravely and confess the antiquity of the oldest of all traditions. In a few brief words it is this. Semi-exoterically, the “First-born” of the Almighty—Fiat Lux—or the Angels of Primordial Light, were commanded to “create”; one-third of them rebelled and “refused”; while those who “obeyed” as Fetahil did—*failed* most signally.

To realize the refusal and failure in their correct physical meaning, one must study and understand Eastern Philosophy; one has to be acquainted with the fundamental mystical tenets of the Vedântins, as to the utter fallacy of attributing functional activity to the Infinite and Absolute Deity. Esoteric Philosophy maintains that during the Sandhyâs, the “Central Sun” emits Creative Light—passively, so to say. Causality is latent. It is only during the active periods of Being that it gives rise to a stream of ceaseless Energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of “creating,” or rather of fashioning, the organic Universe, with all its units of the seven kingdoms, necessitated intelligent Beings—who became collectively a Being or Creative God, differentiated already from the One Absolute Unity, unrelated as the latter is to conditioned “creation.” [553](#)

Now the Vatican MS. of the Kabbalah—the only copy of which (in Europe) is said to have been in the possession of Count St. Germain—contains the most complete exposition of the doctrine, including the peculiar version accepted by the Luciferians [554](#) and other Gnostics; and in that parchment the “Seven Suns of Life” are given in the order in which they are found in the Saptasûrya. Only four of these, however, are

mentioned in the editions of the Kabalah which are procurable in public libraries, and that even in a more or less veiled phraseology. Nevertheless even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyân Chohans, and proves the speculation to have had its origin in the Secret Doctrines of the Âryans. As is well known, the Kabalah did not originate with the Jews, for the latter got their ideas from the Chaldæans and the Egyptians.

Thus even the *exoteric* Kabalistic teachings speak of a “Central Sun,” and of three secondary Suns in each Solar System—our own included. As shown in that able though too materialistic work, *New Aspects of Life and Religion*, which is a synopsis of the views of the Kabalists in an aspect deeply thought out and assimilated: The central sun ... was to them [as much as to the Âryans] the centre of rest; the centre to which all motion was to be ultimately referred. Round this central sun ... “the first of three systemic suns ... revolved on a polar plane ... the second, on an equatorial plane” ... and the third only was our visible sun. These four solar bodies were “the organs on whose action what man calls the creation, the evolution of life on the planet earth, depends.” The channels through which the influence of these bodies was conveyed to the earth they [the Kabalists] held to be electrical... The radiant energy flowing from the central sun [555](#) called the earth into being as a watery globe, ... [whose tendency], as the nucleus of a planetary body, was to rush to the (central) sun ... within the sphere of whose attraction it had been created... But the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet [earth] thus sought to reach.

In the organic cell the *visible sun* found its own proper matrix, and produced through this the animal [while maturing the vegetable] kingdom, finally placing man at its head, in whom, through the animating action of that kingdom, it originated the psychic cell. But the man so placed at the head of the animal kingdom, at the head of the creation, was the animal, the *soul-less, the perishable man* Hence man, although apparently its crown, would, by his advent have marked the close of creation; since creation, culminating in him, would at his death have entered on its decline. [556](#)

This Kabalistic view is here quoted, to show its perfect identity in spirit with the Eastern Doctrine. Explain, or complete the teaching of the Seven Suns with the seven systems of Planes of Being, of which the “Suns” are the central bodies, and you have the seven Angelic Planes, whose “Host” collectively are the Gods thereof. [557](#) They are the Head Group divided into four Classes, from the Incorporeal down to the Semi-corporeal. These Classes are directly connected—though in very different ways as regards voluntary connection and functions—with our mankind. They are three, synthesized by the fourth, the first and highest, which is called the “Central Sun” in the Kabalistic doctrine just quoted. This is the great difference between the Semitic and the Āryan Cosmogony—one materializing, humanizes the mysteries of Nature; the other spiritualizes Matter, and its physiology is always made subservient to metaphysics. Thus, though the seventh “principle” reaches man through all the phases of Being, pure as an indiscrete element and an impersonal unity, it passes through—the Kabalah teaches *from*—the Central Spiritual Sun and Group the Second, the Polar Sun, which two radiate on man his Ātmâ. Group Three, the Equatorial Sun, cements the Buddhi to Ātman and the higher attributes of Manas; while Group Four, the Spirit of our visible Sun, endows him with his Manas and its vehicle, the Kâma Rûpa, or body of passions and desires—the two elements of Ahamkâra which evolve *individualized consciousness*, the personal Ego. Finally, it is the Spirit of the Earth, in its triple unity, that builds the Physical Body, attracting to it the Spirits of Life and forming his Linga Sharîra.

But everything proceeds cyclically, the evolution of man like everything else, and the order in which he is generated is described fully in the Eastern Teachings, whereas it is only hinted at in the Kabalah. Says the Book of Dzian with regard to Primeval Man when first projected by the “Boneless,” the Incorporeal Creator: First, the Breath, then Buddhi, and the Shadow-Son [the Body] were “created.” But where was the Pivot [the Middle Principle, Manas]? Man is doomed. When alone, the Indiscrete [Undifferentiated Element] and the Vâhan [Buddhi]—the Cause of the Causeless—break asunder from manifested life.

“Unless,” explains the Commentary: Unless cemented and held together by the Middle Principle, the Vehicle of the personal consciousness of Jîva.

In other words, the two higher “principles” can have no individuality on Earth, cannot be *man* , unless there is (a) the Mind, the Manas-Ego, to cognize itself, and (b) the terrestrial false Personality, or the Body of egotistical desires and personal Will, to cement the whole, as if round a Pivot—which it is, truly—to the physical form of man. It is the *fifth* and the *fourth* “principles” [558](#)—Manas and Kâma Rûpa—that contain the dual Personality; the real immortal Ego, if it assimilates itself to the two higher, and the false and transitory Personality, the Mâyâvi or Astral Body, so-called, or the Animal-human Soul—the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton, grafted on that of the greatest saint on Earth, in a physical body the most perfect you can think of—i.e., in a two or even a three-principled Body composed of its Sthûla Sharîra, Prâna (Life-principle) and Linga Sharîra—and, if it lacks its middle and fifth “principles,” you will have created *an idiot* —at best a beautiful, soul-less, empty and unconscious appearance. “Cogito—ergo sum” can find no room in the brain of such a creature, not on this plane, at any rate.

There are students, however, who have long ago understood the philosophical meaning underlying the allegory—so tortured and disfigured by the Roman Church—of the “Fallen Angels.”

The kingdom of spirits and spiritual action, which flows from and is the product of spirit volition, is outside and contrasted with and in contradiction to the kingdom of [divine] souls and divine action. [559](#)

As said in the text of Commentary xiv: Like produces like and no more at the genesis of Being, and evolution with its limited conditioned laws comes later. The Self Existent [560](#) are called “Creations,” for they appear in the Spirit-Ray, manifested through the potency inherent in its Unborn Nature, which is beyond Time and [limited or conditioned] Space. Terrene products, animate and inanimate, including mankind, are falsely called creation and creatures; they are the development [evolution] of the Discrete Elements.

Again:

The Heavenly Rûpa [Dhyân Chohan] creates [man] in his own form; it is a spiritual ideation consequent on the first differentiation and awakening of the universal [manifested] Substance; that form is the ideal Shadow of Itself: and this is the Man of the First Race.

To express it in still clearer form, limiting the explanation to this Earth only, it was the duty of the first “differentiated” Egos—the Church calls them Archangels—to imbue Primordial Matter with the evolutionary impulse and guide its formative powers in the fashioning of its productions. This it is which is referred to in the sentences both in the Eastern and Western tradition—“the Angels were *commanded to create* .” After the Earth had been made ready by the *lower* and more material Powers, and its three Kingdoms fairly started on their way to be “fruitful and multiply,” the higher Powers, the Archangels or Dhyânîs, were compelled by the Evolutionary Law to descend on Earth, in order to construct the crown of its evolution—Man. Thus the “Self-created” and the “Self-existent” projected their pale Shadows; but Group the Third, the Fire-Angels, *rebelled and refused* to join their fellow Devas.

Hindû exotericism represents them all as Yogins, whose piety inspired them to refuse to “create,” as they desired to remain eternally Kumâras,

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

As narrated in King's Gnostics and their Remains concerning Ildabaath, whom several sects regarded as the God of Moses: Ildabaath was far from being a pure spirit; ambition and pride dominated in his composition. He

therefore resolved to break off all connection with his mother, Achamoth, and to create a world entirely for himself. Aided by his own Six Spirits, he created Man, intending him for the image of his power; but he failed utterly in his work, his Man proving a vast, soulless monster, crawling upon the earth. The Six Spirits were obliged to bring their work again before their father, to be animated: he did so by communicating the ray of Divine Light which he himself had inherited from Achamoth, who by this loss punished him for his pride and self-sufficiency.

Man, thus favoured by Achamoth at the expense of her own son, followed the impulse of the Divine Light that she had transferred to him, collected a further supply out of the creation with which it was intermingled, and began to present not the image of his creator Ildabaath, but rather that of the Supreme Being, the “Primal Man.” At this spectacle the Demiurgus was filled with rage and envy at having produced a being so superior to himself. His looks, inspired by his passions, were reflected in the Abyss, as in a mirror, the image became instinct with life, and forth arose “Satan Serpent-formed,” Ophiomorphos, the embodiment of envy and cunning. [561](#)

This is the exoteric rendering of the Gnostics, and the allegory, though a sectarian version, is suggestive, and seems true to life. It is the natural deduction from the dead-letter text of Chapter iii of Genesis. Hence the allegory of Prometheus, who steals the Divine Fire so as to allow men to proceed consciously on the path of Spiritual Evolution, thus transforming the most perfect of *animals* on Earth into a potential God, and making him free to “take the kingdom of heaven by violence.” Hence, also, the *curse* pronounced by Zeus against Prometheus, and by Jehovah-Ilda-baath against his “rebellious son,” Satan. The cold, pure snows of the Caucasian mountain and the never-dying, singeing fire and flames of an inextinguishable Hell, two poles, yet the same idea, the dual aspect of a refined torture; a “Fire-producer”—the personified emblem of Φωσφόρος (Phósphoros), of the Astral Fire and Light in the Anima Mundi (that Element of which the German materialist philosopher Moleschott said: “ohne Phosphor kein Gedanke,” or “without phosphorus no thought”)—burning in the fierce Flames of his terrestrial Passions; the conflagration fired by his Thought, discerning as it now does good from evil, and yet a slave to the passions of its earthly Adam; feeling the vulture of doubt and

full consciousness gnawing at its heart—a Prometheus indeed, because a *conscious* , and hence a *responsible* entity. [562](#) The curse of life is great, yet, with the exception of some Hindû and Sufi mystics, how few are those who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* Being, or even the universal static Inertia personified in Brahmâ during his “Night's” Rest. For, to quote from an able article by one [563](#) who, confusing the planes of existence and consciousness, fell a victim thereto: Satan [or Lucifer] represents the *Active* , or, as [M. Jules] Baissac calls it, the “Centrifugal” Energy of the Universe [in a cosmic sense]. He is Fire, Light, Life, Struggle, Effort, Thought, Consciousness, Progress, Civilization, Liberty, Independence. At the same time he is *Pain* , which is the Reaction of the *Pleasure* of Action, and *Death* —which is the Revolution of *Life* —Satan, burning in his own Hell, produced by the fury of his own momentum—the expansive disintegration of the Nebula which is to concentrate into New Worlds. And fitly is he again and again baffled by the Eternal Inertia of the *Passive* Energy of the Kosmos—the inexorable “*I am* ”—the Flint from which the sparks are beaten out. And fitly ... are he and his adherents ... consigned to the “Sea of Fire”—because *it is* the Sun [in one sense only in the cosmic allegory], the Fount of Life in *our* system, where they are purified (meaning thereby disintegrated) and churned up to reârrange them for another life (the Resurrection)—that *Sun* which, as the Origin of the Active Principle of our Earth, is at once the *Home* and the *Source* of the Mundane Satan....

Furthermore, as if to demonstrate the accuracy of Baissac's general theory [in *Le Diable et Satan*] cold is known to have a “Centripetal” effect. Under the influence of Cold everything contracts.... Under it Life *hybernates* , or dies out, Thought congeals, and Fire is extinguished. Satan is immortal in his own Fire-Sea—it is only in the “Nifl-Heim” [the cold Hell of the Scandinavian Eddas] of the “*I am*” that he cannot exist. But for all that there is a kind of *Immortal* Existence in Nifl-Heim, and that Existence must be *Painless* and *Peaceful* , because it is *Unconscious* and *Inactive* . In the Kingdom of Jehovah [if this God were all that the Jews and Christians claim for him] there is no misery, no war, no marrying and giving in marriage, no change, no *Individual Consciousness* . [564](#) All is

absorbed in the spirit of the Most Powerful. It is emphatically a Kingdom of Peace and loyal Submission, as that of the “Arch-Rebel” is one of War and Revolution.... It [the former] is in fact what Theosophy calls Nirvâna. But then Theosophy teaches that Separation from the Primal Source *having once occurred* , Reunion can only be achieved by Will-Effort—which is distinctly Satanic in the sense of this essay. [565](#)

It is “Satanic” from the standpoint of orthodox Romanism, for it is owing to the prototype of that which became in time the Christian Devil—to the Radiant Archangels, Dhyân Chohans, who refused to create, because they wanted Man *to become his own creator* and an immortal God—that men can reach Nirvâna and the Haven of heavenly Divine Peace.

To close this rather lengthy comment, the Secret Doctrine teaches that the Fire-Devas, the Rudras, and the Kumâras, the “Virgin-Angels,” (to whom the Archangels, Michael and Gabriel, both belong,) the Divine “Rebels”—called by the all-materializing and positive Jews, the Nahash or “Deprived”—preferred the *curse of incarnation* and the long cycles of terrestrial existence and rebirths, to seeing the misery, even if *unconscious* , of the beings who were evolved as Shadows out of their Brethren, through the semi-passive energy of their *too spiritual* Creators. If “man's uses of life should be such as neither to animalize nor to spiritualize, but to *humanize* Self,” [566](#) to do so, he must be born *human* not angelic. Hence, tradition shows the celestial Yogîs offering themselves as voluntary victims in order to redeem Humanity, which was created god-like and perfect at first, and endow him with human affections and aspirations. To do this they had to give up their natural status, descend on our Globe, and take up their abode on it for the whole cycle of the Mahâyuga, thus exchanging their impersonal Individualities for individual Personalities—the bliss of sidereal existence for the curse of terrestrial life. This voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love* , has been construed by the exoteric theologies into a statement that shows “the Rebel Angels hurled down from Heaven into the darkness of Hell”—our Earth. Hindû Philosophy hints at the truth by teaching that the Asuras, hurled down by Shiva, are only in an *intermediate state* , in which they prepare for higher degrees of purification and redemption from their wretched condition; but Christian Theology—claiming to be based on the rock of the divine love, charity,

and justice of him it appeals to as its Saviour—to paradoxically enforce that claim, has invented the dreary dogma of Hell, that Archimedean lever of Roman Catholic philosophy.

Whereas Rabbinical wisdom—than which there is none more positive, materialistic, or grossly terrestrial, as it brings everything down to physiological mysteries—calls these Beings, the “Evil One”; and the Kabalists—Nahash, “Deprived,” as just said, and the Souls that have, after having been alienated in Heaven from the Holy One, thrown themselves into an Abyss at the dawn of their very existence, and have anticipated the time when they are to descend on Earth. [567](#)

And let me explain at once that our quarrel is not with the Zohar or any other book of the Kabbalah in its right interpretation—for the latter is the same as our own—but only with the gross, *pseudo* -esoteric explanations of the later, and especially of the Christian Kabalists.

Says the Commentary:

Our earth and man [are] the products of the three Fires.

The names of these three answer, in Sanskrit, to the “Electric Fire,” the “Solar Fire,” and the “Fire produced by Friction.” Explained on the cosmic and human planes, these three Fires are Spirit, Soul, and Body, the three great Root Groups, with their four additional divisions. These vary with the Schools, and—according to their applications—become the Upâdhis and the Vehicles, or the Noumena of these. In the exoteric accounts, they are personified by the “three sons of surpassing brilliancy and splendour” of Agni Abhimânin, the eldest son of Brahmâ, the Cosmic Logos, by Svâhâ, one of Daksha's [568](#) daughters. In the metaphysical sense, the “Fire by Friction” means the union between Buddhi, the sixth, and Manas, the fifth “principle,” which thus are united or cemented together, the fifth merging partially into and becoming part of the Monad; in the physical, it relates to the “creative spark,” or germ, which fructifies and generates the human being. The three Fires, whose names are Pâvaka, Pavamâna and Shuchi, were condemned, it is said, by a curse of Vasishtha, the great Sage, “to be born over and over again.” [569](#) This is clear enough.

Therefore, the Flames, whose functions are confused in the exoteric books, and who are called indifferently Prajâpatis, Pitris, Manus, Asuras, Rishis, Kumâras, [570](#) etc., are said to incarnate personally in the Third Root-Race and thus find themselves “reborn over and over again.” In the Esoteric Doctrine they are generally named Asuras, or the Asura Devatâ or Pitar Devatâ (Gods), for, as said, they were first Gods—and the highest—before they became “*No* -Gods,” and had from Spirits of Heaven fallen into Spirits of Earth [571](#)—*exoterically*, note well, in orthodox dogma.

No Theologian or Orientalist can ever understand the genealogies of the Prajâpatis, the Manus, and the Rishis, or the direct connection of these—their correlation rather—with the Gods, unless he has the key to the old primitive Cosmogony and Theogony, which all nations originally had in common. All these Gods and Demi-gods are found reborn on Earth, in various Kalpas and in as various characters; each, moreover, having his Karma distinctly traced, and every effect assigned to its cause.

Before other Stanzas could be explained, it was, as may be seen, absolutely necessary to show that the Sons of “Dark Wisdom,” though identical with the Archangels which Theology has chosen to call the “Fallen,” are as divine and as pure, if not more pure, than all the Michaels and Gabriels so glorified in the Churches. The “Old Book” also goes into various details of Astral Life, which at this juncture would be quite incomprehensible to the reader. It must, therefore, be left for later explanation, and the First and Second Races will now receive only bare notice. Not so the Third Race—the Root-Race which separated into sexes, and which was the first to be endowed with reason; men evolving *pari passu* with the Globe, and the latter having “incrustated” more than a hundred millions of years before the first human sub-race had yet begun to materialize or solidify, so to say. But, as the Stanza has it: The Inner Man [the Conscious Entity] was not.

This “Conscious Entity” Occultism says, comes from, nay, in many cases *is*, the very essence and esse of the high Intelligences, condemned, by the undeviating law of Karmic evolution, to reïncarnate in this Manvantara.

(b) Shloka 39 relates exclusively to the racial divisions. Strictly speaking, Esoteric Philosophy teaches a modified polygenesis. For, while

it assigns to humanity a oneness of origin, in so far that its Forefathers or “Creators” were all Divine Beings—though of different classes or degrees of perfection in their Hierarchy—it teaches that men were nevertheless born at seven different centres of the Continent of that period. Though all were of one common origin, yet, for reasons given, their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different. [572](#) As to their complexions, there is a suggestive allegory told in Linga Purâna. The Kumâras—the Rudra Gods, so called—are described as incarnations of Shiva, the Destroyer (of *outward forms*), called also Vâmadeva. The latter, as a Kumâra, the “Eternal Celibate,” the chaste Virgin Youth, springs from Brahmâ in each great Manvantara, and “again becomes four”; a reference to the four great divisions of the human Races, as regards complexion and type—and the three chief variations of these. Thus in the twenty-ninth Kalpa—in this case a reference to the transformation and evolution of the human form, which Shiva ever destroys and remodels periodically down to the great Manvantaric turning point, about the middle of the Fourth (Atlantean) Race—in the twenty-ninth Kalpa, Shiva, as Shvetalohita, the Root-Kumâra, from moon-coloured becomes *white*; in his next transformation, he is *red* (and in this the exoteric version differs from the Esoteric Teaching); in the third, *yellow*; in the fourth, *black*.

Esotericism now classes these seven variations, with their four great divisions, into only three distinct primeval Races—as it does not take into consideration the First Race, which had neither type nor colour, and a hardly objective, though colossal, form. The evolution of these Races, their formation and development, proceeded on parallel lines with the evolution, formation, and development of three geological strata, from which the human complexion was as much derived as it was determined by the climates of these zones. The Esoteric Teaching names three great divisions, namely, the *red-yellow*, the *black*, and the *brown-white*. [573](#) The Âryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are nevertheless all of one and the same stock, the Fifth Root-Race, and spring from one single Progenitor, called in Hindû *exotericism* by the generic name of Vaivasvata Manu; the latter, remember, being that Generic Personage, the Sage, who is said to have lived over 18,000,000 years ago,

and also 850,000 years ago—at the time of the sinking of the last remnants of the Great Continent of Atlantis, [574](#) and who is said to live even now in his mankind. [575](#) The light yellow is the colour of the first *solid* human race, which appeared after the middle of the Third Root-Race—after its fall into generation, as just explained—bringing on the final changes. For, it is only at that period that the last transformation took place, which brought forth man as he is now, only on a magnified scale. This Race gave birth to the Fourth Race; “Shiva” gradually transforming that portion of Humanity which became “black with sin” into red-yellow, of which the red Indians and the Mongolians are the descendants, and finally into brown-white races—which now, together with the yellow races, form the great bulk of Humanity. The allegory in Linga Purâna is curious, as showing the great ethnological knowledge of the ancients.

When reading of the “last transformation,” which is said to have taken place 18,000,000 years ago, let the reader at this juncture, consider how many millions more it must have required to reach that final stage. And if Man, in his gradual consolidation, developed *pari passu* with the Earth, how many millions of years must have elapsed during the First, Second, and the first half of the Third Race. For the Earth was in a comparatively ethereal condition before it reached its last consolidated state. The Archaic Teachings, moreover, tell us that, during the middle period of the Lemuro-Atlantean Race, three and a half Races after the Genesis of Man, the Earth, Man, and everything on the Globe, were of a still grosser and more material nature, while such things as corals and some shells were still in a semi-gelatinous, astral state. The cycles that have intervened since then, have already carried us onward, on the opposite ascending arc, some steps toward our “dematerialization,” as the Spiritualists would say. The Earth, ourselves, and all things have softened since then—aye, even our brains. But it has been objected by some Theosophists that an ethereal Earth even some 15 or 20,000,000 years ago, “does not square with Geology,” which teaches us that winds blew, rains fell, waves broke on the shore, sands shifted and accumulated, etc.; that, in short, all natural causes now in operation were then in force, “in the very earliest ages of geological time, aye, that of the oldest palæozoic rocks.” To this the following answers are given. Firstly, what is the date assigned by Geology to these “oldest palæozoic rocks”? And secondly, why could not the winds blow, rain fall,

and waves—of “carbonic acid” apparently, as Science seems to imply—break on the shore, on an Earth semi-astral, i.e., viscid? The word “astral” does not necessarily, in Occult phraseology, mean as thin as smoke, but rather “starry,” shining or pellucid, in various and numerous degrees, from a quite filmy to a viscid state, as just observed. But it is further objected: “How could an astral Earth have affected the other Planets in this System? Would not the whole process get out of gear now if the attraction of one Planet were suddenly removed?” The objection is evidently invalid, since our System is composed of older and younger Planets, some dead—like the Moon—others in process of formation, for all that Astronomy knows to the contrary. Nor has the latter ever affirmed, so far as we know, that all the bodies of our System have sprung into existence and developed simultaneously. The Cis-Himâlayan Secret Teachings differ from those of India in this respect. Hindû Occultism teaches that the Vaivasvata Manu Humanity is 18,000,000 and odd years old. We say, yes; but only so far as *physical* or approximately physical, Man is concerned, who dates from the close of the Third Root-Race. Beyond that period Man, or his filmy image, may have existed for 300,000,000 years, for all we know; *since we are not taught figures* which are and will remain secret with the Masters of Occult Science, as justly stated in Esoteric Buddhism. Moreover, whereas the Hindû Purânas speak of one Vaivasvata Manu, we affirm that there were several, the name being a generic one.

We must now say a few more words on the physical evolution of man.

Archaic Teachings In The “Purânas” And “Genesis.” Physical Evolution.

The writer cannot give too much proof that the system of Cosmogony and Anthropogony above described actually existed, that its records *are* preserved, and that it is found mirrored even in the modern versions of ancient Scriptures.

The Purânas on the one hand, and the Jewish Scriptures on the other, are based on the same scheme of evolution, which, if read Esoterically and expressed in modern language, would be found to be quite as scientific as much of what now passes current as the final word of recent discovery.

The only difference between the two schemes is, that the Purânas, giving as much, and perhaps more, attention to causes than to effects, allude to the pre-cosmic and pre-genetic periods rather than to those of so-called “creation,” whereas the Bible, after saying only a few words on the former period, plunges forthwith into material genesis, and, while almost skipping the Pre-Adamic races, proceeds with its allegories concerning the Fifth Race.

Now, whatever the onslaught made on the “order of creation” in Genesis—and its dead-letter account certainly lends itself admirably to criticism [576](#)—the Hindû Purânas, notwithstanding their allegorical exaggerations will be found quite in accordance with Physical Science.

Even what, on the face of it, appears to be the perfectly nonsensical allegory of Brahmâ assuming the form of a Boar to rescue the Earth from under the waters, finds a perfectly scientific explanation in the Secret Commentaries, relating as it does to the many risings and sinkings, the constant alternation of water and land from the earliest to the latest geological periods of our Globe; for Science teaches us now that nine-tenths of the stratified formations of the Earth's crust have been gradually constructed beneath the water at the bottom of the seas. The ancient Âryans are credited with having known nothing whatever of Natural History, Geology, and so on. The Jewish race is, on the other hand, proclaimed even by its severest critic, an uncompromising opponent of the Bible, to have the merit of having conceived the idea of monotheism “earlier, and retained it more firmly, than any of the *less philosophical and more immoral religions* (!!) of the ancient world.” [577](#) Only, while in biblical Esotericism, we find physiological sexual mysteries symbolized, and very little more, something for which *very little real Philosophy* is requisite—in the Purânas one can find the most scientific and philosophical “dawn of creation,” which, if impartially analyzed and rendered into plain language from its fairy-tale-like allegories, would show that modern Zoology, Geology, Astronomy, and nearly all the branches of modern knowledge, have been anticipated in ancient Science, and were known to ancient Philosophers in their general features, if not in such detail as at present.

Paurânic Astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, has been shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindû astronomical treatises, will prove that the modern theories of the progressive condensation of nebulæ, nebulous stars and suns, with the most minute details about the cyclic progress of asterisms for chronological and other purposes—far more correct than Europeans have even now—were known in India to perfection.

If we turn to Geology and Zoology we find the same. What are all the myths and endless genealogies of the seven Prajâpatis, of their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other? Were the highly philosophical and metaphysical Âryans—the authors of the most perfect philosophical system of transcendental Psychology, of codes of Ethics, of such a grammar as Pânini's, of the Sânkhya and Vedânta systems, of a moral code (Buddhism), proclaimed by Max Müller the most perfect on earth—were the Âryans such fools, or children, as to lose their time in writing “fairy tales,” such as the Purânas now seem to be in the eyes of those who have not the remotest idea of their secret meaning? What is the “fable,” the genealogy and origin of Kashyapa, with his twelve wives by whom he had a numerous and diversified progeny of serpents (Nâgas), reptiles, birds, and all kinds of living things, who was thus the “father” of all kinds of animals, but a *veiled* record of the order of evolution in *this* Round? So far, we do not see that any Orientalist has ever had the remotest conception of the truths concealed under the allegories and personifications. The Shatapatha Brâhmana, says one, gives “*a not very intelligible account*” of Kashyapa's origin.

According to the Mahâbhârata, the Râmâyana, and the Purânas, he was the son of Marîchi, the son of Brahmâ, the father of Vivasvat, the father of Manu, the progenitor of mankind.

According to the Shatapatha Brahmâna: Having assumed the form of a tortoise, Prajâpati created offspring. That which he created he made (akarot); hence the word kûrma (tortoise). Kashyapa means tortoise; hence men say, “All creatures are descendants of Kashyapa.” [578](#)

He was all this; he was also the father of the bird Garuda, the “king of the feathered tribe,” who *descends from* , and is of one stock with *the reptiles* , the Nâgas, and who becomes their mortal enemy *subsequently* — as he is also a *cycle* , a period of time, when, in the course of evolution, the birds which developed from reptiles in their “struggle for life” and “survival of the fittest,” etc., turned in preference on those from whom they issued to devour them, perhaps prompted by natural law, in order to make room for other and more perfect species.

In that admirable epitome, *Modern Science and Modern Thought*, a lesson in Natural History is offered to Mr. Gladstone, showing the utter variance of the Bible with it. The author remarks that Geology traces the “dawn of creation” through a line of scientific research: Commencing with the earliest known fossil, the Eozoon Canadense of the Laurentian, and continued in a chain, every link of which is firmly welded, through the Silurian, with its abundance of molluscous, crustacean, and vermiform life, and first indication of fishes; the Devonian, with its predominance of fish and first appearance of reptiles; the Mesozoic with its batrachians; the Secondary formations, in which reptiles of the sea, land and air preponderated, and the first humble forms of vertebrate land animals began to appear; and finally the Tertiary, in which mammalian life has become abundant, and type succeeding to type and species to species, are gradually differentiated and specialized, through the Eocene, Miocene, and Pliocene periods, until we arrive at the Glacial and Prehistoric periods, and at positive proof of the existence of man. [579](#)

The same order, *plus* the description of animals unknown to Modern Science, is found in the Commentaries on the Purânas in general, and in the Book of Dzayan especially. The only difference—a grave one, no doubt, as implying a spiritual and divine nature of man independent of his physical body in this illusionary world, in which the *false personality* and its cerebral basis alone is known to orthodox Psychology—is as follows. Having been in all the so-called seven “creations,” which stand allegorically for the seven evolutionary changes, or sub-races, as we may call them, of the First Root-Race of Mankind—Man has been on Earth in this Round from the beginning. Having passed through all the Kingdoms of Nature in the previous *three* Rounds, [580](#) his *physical* frame—one adapted to the thermal conditions of those early periods—was ready to

receive the Divine Pilgrim at the first dawn of human life, i.e., 18,000,000 years ago. It is only at the mid-point of the Third Root-Race that man was endowed with Manas. Once united, the Two and then the Three made One; for though the lower animals, from the amœba to man, received *their* Monads, in which all the higher qualities are potential, these qualities have to remain dormant till the animal reaches its human form, before which stage Manas (mind) has no development in them. In the animals every principle is paralyzed, and in a fœtus-like state, save the second, the Vital, and the third, the Astral, and the rudiments of the fourth, Kâma, which is desire, instinct—whose intensity and development varies and changes with the species. To the materialist wedded to the Darwinian theory, this will read like a fairy-tale, a mystification; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it.

As Commentary ix says:

Men are made complete only during their Third, toward the Fourth Cycle [Race]. They are made “Gods” for good and evil, and responsible, only when the two arcs meet [after three and a half Rounds towards the Fifth Race]. They are made so by the Nirmânakâya [Spiritual or Astral remains] of the Rudra-Kumâras, “cursed to be reborn on Earth again”[meaning—doomed in their natural turn to reïncarnation in the higher ascending arc of the terrestrial Cycle].

Now the writer is certain to be met with what will be termed insuperable objections. We shall be told that the line of embryology, the gradual development of every individual life, and the progress of what is known to take place in the order of progressive stages of specialization—that all this is opposed to the idea of man preceding mammals. Man begins as the humblest and most primitive vermiform creature: From the primitive speck of protoplasm, and the nucleated cell in which all life originates ... and “is developed through stages undistinguishable from those of fish, reptile and mammal, until the cell finally attains the highly specialized development of the quadrumanous, and, last of all, of the human type.”

[581](#)

This is perfectly scientific, and we have nothing against *that* ; for it all relates to the *shell* of man—his body, which, in its growth, is subject, of

course, like every other once so-called morphological unit, to such metamorphoses. It is not those who teach the transformation of the mineral atom through crystallization—which is the same function, and bears the same relation to its so-called *inorganic* Upâdhi, or basis, as the formation of *cells* to their organic nuclei, through plant, insect and animal into man—it is not they who will reject this theory, as it will finally lead to the recognition of a Universal Deity in Nature, ever-present, and as ever invisible and unknowable, and of intra-cosmic Gods, who were all once men. [582](#)

But we would ask, what does Science and its exact discoveries and now axiomatic theories prove against *our* Occult theory? Those who believe in the law of evolution and gradual progressive development from a cell—which from a vital became a morphological cell, until it finally awoke as protoplasm pure and simple—can surely never limit their belief to one line of evolution! The types of life are innumerable; and the progress of evolution, moreover, does not go at the same rate in every kind of species. The constitution of primordial matter in the Silurian age—we mean the “primordial” *matter* of Science—was the same in every essential particular, save its degree of present grossness, as the primordial *living* matter of to-day. Nor do we find that which ought to be found, if the now orthodox theory of evolution were *quite* correct, namely, a constant, ever-flowing progress in every species of being. Instead of this, what does one see? While the intermediate groups of animal beings all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity, in the description of Palæontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely— *man* and the *lower genera* of being!

Certain well-marked forms of living beings have existed through enormous epochs, surviving not only the changes of physical conditions, *but persisting comparatively unaltered*, while other forms of life have appeared and disappeared. Such forms may be termed “persistent types” of life; and examples of them are abundant enough in both the animal and the vegetable worlds. [583](#)

Nevertheless, we are not given any good reason why Darwin links together reptiles, birds, amphibians, fishes, mollusca, etc., as off-shoots of a moneric ancestry. Nor are we told whether reptiles, for instance, are direct descendants of the amphibia, the latter of fishes, and fishes of lower forms—which they certainly are. For the Monads have passed through all these forms of being up to Man, on every Globe, in the *three preceding* Rounds; every Round, as well as every subsequent Globe, from A to G, having been, and still having to be, the arena of the same evolution, only repeated each time on a more solid material basis. Therefore the question, “What relation is there between the Third Round astral prototypes and ordinary physical development in the course of the origination of pre-mammalian organic species?”—is easily answered. One is the shadowy prototype of the other, the preliminary, hardly defined, and evanescent sketch on the canvas, of objects which are destined to receive their final and vivid form under the brush of the painter. The fish evolved into an amphibian—a frog—in the *shadows* of ponds, and man passed through all his metamorphoses on this Globe in the Third Round as he did in this, his Fourth Cycle. The Third Round types contributed to the formation of the types in the present Round. On strict analogy, the cycle of seven Rounds in their work of the gradual formation of man through every Kingdom of Nature, is repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months' old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of Mother-Nature before he is born, or rather reborn a Dhyâni, still more perfect than he was before he launched forth as a Monad on the newly built Chain of Worlds. Let the student ponder over this mystery, and then he will easily convince himself that, as there are also physical links between many classes, so there are precise domains wherein the Astral merges into Physical Evolution. Of this Science breathes not one word. Man has evolved with and from the monkey, it says. But now see the contradiction.

Huxley proceeds to point out plants, ferns, club-mosses, some of them generically identical with those now living, which are met with in the Carboniferous epoch, for: The cone of the oolitic Araucaria is hardly

distinguishable from that of existing species.... Sub-kingdoms of animals yield the same instances. The Globigerina of the Atlantic soundings is identical with the cretaceous species of the same genus ... the tabulate corals of the Silurian epoch are wonderfully like the millepores of our own seas.... The Arachnida, the highest group of which, the scorpions, is represented in the coal by a genus differing from its living congeners only in ... the eyes. [etc.]

All of which may be closed with Dr. Carpenter's authoritative statement about the Foraminifera: There is no evidence of any fundamental modification or advance in the foraminiferous type from the palæozoic period to the present time.... The foraminiferous fauna of our own series probably present a greater range of variety than existed at any previous period; but there is no indication of any tendency to elevation towards a higher type. [584](#)

Now, as in the Foraminifera, Protozoa of the lowest type of life, mouthless and eyeless, there is no indication of change except their now greater variety—so man, who is on the uppermost rung of the ladder of being, indicates still less change, as we have seen; the skeleton of his palæolithic ancestor being even found superior in some respects to his present frame. Where is, then, the uniformity of law which is claimed—the *absolute rule* for one species shading off into another and thus, by insensible gradations, into higher types? We see Sir William Thomson admitting as much as 400,000,000 years for the time since the surface of the Globe became sufficiently cool to permit of the presence of living things; [585](#) and during that enormous lapse of time in the Oolitic period alone, the so-called “Age of Reptiles,” we find a most extraordinary variety and abundance of Saurian forms, the Amphibian type reaching *its highest development* . We learn of Ichthyosauri and Plesiosauri in the lakes and rivers, and of winged crocodiles or lizards flying in the air. After which, in the Tertiary period: We find the Mammalian type exhibiting remarkable divergences from previously existing forms ... Mastodons, Megatheriums, and other unwieldy denizens of the ancient forests and plains.

And, subsequently, we are notified of: The gradual modification of one of the ramifications of the Quadrumanous order, into those beings from

whom primeval Man himself may claim to have been evolved. [586](#)

He *may* ; but no one, except a Materialist, can see why he should; as there is not the slightest necessity for it, nor is such an evolution warranted by facts, for those most interested in the proofs thereof confess their utter failure to find one single fact to support their theory. There is no need for the numberless types of life to represent the members of one progressive series. They are “the products of various and different evolutionary divergences, taking place now in one direction and now in another.” Therefore it is far more justifiable to say that the monkey evolved into the quadrumanous order, than that primeval man—who has *remained stationary* in his human specialization since the first fossil skeleton found in the oldest strata, and of whom no variety is found save in colour and facial type—has developed from a common ancestor together with the ape.

That man originates like other animals in a cell and develops “through stages indistinguishable from those of fish, reptile, and mammal until the cell attains the highly specialized development of the quadrumanous and *at last the human type* ,” is an Occult axiom thousands of years old. The Kabalistic axiom: “A stone becomes a plant; a plant a beast; a beast a man; a man a God,” holds good throughout the ages. Hæckel, in his *Schöpfungsgeschichte*, shows a double drawing representing two embryos—that of a dog six weeks old, and that of a man, eight weeks. The two, with the exception of a slight difference in the head, which is larger and wider about the brain in the man, are indistinguishable.

In fact, we may say that every human being passes through the stage of fish and reptile before arriving at that of mammal, and finally of man.

If we take him up at the more advanced stage, where the embryo has already passed the reptilian form, we find that for a considerable time, the line of development remains the same as that of other mammalia. The rudimentary limbs are exactly similar, the five fingers and toes develop in the same way, and the resemblance after the first four weeks' growth between the embryo of a man and a dog is such that it is scarcely possible to distinguish them. Even at the age of eight weeks the embryo man is an animal with a tail, hardly to be distinguished from an embryo puppy. [587](#)

Why, then, not make man and dog evolve from a common ancestor, or from a reptile—a Nâga, instead of coupling man with the Quadrumana? This would be just as logical as the latter, if not more so. The shape and the stages of the human embryo have not changed since historical times, and these metamorphoses were known to Æsculapius and Hippocrates as well as to Mr. Huxley. Therefore, since the Kabalists had remarked it from prehistoric times, it is no new discovery. [588](#)

As the embryo of man has no more of the ape in it than of any other mammal, but contains in itself the totality of the kingdoms of nature, and since it seems to be a “persistent type” of life, far more so than even the Foraminifera, it seems as illogical to make him evolve from the ape as it would be to trace his origin to the frog or the dog. Both Occult and Eastern Philosophies believe in Evolution, which Manu and Kapila [589](#) give with far more clearness than any Scientist does at present. No need to repeat what has been fully debated in *Isis Unveiled*, as the reader may find all these arguments and the description of the basis on which all the Eastern doctrines of Evolution rest, in our earlier volumes. [590](#) But no Occultist can accept the unreasonable proposition that all the now existing forms, “from the structureless Amœba to man,” are the direct lineal descendants of organisms which lived millions and millions of years before the birth of man, in the pre-Silurian epochs, in the sea or land-mud. The Occultists believe in an Inherent Law of Progressive Development. [591](#) Mr. Darwin never did, and says so himself; for we find him stating that, since *there can be no advantage* “to the infusorian animalcule or an intestinal worm ... to become highly organized,” therefore, “natural selection,” not necessarily including progressive development—leaves the animalcule and the worm, the “persistent types,” quiet. [592](#)

There does not appear much *uniform* law in such behaviour of Nature; and it looks more like the discriminative action of some *super* -physical selection; perhaps, that aspect of Karma, which Eastern Occultists would call the “Law of Retardation,” may have something to do with it.

But there is every reason to doubt whether Mr. Darwin himself ever gave such an importance to his law as is now given to it by his atheistic followers. The knowledge of the various living forms in the geological periods that have gone by is very meagre. The reasons given for this by Dr.

Bastian are very suggestive: First, on account of the imperfect manner in which the several forms may be represented in the strata pertaining to the period; secondly, on account of the extremely limited nature of the explorations which have been made in these imperfectly representative strata; and, thirdly, because so many parts of the record are absolutely inaccessible to use—nearly all beneath the Silurian system having been blotted out by time, whilst those two-thirds of the earth's surface in which the remaining strata are to be found are now covered over by seas. Hence Mr. Darwin says: “For my part, following out Lyell's metaphor, I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved; and of each page only here and there a few lines.” [593](#)

It is not on such meagre data, certainly, that the last word of Science can be said. Nor is it on any ground of human pride, or unreasonable belief in man's representing even here on Earth—in *our* period, perhaps—the highest type of life, that Occultism denies that all the preceding forms of human life belonged to types lower than our own; for it is not so. But simply because the “missing link,” which will prove the existing theory undeniably, will never be found by Palæontologists. Believing as we do that man has, during the preceding Rounds, evolved from, and passed through, the lowest forms of every life, vegetable and animal, on Earth, there is nothing very degrading in the idea of having the Orang Outang as an ancestor of our physical form. Quite the reverse; as it would most irresistibly forward the Occult Doctrine with regard to the final evolution of everything in terrestrial nature into man. One may even enquire how it is that Biologists and Anthropologists, having once firmly accepted the theory of the descent of man from the ape—how it is that they have hitherto left untouched the future evolution of the existing apes into man? This is only a logical sequence of the first theory—unless Science would make of man a privileged being, and his evolution a *non* -precedent in Nature, quite a *special* and unique case. And that is what all this leads Physical Science to. The reason, however, why the Occultists reject the Darwinian, and especially the Hæckelian, hypothesis is because it is the ape, not man, which is, in sober truth, a special and unique instance. The

Pithecoïd is *an accidental creation* , a forced growth, the result of an unnatural process.

The Occult Doctrine is, we think, more logical. It teaches a cyclic, never varying Law in Nature, the latter having no personal “special design,” but acting on a uniform plan that prevails through the whole Manvantaric period and deals with the land-worm as it deals with man. Neither the one nor the other have sought to come into being, hence both are under the same Evolutionary Law, and both have to progress according to Karmic Law. Both have started from the same Neutral Centre of Life and both have to re-merge into it at the consummation of the Cycle.

It is not denied that in the preceding Round man *was* a gigantic ape-like creature; and when we say “man” we ought perhaps to say, the rough mould that was developing for the use of man in this Round only—the middle, or the transition, point of which we have hardly reached. Nor was man during the first two and a half Root-Races what he is now. That point he reached, as said before, only 18,000,000 years ago, during the Secondary period, as we claim.

Till then he was, according to tradition and Occult Teaching, “a God on Earth who had fallen into Matter,” or generation. This may or may not be accepted, since the Secret Doctrine does not impose itself as an infallible dogma, and since, whether its prehistoric records are accepted or rejected, it has nothing to do with the question of the *actual* Man and his Inner Nature; the Fall mentioned above having left no “original sin” on Humanity. But all this has been sufficiently dealt with.

Furthermore, we are taught that the transformations through which man passed on the descending arc—which is centrifugal for Spirit and centripetal for Matter—and those he is preparing to go through, henceforward, on his ascending path, which will reverse the direction of the two forces—viz., Matter will become centrifugal and Spirit centripetal—that all such transformations are next in store for the anthropoid apes also; all those, at any rate, who have reached the remove next to man in this Round—for these will all be men in the Fifth Round, just as the present men inhabited ape-like forms in the Third, the preceding Round.

Behold, then, in the modern denizens of the great forests of Sumatra the degraded and dwarfed examples—“blurred copies,” as Mr. Huxley has it—of ourselves, as we (the majority of mankind) were in the earliest sub-races of the Fourth Root-Race during the period of what is called the “fall into generation.” The ape we know is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man. As has been shown in the present volume, it is the speechless animal that first began sexual connection, for it was the first to separate into male and female. Nor was it intended by Nature that man should follow this bestial example—as is now shown by the comparatively painless procreation of their species by animals, and the terrible suffering and danger of the same in woman. The ape is, indeed, as remarked in *Isis Unveiled*: A transformation of species most directly connected with that of the human family—a bastard branch engrafted on their own stock before the final perfection of the latter. [594](#)

The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. Thus, it is most important to remember that the “Egos” of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the *latest* Third and the earliest Fourth Race men. They are entities who had already reached the “human stage” before this Round. Consequently, they form an exception to the general rule. The numberless traditions about Satyrs are no fables, but represent an extinct race of animal men. The animal “Eves” were their foremothers, and the human “Adams” their forefathers; hence the Kabalistic allegory of Lilith or Lilatu, Adam's *first* wife, whom the Talmud describes as a “charming” woman, “with long wavy hair,” i.e.—a female hairy animal of a character now unknown, still a female animal, who in the Kabalistic and Talmudic allegories is called the female reflection of Samael, Samael-Lilith, or man-animal united, a being called, in the Zohar, Hayo Bischat, the Beast or Evil Beast. It is from this unnatural union that the present apes descended. The latter are truly “speechless men,” and will become speaking animals, or men of a lower order, in the Fifth Round, while the Adepts of a certain School hope that some of the “Egos” of the apes of a higher intelligence will reappear at the close of the Sixth Root-Race. What their form will be is of secondary consideration. The form means nothing. Genera and species of the flora,

fauna, and the highest animal, its crown—man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological cataclysm that puts an end to, or produces a turning point in, the latter. In the Sixth Root-Race, the fossils of the Orang, the Gorilla and the Chimpanzee will be those of extinct quadrumanous mammals; and new forms—though fewer and ever wider apart as ages pass on and the close of the Manvantara approaches—will develop from the “cast off” types of the human races as they revert once again to astral, out of the mire of physical, life. There were no apes before man, and they will be extinct before the Seventh Race develops. Karma will lead on the Monads of the unprogressed men of our Race and lodge them in the newly evolved human frames of the thus physiologically regenerated Baboon.

This will take place, of course, millions of years hence. But the picture of this cyclic precession of all that lives and breathes now on Earth, of each species in its turn, is a true one, and needs no “special creation” or miraculous formation of man, beast, and plant ex nihilo.

This is how Occult Science explains the absence of any link between ape and man, and shows the former evolving from the latter.

A Panoramic View Of The Early Races.

There is a period of a few millions of years to cover between the first “mindless” race and the highly intelligent and intellectual later Lemurians; there is another between the earliest civilization of the Atlanteans and the historic period.

As witnesses to the Lemurians but a few silent records in the shape of half a dozen broken colossi and old cyclopean ruins are left. These are not allowed a hearing, as they are “productions of blind natural forces,” we are assured by some; “quite modern” we are told by others. Tradition is left contemptuously unnoticed by Sceptic and Materialist, and made subservient to the Bible in every case by the too zealous Churchman. Whenever a legend, however, refuses to fit in with the Noachian Deluge theory, it is declared by the Christian clergy to be “the insanely delirious voice of old superstition.” Atlantis is denied, when not confused with Lemuria and other departed Continents, because, perhaps, Lemuria is half the creation of Modern Science, and has, therefore, to be believed in; while Plato's Atlantis is regarded by most of the Scientists as a dream.

Atlantis is often described by believers in Plato as a prolongation of Africa. An old continent is also suspected to have existed on the Eastern coast. But Africa, as a continent, was never part and parcel of either Lemuria or Atlantis, as we have agreed to call the Third and Fourth Continents. Their archaic appellations are never mentioned in the Purânas, nor anywhere else. But with only one of the Esoteric keys in hand, it becomes an easy task to identify these departed lands in the numberless “Lands of the Gods,” Devas and Munis described in the Purânas, in their Varshas, Dvîpas, and Zones. Their Shveta-dvîpa, during the early days of Lemuria, stood out like a giant-peak from the bottom of the sea; the area between Atlas and Madagascar being occupied by the waters till about the early period of Atlantis, after the disappearance of Lemuria, when Africa emerged from the bottom of the ocean, and Atlas was half-sunk.

It is of course impossible to attempt, within the compass of even several volumes, a consecutive and detailed account of the evolution and progress of the first three Races—except so far as to give a general view of it, as will be done presently. Race the First had no history of its own. Of Race the Second the same may be said. We shall have, therefore, to pay careful attention to the Lemurians and the Atlanteans only, before the history of our own Race, the Fifth, can be attempted.

What is known of other Continents, besides our own, and what does history know or accept of the early Races? Everything outside the repulsive speculations of Materialistic Science is daubed with the contemptuous term “superstition.” The wise men of to-day will believe nothing. Plato's “winged” and “hermaphrodite” races, and his Golden Age, under the reign of Saturn and the Gods, are quietly brought back by Hæckel to their *new* place in Nature; our Divine Races are shown to be the descendants of Catarrhine apes, and our ancestor, a piece of “sea slime”!

Nevertheless, as expressed by Faber: The *fictions* of ancient poetry ... will be found to comprehend some portion of historical truth.

However one-sided the efforts of the learned author of A Dissertation on the Mysteries of the Cabiri—efforts directed throughout his two volumes to constrain the classical myths and symbols of old Paganism, “to bear testimony to the truth of Scripture”—time and further research have avenged, partially at least, that “truth” by showing it unveiled. Thus it is the clever adaptations of Scripture, on the contrary, which are made to bear evidence to the great wisdom of Archaic Paganism. This, notwithstanding the inextricable confusion into which the truth about the Kabiri—the most mysterious Gods of antiquity—has been thrown by the wild and contradictory speculations of Bishop Cumberland, Dr. Shuckford, Cudworth, Vallancey, etc., and finally by Faber. Nevertheless, all of these scholars, from first to last, had to come to a certain conclusion framed by the latter, as follows: We have no reason to think that the idolatry of the Gentile world was of a merely arbitrary contrivance; on the contrary, it seems to have been built, almost universally, upon a traditional remembrance of certain real events. These events I apprehend to be the destruction of the first [the Fourth in Esoteric Teaching] race of mankind by the waters of the Deluge. [595](#)

To this, Faber adds: I am persuaded that the tradition of the sinking of the Phlegyan isle is the very same as that of the sinking of the island Atlantis. They both appear to me to allude to one great event, the sinking of the whole world beneath the waters of the deluge, or, if we suppose the arch of the earth to have remained in its original position, the rising of the central water above it. M. Bailly indeed in his work upon the Atlantis of Plato, the object of which is evidently to depreciate the authority of the scriptural chronology, labours to prove that the Atlantians were a very ancient northern nation, long prior to the Hindoos, the Phenicians, and the Egyptians. [596](#)

In this Faber is in agreement with Bailly, who shows himself more learned and intuitional than those who accept biblical chronology. Nor is the latter wrong when saying that the Atlanteans were the same as the Titans and the Giants. [597](#) Faber adopts the more willingly the opinion of his French confrère, as Bailly mentions Cosmas Indicopleustes, who preserved an ancient tradition about Noah—that he “formerly inhabited the *island* Atlantis.” This island, whether it was the “Poseidonis” mentioned in Esoteric Buddhism, or the Continent of Atlantis, does not much matter. The tradition is there, recorded by a Christian.

No Occultist would ever think of dispossessing Noah of his prerogatives if he is claimed to be an Atlantean; for this would simply show that the Israelites repeated the story of Vaivasvata Manu, Xisuthrus, and so many others, and that they only changed the name, which they had the same right to do as any other nation or tribe. What we object to is the literal acceptance of biblical chronology, as it is absurd, and in accord with neither geological data nor reason. Moreover, if Noah was an Atlantean, then he was a Titan, a Giant, as Faber shows; and if a Giant, then why is he not shown as such in Genesis? [598](#)

Bailly's mistake was to reject the submersion of Atlantis, and to call the Atlanteans simply a Northern and *post-diluvian* nation, which, however, as he says, certainly flourished before the foundation of the Hindû, Egyptian, and Phœnician empires. In this, had he only known of the existence of what we have agreed to call Lemuria, he would have again been right. For the Atlanteans were post-diluvian to the Lemurians, and Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to

earthquakes and subterranean fires, as Great Britain and Europe will be one day. It is the ignorance of our men of Science, who will accept neither the tradition that several Continents have already sunk, nor the periodical law which acts throughout the Manvantaric Cycle—it is this ignorance that is the chief cause of all the confusion. Nor is Bailly wrong again in assuring us that the Hindûs, Egyptians, and Phœnicians came after the Atlanteans, for the latter belonged to the Fourth, while the Âryans and their Semitic Branch are of the Fifth Race. Plato, while repeating the story as narrated to Solon by the priests of Egypt, intentionally confuses—as every Initiate would—the two Continents, and assigns to the small island which last sunk, all the events pertaining to the two enormous Continents, the prehistoric and traditional. Therefore, he describes the *first couple*, from whom the whole island was peopled, as being formed of the Earth. In so saying, he means neither Adam and Eve, nor yet his own Hellenic forefathers. His language is simply allegorical, and by alluding to “Earth,” he means Matter, as the Atlanteans were really the first purely *human* and *terrestrial* Race—those that preceded it being more divine and ethereal than human and solid.

Yet Plato must have known, as would any other initiated Adept, about the history of the Third Race after its “Fall,” though as one pledged to silence and secrecy he never showed his knowledge in so many words. Nevertheless, it may become easier now, after acquainting oneself with even the approximate chronology of the Eastern nations—all of which was based upon, and followed the early Âryan calculations—to realize the immense periods of time that must have elapsed since the separation of the sexes, without mentioning the First or even the Second Root-Races. As these must remain beyond the comprehension of minds trained in Western thought, it is found useless to speak in detail of the First and Second, and even of the Third Race in its earliest stage. [599](#) It is only when the latter has reached its full human period that a beginning can be made, without the uninitiated reader finding himself hopelessly bewildered.

The Third Race *fell*—and created no longer; it *begat* its progeny. Being still mindless at the period of separation, it begat, moreover, anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Like the “Lords Gods” of the Bible, the “Sons of Wisdom,” the Dhyân Chohans, had warned it to leave alone the fruit forbidden by

Nature; but the warning proved of no value. Men realized the unfitness—we must not say sin—of what they had done, only when too late; after the Angelic Monads from higher Spheres had incarnated in, and endowed them with understanding. To that day they had remained simply physical, like the animals generated from them. For what is the distinction? The Doctrine teaches that the only difference between animate and inanimate objects on Earth, between an animal and a human frame, is that in some the various “Fires” are latent, and in others they are active. The Vital Fires are in all things and not an atom is devoid of them. But no animal has the three higher “principles” awakened in him; they are simply potential, latent, and thus *non-existing*. And so would the animal frames of men be to this day, had they been left as they came out from the bodies of their Progenitors, whose Shadows they were, to grow, unfolded only by the powers and forces immanent in Matter. But as said in Pymander: This is a Mystery that to this day was sealed and hidden. Nature [600](#) being mingled with Man [601](#) brought forth a wondrous miracle; the harmonious commingling of the *essence of the Seven* [Pitris, or Governors] and her own; the *Fire* and the *Spirit* and *Nature* [the Noumenon of Matter]; which [commingling] forthwith brought forth seven men of opposite sexes [negative and positive] according to the essences of the Seven Governors. [602](#)

Thus saith Hermes, the thrice great Initiate, [603](#) the “Power of the Thought Divine.” St. Paul, another Initiate, called our World, “the enigmatical mirror of pure truth,” and St. Gregory of Nazianzen corroborated Hermes by stating that: Things visible are but the shadow and delineation of things that we cannot see.

It is an eternal combination, and images are repeated from the higher rung of the Ladder of Being down to the lower. The “Fall of the Angels,” and the “War in Heaven” are repeated on every plane, the lower “mirror” disfiguring the image of the superior “mirror,” and each repeating it in its own way. Thus the Christian dogmas are but the reminiscences of the paradigms of Plato, who spoke of these things cautiously, as every Initiate would. But it is all as expressed in these few sentences of the Desatir: All that is on earth, saith the Lord [Ormazd], is the shadow of something that is in the superior spheres. This luminous object [light, fire, etc.] is the

shadow of that which is still more luminous than itself, and so on till it reaches me, who am the light of lights.

In the Kabalistic books, in the Zohar preëminently, the idea that every objective thing on Earth or in this Universe is the “Shadow” (Dyooknah) of the eternal Light or Deity, is very strong.

The Third Race was preëminently the bright “Shadow,” at first, of the Gods, whom tradition exiles on to the Earth after the allegorical War in Heaven. This became still more allegorical on Earth, for it was the War between Spirit and Matter. This War will last till the Inner and Divine Man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of that self will be at eternal feud with his Master, the Divine Man. But the animal will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the “Fall,” when even mortal man was “created” by the Elements and was not born.

The above is made clear in all the great Theogonies, principally in the Grecian, as in that of Hesiod. The *mutilation* of Uranus by his son Cronus, who thus condemns him to impotency, has never been understood by the modern Mythographers. Yet, it is very plain; and as it was universal [604](#) it must have contained a great abstract and philosophical idea, now lost to our modern sages. This punishment in the allegory marks, indeed, “a new period, a second phase in the development of creation,” as justly remarked by Decharme, [605](#) who, however, does not attempt to explain it. Uranus tried to oppose an impediment to that development, or natural evolution, by *destroying all his children as soon as born*. Uranus, who personifies all the creative powers of, and in, Chaos—Space, or the Unmanifested Deity—is thus made to pay the penalty; for it is these powers which cause the Pitris to evolve primordial “men” from themselves—as, later on, these men, in their turn, evolve *their* progeny—without any sense or desire for procreation. The work of generation, suspended for a moment, passes into the hands of Cronus (Chronos) Time, [606](#) who unites himself with Rhea (the Earth—in Esotericism, Matter in general), and thus produces celestial and terrestrial Titans. The whole of this symbolism relates to the mysteries of evolution.

This allegory is the exoteric version of the Esoteric Doctrine given in this part of our work. For in Cronus we see the same story repeated again. As Uranus destroyed his children by Gæa (one in the world of manifestation with Aditi, or the Great Cosmic Deep), by confining them in the bosom of the Earth, Titæa, so Cronus, at this second stage of creation, destroyed his children by Rhea—by devouring them. This is an allusion to the fruitless efforts of Earth, or Nature, alone to create real *human* “men.” [607](#) Time swallows its own fruitless work. Then comes Zeus, Jupiter, who dethrones his father in his turn. [608](#) Jupiter the Titan, is Prometheus, in one sense, [609](#) and varies from Zeus, the great “Father of the Gods.” He is the “disrespectful son” in Hesiod. Hermes calls him the “Heavenly Man” in Pymander; and even in the Bible he is found again under the name of Adam, and, later on—by transmutation—under that of Ham. Yet these are all personifications of the “Sons of Wisdom.” The necessary corroboration that Jupiter belongs to the purely *human* Atlantean Cycle—if Uranus and Cronus who precede him are found insufficient—may be read in Hesiod, who tells us that: The Immortals made the race of the Golden and Silver Age [First and Second Races]; Jupiter made the generation of Bronze [an admixture of *two* elements], that of the Heroes, and of the Iron Age. [610](#)

After this he sends his fatal present, Pandora, to Epimetheus. [611](#) Hesiod calls this present of the *first woman* “a fatal gift.” It was a punishment, he explains, sent to man “for the theft of [divine creative] fire.” Her apparition on Earth is the signal for every kind of evil. Before her appearance, the human races lived happy, exempt from sickness and suffering—as the same races are made to live under Yima's rule, in the Mazdean Vendidad.

Two Deluges may also be traced, in universal tradition, by carefully comparing Hesiod, the Rig Veda, the Zend Avesta, etc., but no *first* man is ever mentioned in any of the Theogonies save in the Bible. [612](#) Everywhere the man of *our* Race appears after a cataclysm of water. After this, tradition mentions only the several designations of continents and islands which sink under the ocean waves in due time. [613](#) Gods and mortals have one common origin according to Hesiod; [614](#) and Pindar echoes the statement. [615](#) Deucalion and Pyrrha, who escape the Deluge by constructing an Ark like Noah's, [616](#) ask Jupiter to reanimate the human race whom he had made to perish under the waters of the Flood. In

the Slavonian mythology all men are drowned, and two old people, a man and his wife, alone remain. Then Pram'zimas, the “master of all,” advises them to jump seven times on the rocks of the Earth, and seven new races (couples) are born, from which come the nine Lithuanian tribes. [617](#) As well understood by the author of *Mythologie de la Grèce Antique*—the Four Ages signify periods of time, and are also an allegorical allusion to the Races. As he says: The successive races, destroyed and replaced by others, without any period of transition, are characterized in Greece by the name of metals, to express their ever-decreasing value. Gold, the most brilliant and precious of all, symbol of brightness ... qualifies the first race.... The men of the second race, those of the Age of Silver, are already far inferior to the first. Inert and weak creatures, all their life is no better than a long and stupid infancy... They disappear... The men of the Age of Bronze are robust and violent [the Third Race]; ... their strength is extreme. “They had arms made of bronze, habitations of bronze; used nought but bronze. Iron, the black metal, was yet unknown.” [618](#) The fourth race is, with Hesiod, that of the heroes who fell before Thebes, [619](#) or under the walls of Troy. [620](#)

Thus, as the four Races are found mentioned by the oldest Greek poets, though very much confused and anachronistically, our doctrines are once more corroborated in the classics. But this is all “mythology” and poetry. What can Modern Science have to say to such a euhemerization of old fictions? The verdict is not difficult to foresee. Therefore, an attempt must be made to answer by anticipation, and to prove that so much of the domain of this same Science is taken up by fictions and empirical speculations that none of the men of learning have the slightest right, with such a heavy beam in their own eye, to point to the speck in the eye of the Occultist, even supposing that speck were not a figment of their own imagination.

40. Then the Third and Fourth [621](#) became tall with pride. “We are the kings; [622](#) we are the gods” (a).

41. They took wives fair to look upon. Wives from the mindless, the narrow-headed. They bred monsters, wicked demons, male and female, also Khado, [623](#) with little minds (b).

42. They built temples for the human body. Male and female they worshipped (c). Then the Third Eye acted no longer (d).

(a) Such were the first truly physical men, whose first characteristic was—pride! It is the memory of this Third Race and the gigantic Atlanteans, which has lingered from one generation and race to another generation and race down to the days of Moses, and has found an objective form in those antediluvian giants, those terrible sorcerers and magicians, of whom the Roman Church has preserved such vivid, and at the same time distorted, legends. Anyone who has read and studied the Commentaries on the Archaic Doctrine, will easily recognize in some of these Atlanteans the prototypes of the Nimrods, the Builders of the Tower of Babel, the Hamites, and all those *tutti quanti* of “accursed memory,” as theological literature expresses it; of those, in short, who have furnished posterity with the orthodox types of Satan. And this naturally leads us to enquire into the religious ethics of these early Races, mythical as they may be.

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any; for they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present, as also the ever to be unknown and invisible, All, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower “principles” by obtaining mastery over the body, joined the “Sons of Light.” Those who fell victims to their lower natures, became the slaves of Matter. From “Sons of Light and Wisdom” they ended by becoming the “Sons of Darkness.” They fell in the battle of mortal life with Life Immortal, and all those so fallen became the seed of the future generations of Atlanteans. [624](#)

At the dawn of his consciousness, the man of the Third Root-Race had thus no beliefs that could be called *religion*. That is to say, he was not only ignorant of “gay religions, full of pomp and gold” but even of any

system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians from the very beginning of their intellectual life, had a religion, and a most beautiful one. Had they not their bright Gods of the Elements around them, and even within themselves? [625](#) Was not their childhood passed with, nursed and tended by, those who had given them being and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into Matter could never have been achieved, nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner “principles” with a portion, or rather, a reflection, of that essence. The Dhyânîs of the Seven Heavens—the seven planes of Being—are the Noumena of the actual and the future Elements, just as the Angels of the Seven Powers of Nature—the grosser effects of which we perceive in what Science is pleased to call “modes of motion,” the imponderable forces and what not—are the still higher Noumena of still higher Hierarchies.

It was the “Golden Age” in those days of old, the Age when the “Gods walked the earth, and mixed freely with the mortals.” When it ceased, the Gods departed—i.e., became invisible—and later generations ended by worshipping their kingdoms—the Elements.

It was the Atlanteans, the first progeny of semi-divine man after his separation into sexes—hence the first-begotten and humanly-born mortals—who became the first “sacrificers” to the God of Matter. They stand, in the dim far-away past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, [626](#) as the first Anthropomorphists who worshipped Form and Matter—a worship which very soon degenerated into *self-worship*, and thence led to phallicism, which reigns supreme to this day in the symbolism of every exoteric religion of ritual, dogma, and form. Adam and Eve *became matter*, or furnished the soil, Cain and Abel—the latter the life-bearing soil, the former “the tiller of that ground or field.”

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the Ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark, cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest Gibborim, the “mighty men ... of renown” in those days, [627](#) who become with the Fifth Race the Kabirim, Kabiri with the Egyptians and the Phœnicians, Titans with the Greeks, and Râkshasas and Daityas with the Indian races.

Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal God. At the same time this sexual religion was closely allied to, based upon, and, so to say, blended with, astronomical phenomena. The Lemurians gravitated toward the North Pole, or the Heaven of their Progenitors—the Hyperborean Continent; the Atlanteans, toward the South Pole, the “Pit,” cosmically and terrestrially—whence breathe the hot passions blown into hurricanes by the cosmic Elementals, whose abode it is. The two Poles were denominated, by the Ancients, Dragons and Serpents—hence good and bad Dragons and Serpents, and also the names given to the “Sons of God”—Sons of Spirit and Matter—the good and bad Magicians. This is the origin of the dual and triple nature in man. The legend of the “Fallen Angels” in its Esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the support on which hinges his entire Life-Cycle—the history of his evolution and growth.

On a firm grasp of this doctrine depends the correct understanding of Esoteric Anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the One into various contrasted aspects.

The reader, therefore, will not be surprised if so much space is devoted to an attempt to elucidate this difficult and obscure subject every time it presents itself. A good deal must necessarily be said on its symbolical aspect; because, by so doing, hints are given to the thoughtful student for his own investigations, and more light can thus be suggested than it is

possible to convey in the technical phrases of a more formal, philosophical exposition. The “Fallen Angels,” so-called, are *Humanity* itself. The Demon of Pride, Lust, Rebellion, and Hatred, had no being *before* the appearance of physical conscious man. It is man who has begotten and nurtured the fiend, and allowed it to develop in his heart; it is he, again, who has contaminated the Indwelling God in himself, by linking the pure Spirit with the impure Demon of Matter. And, if the Kabalistic saying, “Demon est Deus inversus,” finds its metaphysical and theoretical corroboration in dual manifested Nature, nevertheless, its practical application is found in Mankind alone.

Thus it has now become self-evident that, postulating as we do, (a) the appearance of Man before that of other Mammalia, and even before the Ages of the huge Reptiles; (b) Periodical Deluges and Glacial Periods owing to the Karmic disturbance of the axis; and chiefly (c) the birth of man from a Superior Being, or what Materialism would call a “supernatural” Being, though it is only super-*human*—our teachings have very few chances of an impartial hearing. Add to it the claim that a portion of Mankind in the Third Race—all those Monads of men who had reached the highest point of Merit and Karma in the preceding Manvantara—owed their psychic and rational natures to divine Beings “hypostasizing” into their Fifth Principles, and the Secret Doctrine must lose caste in the eyes of not only Materialism but even of dogmatic Christianity. For, no sooner will the latter have learned that these Angels are identical with their “Fallen” Spirits, than the Esoteric tenet will be proclaimed most terribly heretical and pernicious. [628](#) The *Divine* Man dwelt in the animal, and therefore, when the physiological separation took place in the natural course of evolution—when also “all the animal creation was *untied*,” and males were attracted to females—*that race fell*; not because they had eaten of the Fruit of Knowledge and knew Good from Evil, but because they knew no better. Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race in which, as hinted in the Stanzas, the higher Dhyân Chohans had incarnated. [629](#) “When we have ascertained the extent of the universe (and learnt to know all that there is in it) we will multiply our race,” answer the Sons of Will and Yoga to their brethren of the same race, who invite them to do as they do. This means

that the great Adepts and Initiated Ascetics will “multiply,” i.e., once more produce “mind-born” immaculate sons—in the Seventh Root-Race.

It is so stated in the Vishnu and Brahmâ Purânas, in the Mahâbhârata [630](#) and in the Harivamsha. In one portion of the Pushkara Mâhâtmya, moreover, the separation of the sexes is allegorized by Daksha, who, seeing that his will-born progeny, the “Sons of passive Yoga,” will not create men, “*converts half himself into a female* by whom he begets daughters,” the future females of the Third Race which begat the Giants of Atlantis, the Fourth Race, so called. In the Vishnu Purâna it is simply said that Daksha, the father of mankind, established sexual intercourse as the means of peopling the world. [631](#)

Happily for the Human Race the “Elect Race” had already become the vehicle of incarnation of the highest Dhyânîs (intellectually and spiritually) before Humanity had become quite material. When the last sub-races—save some of the lowest—of the Third Race had perished with the great Lemurian Continent, the “Seeds of the Trinity of Wisdom” had already acquired the secret of immortality on Earth, that gift which allows the same Great Personality to step ad libitum from one worn-out body into another.

(b) The first War that Earth knew, the first shedding of human gore, was the result of man's eyes and senses being opened, which made him see that the daughters of his brethren were fairer than his own—and their wives also. There were rapes committed before that of the Sabines, and Menelauses robbed of their Helens before the Fifth Race was born. The Titans or Giants were the stronger; their adversaries, the wiser. This took place during the Fourth Race—that of the Giants.

For “there *were* Giants” in the days of old, indeed. [632](#) The evolutionary series of the animal world is a warrant that the same thing took place within the human races. Lower still in the order of creation we find witnesses for the same proportionate size in the flora going *pari passu* with the fauna. The pretty ferns we collect and dry among the leaves of our favourite volumes are the descendants of the gigantic ferns which grew during the Carboniferous period.

Scriptures, and fragments of philosophical and scientific works—in short, almost every record that has come down to us from antiquity—contain references to Giants. No one can fail to recognize the Atlanteans of the Secret Doctrine in the Râkshasas of Lankâ—the opponents conquered by Râma. Are these accounts no better than the production of empty fancy? Let us give the subject a few moments' attention.

Are Giants A Fiction?

Here, again, we come into collision with Science, which so far denies that man has ever been much larger than the average of tall and powerful men now met with occasionally. Dr. Henry Gregor denounces the traditions of Giants as resting upon ill-digested facts, and instances of mistaken judgments are brought forward as disproof of such traditions. Thus, in 1613, in a locality, called from time immemorial the "Field of Giants," in Lower Dauphiné, France, four miles from St. Romans, enormous bones were found deeply buried in the sandy soil. They were attributed to human remains, and even to Teutobodus, the Teuton chief slain by Marius. But Cuvier's later research proved them to be the fossil remains of the *Dinotherium Giganteum*, 18 feet long. Ancient buildings are pointed to as an evidence that our earliest ancestors were not much larger than we are, the entrance doors being of no larger size than now. The tallest man of antiquity known to us, we are told, was the Roman Emperor Maximus, whose height was only seven and a half feet. Nevertheless, in our modern day, every year we see men taller than this. The Hungarian who exhibited himself in the London Pavilion was nearly 9 feet high. In America a giant was shown 9 feet 6 inches tall; the Montenegrin Danilo was 8 feet 7 inches. In Russia and Germany one often sees men in the lower classes above 7 feet. Now, as the ape-theorists are told by Mr. Darwin that the species of animals which result from cross breeding always betray "*a tendency to revert to the original type*," they ought to apply the same law to men. Had there been no giants as a type in ancient days, there would be none now.

All this applies only to the historic period. And if the skeletons of the prehistoric ages have failed so far to prove undeniably in the opinion of Science the claim here advanced, it is but a question of time. We, however, positively deny the reality of the failure. Moreover, as already stated, human stature is little changed since the last Racial Cycle. The giants of old are all buried under the oceans, and hundreds of thousands of years of constant friction by water would reduce to dust a brazen, much more a

human skeleton. And whence the testimony of well-known classical writers, of philosophers and men who, otherwise, never had the reputation for lying? Let us bear in mind, furthermore, that before the year 1847, when Boucher de Perthes forced it upon the attention of Science, hardly anything was known of fossil man, for Archæology complacently ignored his existence. Of giants who were “in the earth in those days” of old, the Bible alone had spoken to the wise men of the West; the Zodiac being the solitary witness called upon to corroborate the statement in the persons of Orion or Atlas, whose mighty shoulders were said to support the world.

Nevertheless, even the giants have not been left without their witnesses, and one may as well examine both sides of the question. The three Sciences—geological, sidereal and scriptural, the latter in its universal character—may furnish us with the needed proofs. To begin with Geology: it has already confessed that the older the excavated skeletons, the larger, taller and the more powerful their structure. This is already a certain proof in hand. Frédéric de Rougemont, who, though believing too piously in the Bible and Noah's Ark, is none the less a scientific witness, writes: All those bones, found in the Departments of the Gard, in Austria, Liège, etc., those skulls which all remind one of the negro type ... and which by reason of their type might be mistaken for animals, have all belonged to men of *high stature* . [633](#)

The same is repeated by Lartet, an authority, who attributes a “tall stature” to those who were submerged in the Deluge—not necessarily “Noah's”—and a smaller stature to the races which lived subsequently.

As for the evidence furnished by ancient writers, we need not trouble ourselves with that of Tertullian, who assures us that in his day a number of giants were found at Carthage—for, before his testimony can be accepted, his own identity, [634](#) if not actual existence, would have to be proven. We may, however, turn to the papers of 1858, which speak of a “sarcophagus of giants” found that year on the site of this same city. As to the ancient Pagan writers, we have the evidence of Philostratus, who speaks of a giant skeleton twenty-two cubits long, as well as of another of twelve cubits, seen by himself on the promontory of Sigæum. This skeleton may perhaps not have belonged, as believed by Protesilas, to the giant killed by Apollo at the siege of Troy; nevertheless, it was that of a

giant, as was that of the other discovered by Messecrates of Stira, in Lemnos—“horrible to behold,” according to Philostratus. [635](#) Is it possible that prejudice would carry Science so far as to class *all* these men as either fools or liars?

Pliny speaks of a giant in whom he thought he recognized Orion, or Otus, the brother of Ephialtes. [636](#) Plutarch declares that Sertorius saw the tomb of Antæus, the Giant; and Pausanias vouches for the actual existence of the tombs of Asterius and of Geryon, or of Hillus, son of Hercules—all Giants, Titans and mighty men. Finally the Abbé Pegues, affirms in his curious work, *Les Volcans de la Grèce*, that: In the neighbourhood of the volcanoes of the isle of Thera, giants with enormous skulls were found laid out under colossal stones, the erection of which in every place must have necessitated the use of titanic powers, and which tradition associates in all countries with the ideas about giants, volcanoes and magic. [637](#)

In the same work above cited, the author wonders why in the Bible and tradition the Gibborim, the giants or the “mighty ones,” the Rephaim, the spectres or the “phantoms,” the Nephilim, or the “fallen ones” (irruentes), are shown as if identical, though they are “all *men*,” since the Bible calls them the primitive and the mighty ones—e.g., Nimrod. The Secret Doctrine explains the secret. These names, which belong by right only to the four preceding Races and the earliest beginning of the Fifth, allude very clearly to the first two Phantom (Astral) Races, to the “Fallen” Race—the Third, and to the Race of the Atlantean Giants—the Fourth, after which “men began to decrease in stature.”

Bossuet sees the cause of subsequent universal idolatry in the “original sin.” “Ye shall be as Gods,” says the Serpent of Genesis to Eve, thus laying the first germ of the worship of *false divinities*. [638](#) Hence, he thinks, came idolatry, or the cult and adoration of *images*, of anthropomorphized or human figures. But, if it is this that idolatry is made to rest upon, then the two Churches—the Greek, and the Latin especially—are as idolatrous and pagan as any other religion. [639](#) It was only in the Fourth Race that men, who had lost all right to be considered divine, resorted to body worship, in other words to phallicism. Till then, they had been truly Gods, as pure and as divine as their Progenitors, and the expression of the allegorical “Serpent,” as has been sufficiently shown in the preceding

pages, does not refer at all to the physiological “Fall” of men, but to their acquiring the Knowledge of Good and Evil; and this knowledge came to them *prior* to their fall. It must not be forgotten that it is only after his forced expulsion from Eden that “Adam knew Eve his wife.” We shall not, however, check the tenets of the Secret Doctrine by the dead-letter of the Hebrew Bible, but rather point out the great similarities between the two in their Esoteric meaning.

It was only after his defection from the Neo-Platonists, that Clement of Alexandria began to translate gigantes by serpentes, explaining that “serpents and giants signify *demons* .” [640](#)

We may be told that, before we draw parallels between our tenets and those of the Bible, we have to show better evidence of the existence of the Giants of the Fourth Race than the reference to them found in Genesis. We answer, that the proofs we give are more satisfactory, at any rate are supported by more literary and scientific evidence, than those of Noah's Deluge will ever be. Even the historical works of China are full of such reminiscences about the Fourth Race. In the French translation of the Shoo-King, [641](#) we read: When the Miao-tse (that antediluvian and perverted race [explains the annotator] which retired in the days of old to the rocky caves, and the descendants of whom are said to be still found in the neighbourhood of Canton), [642](#) according to our ancient documents, had, owing to the beguilements of Tchy-Yeoo, troubled all the earth, it became full of brigands.... The Lord (Chang-ty [a King of the Divine Dynasty]) cast his eyes over the people, and saw no longer among them any trace of virtue. Then he commanded Tchong and Ly [two lower Dhyân Chohans] to cut away every communication between heaven and earth. Since then, there has been no more *going up and down* ! [643](#)

“Going up and down” means an untrammelled communication and intercourse between the two Worlds.

As we are not in a position to give out a full and detailed history of the Third and Fourth Races, as many isolated facts concerning them as are permitted must be now collated together, especially those corroborated by direct as well as by inferential evidence found in ancient literature and history. As the “coats of skin” of men thickened, and they fell more and

more into physical sin, the intercourse between Physical and Ethereal Divine Man was stopped. The Veil of Matter between the two planes became too dense for even the Inner Man to penetrate. The Mysteries of Heaven and Earth, revealed to the Third Race by their Celestial Teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material, soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship. Alone a handful of primitive men—in whom the spark of Divine Wisdom burnt bright, and became only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to evil purposes—remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers. There were those among them, who remained in their Kaumâric condition from the beginning; and tradition whispers, what the Secret Teachings affirm, namely, that these Elect were the germ of a Hierarchy which has never died since that period. As the Catechism of the Inner Schools says: The Inner Man of the First ... only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvâna, spurning Devachan and remaining constantly on Earth for the salvation of mankind.... Out of the seven Virgin-men [Kumâra] [644](#) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, “He is dead”; behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying Knowledge [Jñâna]. Thou shall never speak, O Lanoo, of these great ones [Mahâ ...] before a multitude, mentioning them by their names. The wise alone will understand. [645](#)

It is these sacred “Four” who have been allegorized and symbolized in the Linga Purâna, which states that Vâmadeva (Shiva) as a Kumâra is reborn in each Kalpa (Race, in this instance), as four youths—four, white; four, red; four, yellow; and four, dark or brown. Let us remember that Shiva is preëminently and chiefly an ascetic, the patron of all Yogîs and Adepts, and the allegory will become quite comprehensible. It is the spirit of Divine Wisdom and chaste Asceticism itself which incarnates in these Elect. It is only after *getting married* and being dragged by the Gods from

his terrible ascetic life, that Rudra becomes Shiva, a God—and not one of a very virtuous or merciful type—in the Hindû Pantheon. Higher than the “Four” is only One on Earth as in Heavens—that still more mysterious and solitary Being described in Volume I.

We have now to examine the nature of the “Sons of the Flame” and of “Dark Wisdom,” as well as the pros and cons of the Satanic assumption.

Such broken sentences as could be made out from the fragments of the tile, which George Smith calls “The Curse after the Fall,” [646](#) are of course allegorical; yet they corroborate that which is taught of the true nature of the Fall of the Angels in our Books. Thus, it is said that the “Lord of the Earth his name called out, the Father Elu [Elohim],” and pronounced his “curse,” which “the God Hea heard, and his liver was angry, because *his* man [Angelic Man] had corrupted his purity,” for which Hea expresses the desire that “*wisdom and knowledge* hostilely may they injure him [man].” [647](#)

The latter sentence points to the direct connection of the Chaldæan with the Genetic account. While Hea tries to bring to nought the wisdom and knowledge gained by man, through his newly-acquired intellectual and conscious capacity of creating in his turn—thus taking the monopoly of creation out of the hands of God (the Gods)—the Elohim do the same in the third chapter of Genesis. Therefore the Elohim sent him out of Eden.

But this was of no avail. For the Spirit of Divine Wisdom being upon and *in* man—verily the Serpent of Eternity and all Knowledge, that Mânasic Spirit, which made him learn the secret of “creation” on the Kriyâshaktic, and of procreation on the Earthly planes—led him as naturally to discover his way to immortality, notwithstanding the jealousy of all the Gods.

The early Atlanto-Lemurians are charged with taking unto themselves (the divine incarnations) wives of a lower race, namely, the race of the hitherto mindless men. Every ancient Scripture has the same, more or less disfigured, legend. Primarily, the Angelic “Fall,” which has transformed the “First-born” of God into the Asuras, or into the Ahriman or Typhon of the “Pagans”—i.e., if the accounts given in the Book of Enoch, [648](#) and in Hermes, in Purânas and Bible are taken literally—has, when read

Esoterically, the following simple signification: Sentences such as, “In his [Satan's] ambition he raises his hand against the Sanctuary of the God of Heaven,” etc., ought to read: Prompted by the Law of Eternal Evolution and Karma, the Angel incarnated on Earth in Man; and as his Wisdom and Knowledge are still divine, although his Body is earthly, he is (allegorically) accused of divulging the Mysteries of Heaven. He combines and uses the two for purposes of human, instead of super-human, procreation. Henceforth, “man will *beget* , not *create* .” [649](#) But as, by so doing, he has to use his weak Body as the means of procreation, that Body will pay the penalty for this Wisdom, carried from Heaven down to the Earth; hence the corruption of physical purity will become a temporary curse.

The Mediæval Kabalists knew this well, since one of them did not fear to write: The Kabbalah was first taught by God himself to a select Company of Angels who formed a theosophic school in Paradise. After the Fall the Angels most graciously communicated this heavenly doctrine to the disobedient child of Earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. [650](#)

This shows how the incident of the Sons of God, marrying and imparting the Divine Secrets of Heaven to the Daughters of Men—as allegorically told by Enoch and in the sixth chapter of Genesis—was interpreted by the Christian Kabalists. The whole of this period may be regarded as the *pre* -human period, that of Divine Man, or as plastic Protestant Theology now has it—the *Pre* -Adamite period. But even Genesis begins its *real* history (Chap. vi) by the giants of “those days” and the “sons of God” marrying and teaching their wives—the “daughters of men.”

This period is the one described in the Purânas; and relating as it does to days lost in archaic ages, hence pre-historic, how can any Anthropologist feel certain whether the mankind of that period was or was not as he knows it now? The whole *personnel* of the Brâhmanas and Purânas—the Rishis, Prajâpatis, Manus, their wives and progeny—belong to that pre-human period. All these are the *Seed* of Humanity, so to speak. It is around these “Sons of God,” the “mind-born” astral Children of Brahmâ, that our physical frames have grown and developed to what they are now. For, the Paurânic histories of all those men are those of our Monads, in their

various and numberless incarnations on this and other Spheres, events perceived by the “Shiva Eye” of the ancient Seers—the “Third Eye” of our Stanzas—and described allegorically. Later on, they were disfigured for sectarian purposes; mutilated, but still left with a considerable groundwork of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy.

But with the Fourth Race we reach the purely human period. Those who were hitherto semi-divine Beings, self-imprisoned in bodies which were human only in appearance, became physiologically changed and took unto themselves wives who were entirely human and fair to look upon, but in whom *lower, more material*, though sidereal, Beings had incarnated. These Beings in female forms—Lilith is the prototype of them in the Jewish traditions—are called in the Esoteric accounts Khado (Dâkinî, in Sanskrit). Allegorical legends call the Chief of these Liliths Sangye Khado (Buddha Dâkinî, in Sanskrit); all are credited with the art of “walking in the air,” and the “greatest *kindness to mortals* ;” but with no *mind*—only animal instinct. [651](#)

(c) This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship. It began by the worship of the human body—that “miracle of miracles,” as an English author calls it—and ended by that of its respective sexes. The worshippers were giants in stature; but they were not giants in knowledge and learning, though it came to them more easily than it does to the men of our modern times. Their science was innate in them. The Lemuro-Atlantean had no need of discovering and fixing in his memory that which his informing principle *knew* at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the Matter in which the “principles” had clothed themselves, could, the one, weaken the memory of their pre-natal knowledge, the other, blunt and even extinguish every spark of the spiritual and divine in them. Therefore had they, from the first, fallen victims to their animal natures and bred “monsters”—i.e., men of distinct varieties from themselves.

Speaking of the Giants, Creuzer well describes them in saying that: Those children of Heaven and Earth were endowed at their birth by the Sovereign Powers, the authors of their being, with extraordinary faculties

both moral and physical. They commanded the Elements, knew the secrets of Heaven and the Earth, of the sea and the whole world, and read futurity in the stars.... It seems, indeed, as though, when reading of them, one has to deal not with men as we are but with Spirits of the Elements sprung from the bosom of Nature and having full sway over her.... All these beings are marked with a character of *magic* and *sorcery*

And so they were, those now legendary heroes of the pre-historic, still once really existing, races. Creuzer was wise in his generation, for he did not charge with deliberate deceit, or dulness and superstition, an endless series of recognized Philosophers, who mention these races and assert that, even in their own time, they had seen their fossils. There were sceptics in days of old—as many and great as they are now. But even a Lucian, a Democritus and an Epicurus, yielded to the evidence of *facts* and showed the discriminative capacity of really great intellects, which can distinguish fiction from fact, and truth from exaggeration and fraud. Ancient writers were no more fools than are our modern wise men; for, as well remarked by the author of “Notes on Aristotle's Psychology in Relation to Modern Thought,” in *Mind: The common division of history into ancient and modern is ... misleading*. The Greeks in the fourth century, b.c., were in many respects moderns; especially, we may add, in their scepticism. They were not very likely to accept *fables* so easily.

Yet the Lemurians and the Atlanteans, those “children of Heaven and Earth,” were indeed marked with a character of *sorcery* ; for the Esoteric Doctrine charges them precisely with what, if believed, would put an end to the difficulties of Science with regard to the origin of man, or rather, his anatomical similarities to the anthropoid ape. It accuses them of having committed the (to us) abominable crime of breeding with so-called “animals,” and thus producing a truly pithecoïd species, now extinct. Of course, as also in the question of spontaneous generation—in which Esoteric Science believes, and which it teaches—the possibility of such a cross-breed between man and an animal of any kind will be denied. But apart from the consideration that in those early days, as already remarked, neither the human Atlantean Giants, nor yet the “animals,” were the physiologically perfect men and mammalians that are now known to us, the modern notions upon this subject—those of the Physiologists included

—are too uncertain and fluctuating to permit them an absolute à priori denial of such a fact.

A careful perusal of the Commentaries would make one think that the Being with which the new “Incarnate” bred, was called an “animal,” not because he was no human being, but rather because he was so dissimilar physically and mentally to the more perfect races, which had developed physiologically at an earlier period. Remember Stanza VII and what is said in Shloka 24, viz., that when the “Sons of Wisdom” came to incarnate the first time, some of them incarnated fully, others projected into the forms only a Spark, while some of the Shadows were left over from the *filling* and perfecting, till the Fourth Race. Those races, then, which “remained destitute of knowledge,” or those again which were left “mindless,” remained as they were, even after the natural separation of the sexes. It is these who committed the first cross-breeding, so to speak, and bred monsters; and it is from the descendants of these that the Atlanteans chose their wives. Adam and Eve, with Cain and Abel, were supposed to be the only *human* family on Earth. Yet we see Cain going to the land of Nod and taking there a wife. Evidently one race only was supposed perfect enough to be called human; and, even in our own day, while the Sinhalese regard the Veddhas of their jungles as *speaking animals* and no more, some British people, in their arrogance, firmly believe that every other human family—especially the dark Indians—is an *inferior* race. Moreover there are Naturalists who have seriously considered the problem whether some savage tribes—like the Bushmen, for instance—can be regarded as *men* at all. The Commentary says, in describing that species (or race) of animals “fair to look upon,” as a biped: Having human shape, but having the lower extremities, from the waist down, covered with hair.

Hence the race of the satyrs, perhaps.

If men existed two million years ago, they must have been—just as were the animals—quite different physically and anatomically from what they have now become, and nearer then to the type of pure mammalian animal than they are now. Anyhow, we learn that the animal world has bred strictly inter se—i.e., in accordance with genus and species—only since the appearance *on this Earth* of the Atlantean Race. As demonstrated by the author of that able work, *Modern Science and Modern Thought*, this

idea of the refusal to breed with another species, or that sterility is the only result of such breeding, “appears to be a *primâ facie* deduction rather than an absolute law” even now. He shows that: Different species do, in fact, often breed together, as is seen in the familiar instance of the horse and ass. It is true that in this case the mule is sterile.... But this rule is not universal, and quite recently one new hybrid race, that of the leporine, or hare-rabbit, has been created which is perfectly fertile.

The progeny of wolf and dog is also instanced, as also that of several other domestic animals; foxes and dogs again, and the modern Swiss cattle shown by Rüttimeyer as descended from “three distinct species of fossil-oxen, the *Bos primigenius*, *Bos longifrons* and *Bos frontosus*.” [652](#) Yet some of those species, *as the ape family*, which so clearly resembles man in physical structure, contain, we are told,

Numerous branches, which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series.

The gorilla and chimpanzee, for instance.

Thus Mr. Darwin's remark—or shall we say the remark of Linnæus?—*natura non facit saltum*, is not only corroborated by Esoteric Science but would—were there any chance of the real doctrine being accepted by any others than its direct votaries—reconcile the modern evolution theory, in more than one way, if not entirely, with facts, as also with the absolute failure of the Anthropologists to meet with the “missing link” in our Fourth Round geological formations.

We will show elsewhere that Modern Science, however unconsciously to itself, pleads our case by its own admissions, and that de Quatrefages is perfectly right, when he suggests in his last work, that it is far more likely that the anthropoid ape should be discovered to be *the descendant of man*, than that these two types should have a common, fantastic and nowhere-to-be-found ancestor. Thus the wisdom of the compilers of the old Stanzas is vindicated by at least one eminent man of Science, and the Occultist prefers to believe, as he has ever done, that, as the Commentary says: Man was the first and highest [mammalian] animal that appeared in this [Fourth Round] creation. Then came still huger animals; and last of all the

dumb man who walks on all fours. [For] the Rākshasas [Giant-Demons] and Daityas [Titans] of the White Dvipa [Continent] spoiled his [the dumb man's] sires.

Furthermore, as we see, there are Anthropologists who have traced man back to an epoch which goes far to break down the apparent barrier that exists between the chronologies of Modern Science and the Archaic Doctrine. It is true that English Scientists generally have declined to commit themselves to the sanction of the hypothesis of even a Tertiary man. They, each and all, measure the antiquity of Homo Primigenius by their own lights and prejudices. Huxley, indeed, ventures to speculate on a possible Pliocene or Miocene man. Prof. Seeman and Mr. Grant Allen have relegated his advent to the Eocene, but, speaking generally, English Scientists consider that we cannot safely go beyond the Quaternary. Unfortunately, the facts do not accommodate the too cautious reserve of these latter. The French school of Anthropology, basing their views on the discoveries of l'Abbé Bourgeois, Capellini, and others, has accepted, almost without exception, the doctrine that the traces of our ancestors are certainly to be found in the Miocene, while M. de Quatrefages now inclines to postulate a Secondary-Age man. Further on we shall compare such estimates with the figures given in the Brâhmanical exoteric books which approximate to the Esoteric Teaching.

(d) “Then the Third Eye acted no longer,” says the Shloka, because Man had sunk too deep into the mire of Matter.

What is the meaning of this strange and weird statement in Shloka 42, concerning the Third Eye of the Third Race which had died and acted no longer?

A few more Occult Teachings must now be given with reference to this point as well as some others. The history of the Third and Fourth Races must be amplified, in order that it may throw some more light on the development of our present humanity; and show how the faculties, called into activity by Occult training, restore man to the position he previously occupied in reference to spiritual perception and consciousness. But the phenomenon of the Third Eye has to be first explained.

The Races With The “Third Eye.”

The subject is so unusual, the paths pursued so intricate, so full of dangerous pitfalls prepared by adverse theories and criticism, that good reasons have to be given for every step taken. While turning the light of the bull's-eye, called Esotericism, on almost every inch of the Occult ground travelled over, we have also to use its lens to throw into stronger objectivity the regions explored by exact Science; this, not only in order to contrast the two, but to defend our position. [653](#)

It may be complained by some that too little is said of the physical, *human* side of the extinct races, in the history of their growth and evolution. Much more might be said, assuredly, if simple prudence did not make us hesitate at the threshold of every new revelation. All that finds possibility and landmarks in the discoveries of Modern Science, is given; all that of which exact knowledge knows nothing and upon which it is unable to speculate—and therefore denies as fact in nature—is withheld.

But even such statements as, for instance, that, of all the mammalians, man was the earliest, that it is man who is the indirect ancestor of the ape, and that he was a kind of Cyclops in days of old—all will be contested; yet Scientists will never be able to prove, except to their own satisfaction, that *it was not so*. Nor can they admit that the first two Races of men were too ethereal and phantom-like in their constitution, organism, and *shape* even, to be called physical men. For, if they do, it will be found that this is one of the reasons why their relics can never be expected to be exhumed among other fossils. Nevertheless all this is maintained. Man was the Store-house, so to speak, of *all the seeds of life* for this Round, vegetable and animal alike. [654](#) As Ain Suph is “One, notwithstanding the innumerable forms which are in him,” [655](#) so is man, on Earth the microcosm of the macrocosm.

As soon as man appeared, everything was complete ... for everything is comprised in man. He *unites in himself all forms*. [656](#)

The mystery of the *earthly* man is after the mystery of the Heavenly Man. [657](#)

The human form—so called because it is the vehicle (under whatever shape) of the *Divine* Man—is, as so intuitively remarked by the author of “Esoteric Studies,” the *new type* , at the beginning of every Round.

As man never can be, so he never has been, manifested in a shape belonging to the animal kingdom in esse, i.e., he never formed part of that kingdom. Derived, only derived, from the most finished class of the latter, a new human form must always have been *the* new type of the cycle. The human shape in one ring [?], as I imagine, becomes cast-off clothes in the next; it is then appropriated by the highest order in the servant-kingdom below. [658](#)

If the idea is what we understand it to mean—for the “rings” spoken of somewhat confuse the matter—then it is the correct Esoteric Teaching. Having appeared at the very beginning, and at the head of sentient and conscious life, Man—the Astral, or the “Soul,” for the Zohar, repeating the Archaic Teaching, distinctly says that “the *real* man is the soul, and his material frame no part of him”—Man became the living and animal *Unit* , from which the “cast-off clothes” determined the shape of every life and animal in this Round. [659](#)

Thus, he “created,” for ages, the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds. The same idea and teaching are as distinctly given in the Vendîdâd of the Mazdeans, as they are in the Chaldæan and Mosaic allegory of the Ark, all of which are the many national versions of the original legend given in the Hindû Scriptures. It is found in the allegory of Vaivasvata Manu and *his* Ark with the Seven Rishis, each of whom is shown the Father and Progenitor of specified animals, reptiles, and even monsters, as in the Vishnu and other Purânas. Open the Mazdean Vendîdâd, and read the command of Ahura Mazda to Yima, a Spirit of the Earth, who symbolizes the three Races, after telling him to build a Vara —“an enclosure,” an Argha or Vehicle.

Thither [into the Vara] thou shalt bring the seeds of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the

seeds of every kind of cattle, etc.... All those seeds shalt thou bring, two of every kind to be kept inexhaustible there, so long as those men shall stay in the Vara. [660](#)

Those “men” in the “Vara” are the “Progenitors,” the Heavenly Men or Dhyânîs, the future Egos who are commissioned to inform mankind. For the Vara, or Ark, or again the Vehicle, simply means Man. [661](#)

Thou shalt seal up the Vara [after filling it up with the seeds], and thou shalt make a door, and a window *self-shining within* [which is the Soul]. [662](#)

And when Yima enquires of Ahura Mazda how he shall manage to make that Vara, he is answered: Crush the earth ... and knead it with thy hands, as the potter does when kneading the potter's clay. [663](#)

The Egyptian ram-headed God makes man of clay on a potter's wheel, and so in Genesis do the Elohim fashion him out of the same material.

When the “Maker of the material world,” Ahura Mazda, is asked, furthermore, what is to give light “to the Vara which Yima made,” he answers that: There are *uncreated* lights and *created* lights. There [in Airyana Vaêjô, where Vara is built], the stars, the moon, and the sun are only once (a year) seen to rise and set, and a year seems only as a day [and night]. [664](#)

This is a clear reference to the “Land of the Gods” or the (now) Polar Regions. Moreover another hint is contained in this verse, a distinct allusion to the “uncreated lights” which enlighten man within—his “principles.” Otherwise, no sense or reason could be found in Ahura Mazda's answer which is forthwith followed by the words: Every fortieth year, to every couple [hermaphrodite] *two are born, a male and female* . [665](#)

The latter is a distinct echo of the Secret Doctrine, of a Stanza which says: At the expiration of every forty [annual] Suns, at the end of every fortieth Day, the double one becomes four; male and female in one, in the first and second and the third....

This is clear, since every “Sun” meant a whole year, the latter being composed of one Day then, as in the Arctic Circle it is now composed of six months. According to the old teaching, the axis of the Earth gradually changes its inclination to the ecliptic, and at the period referred to, this inclination was such that a polar Day lasted during the whole period of the Earth's revolution about the Sun, when a kind of twilight of very short duration intervened; after which the polar land resumed its position directly under the solar rays. This may be contrary to Astronomy as now taught and understood; but who can say that changes in the motion of the Earth, which do not take place now, did not occur millions of years back?

Returning once more to the statement that Vara meant the Man of the Fourth Round, as much as the Earth of those days, the Moon, and even Noah's Ark, if one will so have it—this is again shown in the dialogue between Ahura Mazda and Zarathushtra. Thus when the latter asks:

O Maker of the material world, thou Holy One! Who is he who brought the law of Mazda into the Vara which Yima made?

Ahura Mazda answered: “It was the bird Karshipta, O holy Zarathushtra!” [666](#)

And the note explains:

The bird Karshipta dwells in the heavens: were he living on the earth, he would be king of birds. He brought the law into the Var of Yima, and recites the Avesta *in the language of birds* . [667](#)

This again is an allegory and a symbol misunderstood by the Orientalists only, who see in this bird “an incarnation of lightning,” and say its song was “often thought to be the utterance of a god and a revelation,” and what not. Karshipta is the human Mind-Soul, and the deity thereof, symbolized in ancient Magianism by a bird, as the Greeks symbolized it by a butterfly. No sooner had Karshipta entered the Vara or Man, than he understood the law of Mazda, or Divine Wisdom. In the “Book of Concealed Mystery” it is said of the Tree, which is the Tree of knowledge of good and evil: In its branches the birds lodge and build their nests (the *souls* and the angels have their place). [668](#)

Therefore, with the Kabalists it was a like symbol. “Bird” was a Chaldæan, and has become a Hebrew, synonym and symbol for Angel, a Soul, a Spirit, or Deva; and the “Bird's Nest” was, with both, Heaven, and is God's Bosom, in the Zohar. The perfect Messiah enters Eden “into that place which is called the Bird's Nest.” [669](#)

“Like a bird that is flying from its nest,” and that is the Soul from which the She'kheen-ah [divine wisdom or grace] does not move away. [670](#)

The Nest of the Eternal Bird, the flutter of whose wings produces Life, is boundless Space, —says the Commentary, meaning Hamsa, the Bird of Wisdom.

It is Adam Kadmon who is the tree of the Sephiroth, and it is he who becomes the “tree of knowledge of good and evil,” Esoterically. And that “tree hath around it seven columns [seven pillars] of the world, or Rectores [the same Progenitors or Sephiroth again], operating through the respective orders of Angels in the spheres of the seven planets,” etc., one of which orders begets Giants (Nephilim) on Earth.

It was the belief of all antiquity, Pagan and Christian, that the earliest mankind was a race of giants. Certain excavations in America in mounds and in caves, have already, in isolated cases, yielded groups of skeletons of nine and twelve feet high. [671](#) These belong to tribes of the early Fifth Race, now degenerated to an average size of between five and six feet. But we can easily believe that the Titans and Cyclopes of old really belonged to the Fourth (Atlantean) Race, and that all the subsequent legends and allegories found in the Hindû Purânas and the Greek poems of Hesiod and Homer, were based on the hazy reminiscences of real Titans—men of a tremendous super-human physical power, which enabled them to defend themselves, and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times—and of actual Cyclopes, “three-eyed” mortals.

It has been often remarked by observant writers, that the “origin of nearly every popular myth and legend could be traced invariably to a fact in Nature.”

In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses,

disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness. [672](#)

The evidence for the Cyclopes—a race of Giants—will, in forthcoming Sections, be pointed out in the Cyclopean remnants, which are so called to this day. An indication that the early Fourth Race—during its evolution and before the final adjustment of the human organism, which became perfect and symmetrical only in the Fifth Race—may have been three-eyed, without having necessarily a third eye in the middle of the brow, like the legendary Cyclops, is also furnished by Science.

To Occultists who believe that spiritual and psychic *involution* proceeds on parallel lines with physical *evolution*—that the *inner* senses, innate in the first human races, atrophied during racial growth and the material development of the outer senses—to the students of Esoteric symbology the above statement is no conjecture or possibility, but simply *a phase of the law of growth*, a proven fact, in short. They understand the meaning of the passage in the Commentaries which says: There were four-armed human creatures in those early days of the male-females [hermaphrodites]; with one head, yet three eyes. They could see before them and behind them. [673](#) A Kalpa later [after the separation of the sexes] men having fallen into matter, their spiritual vision became dim; and coördinately the Third Eye commenced to lose its power... When the Fourth [Race] arrived at its middle age, the Inner Vision had to be awakened, and acquired by artificial stimuli, the process of which was known to the old Sages. [674](#)... The Third Eye, likewise, getting gradually petrified, [675](#) soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the Inner Man [during trances and spiritual visions] the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly... The undefiled Lanoo [Disciple, Chelâ] need fear no danger; he who keeps himself not in purity [who is not chaste] will receive no help from the “Deva Eye.”

Unfortunately not. The “Deva Eye” exists no more for the majority of mankind. The Third Eye *is dead*, and acts no longer; but it has left behind a witness to its existence. This witness is now the Pineal Gland. As for the “four-armed” men, it is they who became the prototypes of the four-armed Hindû Gods, as shown in a preceding footnote.

Such is the mystery of the *human eye* that some Scientists have been forced to resort to Occult explanations in their vain endeavours to explain and account for all the difficulties surrounding its action. The development of the human eye gives more support to Occult Anthropology than to that of the Materialistic Physiologists. “The eyes in the human embryo grow *from within without*”—out of the brain, instead of being part of the skin, as in the insects and cuttlefish. Professor Lankester—thinking the brain a queer place for the eye, and attempting to explain the phenomenon on Darwinian lines—suggests the curious view that “our” earliest vertebrate ancestor was a “*transparent*” creature and hence did not mind where the eye was! And so was man a “transparent creature” once upon a time, we are taught; and hence our theory holds good. But how does the Lankester hypothesis square with the Hæckelian view that the vertebrate eye originated by changes *in the epidermis*? If it started *inside*, the latter theory goes into the waste basket. This seems to be proved by embryology. Moreover, Professor Lankester's extraordinary suggestion—or shall we say admission?—is perhaps rendered necessary by evolutionist necessities. Occultism, with its teaching as to the gradual development of senses “*from within without*,” from astral prototypes, is far more satisfactory. The Third Eye *retreated inwards* when its course was run—another point in favour of Occultism.

The allegorical expression of the Hindû mystics who speak of the “Eye of Shiva,” the Tri-lochana, or “three-eyed,” thus receives its justification and *raison d'être*: the transference of the Pineal Gland (once that Third Eye) to the forehead, being an exoteric licence. This throws also a light on the mystery—incomprehensible to some—of the connection between *abnormal*, or spiritual Seership, and the physiological purity of the Seer. The question is often asked: Why should celibacy and chastity be a *sine qua non* condition of regular Chelâship, or the development of psychic and occult powers? The answer is contained in the Commentary. When we learn that the Third Eye was once a physiological organ, and that later on,

owing to the gradual disappearance of spirituality and increase of materiality, the spiritual nature being extinguished by the physical, it became an atrophied organ, as little understood now by Physiologists as is the spleen—when we learn this, the connection becomes clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of Yoga powers, is the activity of our physiological senses. Sexual action also being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the Medulla Oblongata, reacts powerfully on the Pineal Gland, for, owing to the number of “centres” in that region, which controls by far the greatest number of the physiological actions of the animal economy, and also owing to the close and intimate neighbourhood of the two, a very powerful “inductive” action must be exerted by the Medulla on the Pineal Gland.

All this is quite plain to the Occultist, but is very vague in the sight of the general reader. The latter must then be shown the possibility of a three-eyed man in Nature, in those periods when his formation was yet in a comparatively chaotic state. Such a possibility may be inferred from anatomical and zoological knowledge, first of all, and then it may rest on the assumptions of Materialistic Science itself.

It is asserted upon the authority of Science, and upon evidence, which is this time not merely a fiction of theoretical speculation, that many of the animals—especially among the lower orders of the vertebrata—have a *third* eye, now atrophied, but which was necessarily active in its origin. [676](#) The Hatteria species, a lizard of the order Lacertilia, recently discovered in New Zealand— *a part of ancient Lemuria so called, mark well* —presents this peculiarity in a most extraordinary manner; and not only the Hatteria Punctata, but the Chameleon, and certain reptiles, and even fishes. It was thought, at first, that this was no more than the prolongation of the brain which ended with a small protuberance, called Epiphysis, a little bone separated from the main bone by a cartilage, and found in every animal. But it was soon found to be more than this. As its development and anatomical structure showed, it offered such an analogy with that of the eye, that it was found impossible to see in it anything else. There are Palæontologists who to this day feel convinced that this Third

Eye originally functioned, and they are certainly right. For this is what is said of the Pineal Gland in Quain's Anatomy: It is from this part, constituting at first the whole and subsequently the hinder part of the anterior primary encephalic vesicle, that the optic vesicles are developed in the earliest period, and the fore part is that in connection with which the cerebral hemispheres and accompanying parts are formed. The thalamus opticus of each side is formed by a lateral thickening of the medullary wall, while the interval between, descending towards the base, constitutes the cavity of the third ventricle with its prolongation in the infundibulum. The grey commissure afterwards stretches across the ventricular cavity... The hinder part of the roof is developed by a peculiar process to be noticed later into the pineal gland, which remains united on each side by its pedicles to the thalamus, and behind these a transverse band is formed as posterior commissure.

The lamina terminalis (lamina cinerea) continues to close the third ventricle in front, below it the optic commissure forms the floor of the ventricle, and further back the infundibulum descends to be united in the sella turcica with the tissue adjoining the posterior lobe of the pituitary body.

The two optic thalami, formed from the posterior and outer part of the anterior vesicle, consist at first of a single hollow sac of nervous matter, the cavity of which communicates on each side in front with that of the commencing cerebral hemispheres, and behind with that of the middle cephalic vesicle (corpora quadrigemina). Soon, however, by increased deposit taking place in their interior behind, below, and at the sides, the thalami become solid, and at the same time a cleft or fissure appears between them above, and penetrates down to the internal cavity, which continues open at the back part opposite the entrance of the Sylvian aqueduct. This cleft or fissure is the *third ventricle*. Behind, the two thalami continue united by the *posterior commissure*, which is distinguishable about the end of the third month, and also by the *peduncles of the pineal gland*

At an early period the *optic tracts* may be recognized as hollow prolongations from the outer part of the wall of the thalami while they are still vesicular. At the fourth month these tracts are distinctly formed. They

subsequently are prolonged backwards into connection with the corpora quadrigemina.

The formation of the pineal gland and pituitary body presents some of the most interesting phenomena which are connected with the development of the thalamencephalon. [677](#)

The above is specially interesting when it is remembered that, were it not for the development of the posterior part of the cerebral hemispheres, the Pineal Gland would be perfectly visible on the removal of the parietal bones. It is very interesting also to note the obvious connection which can be traced between the originally hollow Optic Tract and the Eyes anteriorly, and the Pineal Gland and its Peduncles posteriorly, and between all of these and the Optic Thalami. So that the recent discoveries in connection with the third eye of *Hatteria Punctata* have a very important bearing on the history of the development of the human senses, and on the Occult assertions in the text.

It is well known that Descartes saw in the Pineal Gland the Seat of the Soul, though this is now regarded as a fiction by those who have ceased to believe in the existence of an immortal principle in man. Although the Soul is joined to every part of the body, he said, there is one special portion of the latter in which the Soul exercises its functions more specially than in any other. And, as neither the heart, nor yet the brain could be that "special" locality, he concluded that it was that little gland which was tied to the brain, and yet had an action independent of it, as it could easily be put into a kind of swinging motion "by the *animal spirits* [678](#) which cross the cavities of the skull in every sense."

Unscientific as this may appear in our day of exact learning, Descartes was yet far nearer the Occult truth than is any Hæckel. For the Pineal Gland is, as shown, far more closely connected with Soul and Spirit than with the physiological senses of man. Had the leading Scientists a glimmer of the *real* processes employed by the Evolutionary Impulse, and the winding *cyclic* course of this great Law, they would *know* instead of conjecturing, and would feel certain of the future physical transformations which await the human kind by the knowledge of its past forms. Then would they see the fallacy and the absurdity of their modern "blind-force"

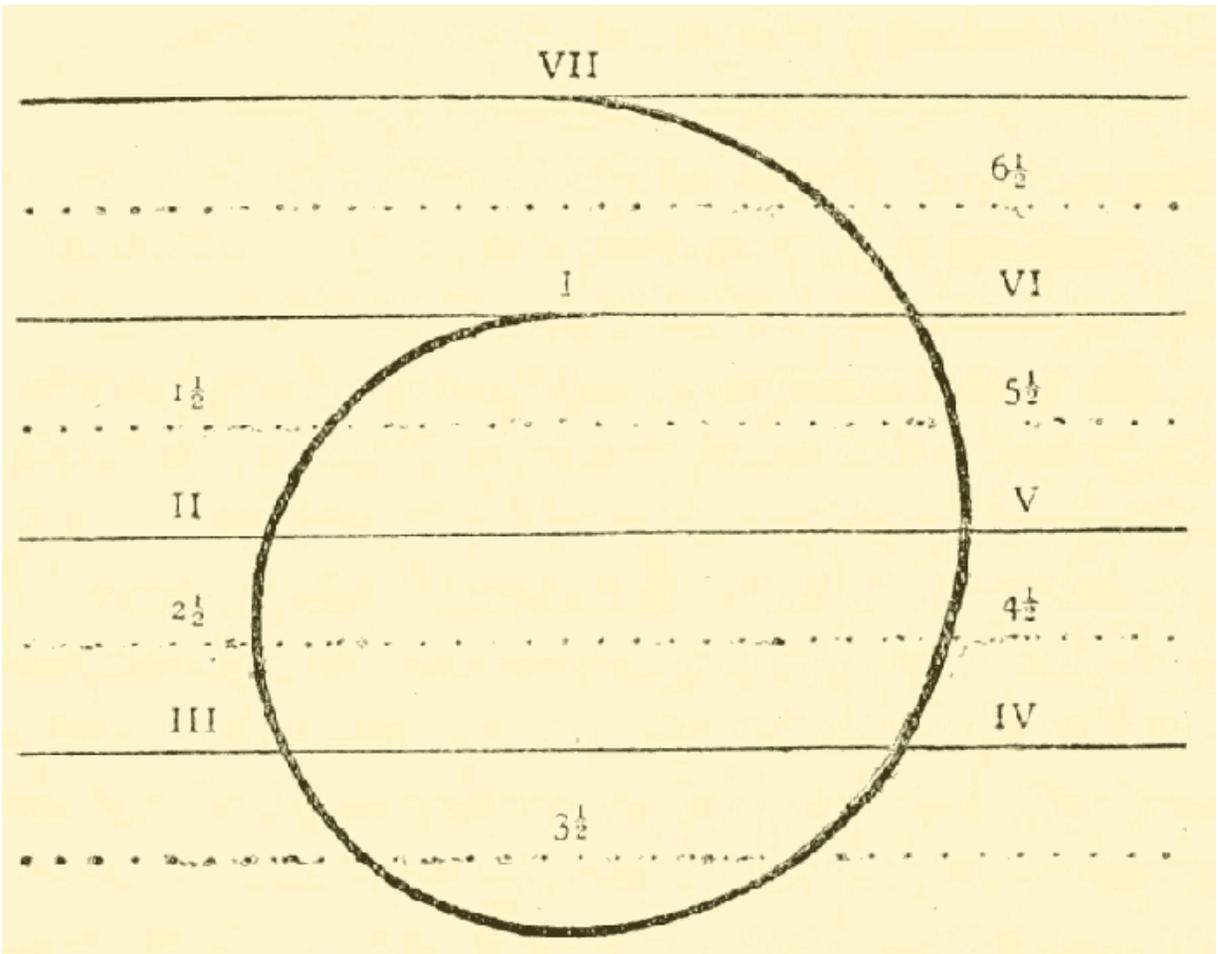
and “mechanical” processes of Nature; and, in consequence of such knowledge, would realize that the said Pineal Gland, for instance, could not but be disabled for *physical* use at this stage of our Cycle. If the odd “eye” is now atrophied in man, it is a proof that, as in the lower animal, it has once been active; for Nature never creates the smallest, the most insignificant, form without some definite purpose and for some use. It was an active organ, we say, at that stage of evolution when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. And, as the Cycle ran down towards that point where the physiological senses were developed by, and went *pari passu* with, the growth and consolidation of physical man—the interminable and complex vicissitudes and tribulations of zoological development—this median “eye” at last atrophied together with the early spiritual and purely psychic characteristics in man. The eye is the mirror and also the window of the Soul, says popular wisdom, [679](#) and *Vox populi, vox Dei*.

In the beginning, every class and family of the living species was hermaphrodite and objectively one-eyed. In the animal—whose form was as ethereal (astrally) as that of man, before the bodies of both began to evolve their “coats of skin,” viz., to evolve, from *within without*, the thick coating of physical substance or matter with its internal physiological mechanism—the Third Eye was primarily, as in man, the only seeing organ. The two physical front eyes only developed [680](#) later on in both brute and man, whose organ of physical sight was, at the commencement of the Third Race, in the same position as that of some of the blind vertebrates, in our day, i.e., beneath an opaque skin. [681](#) Only, the stages of the odd, or primeval, eye, in man and brute, are now inverted, as the former has already passed that animal non-rational stage in the Third Round, and is ahead of mere brute creation by a whole plane of consciousness. Therefore, while the Cyclopean eye was, and still *is*, in man the organ of *spiritual* sight, in the animal it was that of objective vision. And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by Nature for further use in æons to come.

This explains why the Pineal Gland reached its highest development proportionately with the lowest physical development. It is in the

Vertebrata that it is the most prominent and objective, whereas in man it is most carefully hidden and inaccessible, except to the Anatomist. No less light, however, is thereby thrown on the future physical, spiritual, and intellectual state of mankind, in periods corresponding on parallel lines with other past periods, and always on the lines of ascending and descending cyclic evolution and development. Thus, a few centuries before the Kali Yuga—the Age which began nearly 5,000 years ago—it was said in Commentary Twenty, if it is paraphrased into comprehensible sentences: We [the Fifth Root-Race] in our first half [of duration] onward [on the now ascending arc of the Cycle] are on the mid point of [or between] the First and Second Races—falling downward [i.e., the Races were then on the descending arc of the Cycle].... Calculate for thyself, Lanoo, and see.

Calculating as advised, we find that during that transitional period—namely, in the second half of the First spiritual ethereo-astral Race—nascent mankind was devoid of the intellectual brain element, as it was on its *descending* line. And as we are parallel to it, on the *ascending*, we are, therefore, devoid of the spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the Mânasa period of our Cycle of Races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or the equilibrium between brain intellect and spiritual perception. One important point, has, however, to be borne in mind.



The graph shows, to the left, “Downward Cycle. Evolution of Physical and Intellectual Nature and the Gradual Regression of Spirituality.” To the right is “Ascending Cycle. Reëvolution or Reversion of Spirituality and the Gradual Decrease of Materiality and mere Brain-intellectuality.” Below is “Meridian of Races.”

We are only in the Fourth Round, and it is in the Fifth that the full development of Manas, as a direct ray from the Universal Mahat—a ray unimpeded by Matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of evolutionary development repeated on a smaller scale, much more must it be so in the case of a Root-Race. Our Race then has, as a Root-Race, crossed the equatorial line and is cycling onward on the spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed the crucial point,

which alone decides whether a race, a nation, or a tribe, will live or perish, are at the apex of spiritual development as sub-races.

It now becomes comprehensible why the Third Eye was gradually transformed into a simple gland, after the physical Fall of those we have agreed to call the Lemurians.

It is a curious fact that in human beings the cerebral hemispheres and the lateral ventricles have been especially developed, whereas it is the Optic Thalami, Corpora Quadrigemina, and Corpora Striata which are the principal parts developed in other mammalian brains. Moreover, it is asserted that the intellect of a man may, to some extent, be gauged by the development of the central convolutions and the fore part of the cerebral hemispheres. It would seem a natural corollary to this that if the development of the Pineal Gland may be considered to be an index of the astral capacities and spiritual proclivities of any man, there will be a corresponding development of that part of the cranium, or an increase in the size of the Pineal Gland at the expense of the posterior part of the cerebral hemispheres. This is a curious speculation and would receive confirmation in the present case. We should see, below and behind, the cerebellum which has been held to be the seat of all the animal proclivities of the human being, and which is allowed by Science to be the great centre for all the physiologically coördinated movements of the body, such as walking, eating, etc.; in front, the fore-part of the brain, the cerebral hemispheres, the part especially connected with the development of the intellectual powers in man; and in the middle, dominating them both, and especially the animal functions, the developed Pineal Gland, in connection with the more highly evolved, or spiritual man.

It must be remembered that these are only physical correspondences; just as the ordinary human brain is the registering organ of memory, but not memory itself.

This is, then, the organ which has given rise to so many legends and traditions, among others to that of men with one head but two faces. These legends may be found in several Chinese works, besides being referred to in the Chaldæan fragments. Apart from the work already cited, the Shan Hai King, compiled by Kung Chia from engravings on nine urns made by

the Emperor Yü, 2,255 b.c., they may be found in another work, called the Bamboo Books, and in a third, the 'Rh Ya, whose author was “initiated according to tradition by Chow Kung, uncle of Wu Wang, the first Emperor of the Chow Dynasty, 1,122 b.c.” The Bamboo Books contain the ancient annals of China, found a.d. 279 on opening the grave of King Seang of Wei, who died 295 b.c. [682](#) Both these works mention men with two faces on one head—one in front and one behind.

Now what students of Occultism ought to know is that the Third Eye *is indissolubly connected with Karma* . The tenet is so mysterious that very few have heard of it.

The “Eye of Shiva” did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the Deva-Man of the Third Race had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the Eye lost its powers. But such was the law of evolution, and it was, in strict accuracy, no *Fall* . The sin was not in using those newly-developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a God, the fane of every *spiritual* iniquity. And if we say “sin” it is merely that everyone should understand our meaning, for Karma [683](#) would be the more correct term to use in this case; moreover the reader who should feel perplexed at the use of the term “spiritual” instead of “physical” iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the Psychic, if not of the Spiritual, Man. And in the case of the Atlanteans, it was precisely the Spiritual Being which sinned, the Spirit Element being still the “Master” Principle in man, in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.

As this sentence may again be found puzzling, it is better that it should be explained for the benefit of those who are ignorant of Theosophical Teachings.

Questions with regard to Karma and Re-births are constantly being put forward, and great confusion seems to exist upon the subject. Those who are born and bred in the Christian faith, and have been trained in the idea

that a new Soul is created by God for every newly-born infant, are among the most perplexed. They ask whether the number of Monads incarnating on Earth is limited; to which they are answered in the affirmative. For, however countless, in our conception, the number of the incarnating Monads, still, there must be a limit. This is so even if we take into account the fact that ever since the Second Race, when their respective seven Groups were furnished with bodies, several births and deaths may be allowed for every second of time in the æons already passed. It has been stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Let us remember that, save in the case of young children, and of individuals whose lives have been violently cut off by some accident, no Spiritual Entity can reïncarnate before a period of many centuries has elapsed, and such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of Karma is inextricably interwoven with that of Reïncarnation.

It is only the knowledge of the constant re-births of one and the same Individuality throughout the Life-Cycle; the assurance that the same Monads—among whom are many Dhyân Chohans, or the “Gods” themselves—have to pass through the “Circle of Necessity,” rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless Shells, or Astral Figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid to fools and profligates, on whom fortune has

heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator. [684](#)

Of all the terrible blasphemies and what are virtually accusations thrown at their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably “pious” Christian assert, in the face of every evil and undeserved blow, that “*such is the will of God.*”

Dolts and hypocrites! Blasphemers and impious Pharisees who speak in the same breath of the endless merciful love and care of their God and Creator for helpless man, and of that God scourging the good, the very best of his creatures, bleeding them to death like an insatiable Moloch! Shall we be answered to this, in Congreve's words: But who shall dare to tax Eternal Justice?

Logic and simple common sense, we answer. If we are asked to believe in “original sin,” in *one life only* on this Earth for every Soul, and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire—and this whether they be good or bad, says the Predestinarian [685](#)—why should not everyone of us who is endowed with reasoning powers, condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and in the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as: Thou great Mysterious Power, who hast *involved*

The pride of human wisdom, *to confound*
The *daring scrutiny* and prove *the faith*
Of thy *presuming* creatures!

Truly a robust “faith” is required to believe that it is “presumption” to question the justice of one, who creates helpless little man but to

“perplex” him, and to test a “faith” with which that “Power,” moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.

Compare this blind faith with the philosophical belief, based on every reasonable evidence and on life-experience, in Karma-Nemesis, or the Law of Retribution. This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself; and as such, since no act can be coëqual with Eternity, it cannot be said to act, for it is Action itself. It is not the *wave* which drowns a man, but the *personal* action of the wretch who goes deliberately and places himself under the *impersonal* action of the laws that govern the *ocean's* motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellow-men. Karma is an Absolute and Eternal Law in the World of Manifestation; and as there can only be one Absolute, as One eternal ever-present Cause, believers in Karma cannot be regarded as Atheists or Materialists—still less as Fatalists, [686](#) for Karma is one with the Unknowable, of which it is an aspect, in its effects in the phenomenal world.

Intimately, or rather indissolubly, connected with Karma, then, is the Law of Re-birth, or of the reïncarnation of the same spiritual Individuality in a long, almost interminable, series of Personalities. The latter are like the various characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner* , or real Man, who personates those characters,

knows the whole time that he is Hamlet only for the brief space of a few acts, which, however, on the plane of human illusion, represent the whole life of Hamlet. He knows also that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night. And though the outer, visible character is supposed to be ignorant of the fact, and in actual life that ignorance is, unfortunately, but too real, nevertheless, the *permanent* Individuality is fully aware of it, and it is through the atrophy of the “spiritual” Eye in the physical body, that that knowledge is unable to impress itself on the consciousness of the false Personality.

The possession of a physical Third Eye, we are told, was enjoyed by the men of the Third Root-Race down to nearly the middle period of the third sub-race of the Fourth Root-Race, when the consolidation and perfection of the human frame caused it to disappear from the outward anatomy of man. Psychically and spiritually, however, its mental and visual perception lasted till nearly the end of the Fourth Race, when its functions, owing to the materiality and depraved condition of mankind, died out altogether. This was prior to the submersion of the bulk of the Atlantean Continent. And now we may return to the Deluges and their many “Noahs.”

The student has to bear in mind that there were many such Deluges as that mentioned in Genesis, and three far more important ones, which will be mentioned and described in the Section of Part III devoted to the subject of pre-historic “Submerged Continents.” To avoid erroneous conjectures, however, with regard to the claim that the Esoteric Doctrine has much in common with the legends contained in the Hindû Scriptures; that, again, the chronology of the latter is almost that of the former—only explained and made clear; and that finally the belief that Vaivasvata Manu—a generic term indeed!—was the Noah of the Âryans and the prototype of the biblical patriarch, all this—as pertaining also to the belief of the Occultists—necessitates a new explanation at this juncture.

The Primeval Manus Of Humanity.

Those who are aware that the “Great Flood,” which was connected with the sinking of an entire Continent (save only a few islands) could not have happened so far back as 18,000,000 years ago, and that Vaivasvata Manu is the Indian Noah connected with the Matsya, or the Fish, Avatâra of Vishnu, may feel perplexed at the apparent discrepancy between the facts stated and the chronology previously given. But there is no discrepancy in truth. The reader is asked to turn to The Theosophist of July, 1883, for by studying the article therein, on “The Septenary Principle in Esotericism,” the whole question can be explained to him. It is in the explanation there given, I believe, that the Occultists differ from the Brâhmans.

For the benefit of those, however, who may not have The Theosophist of that date to hand, a passage or two may now be quoted from it: Who was Manu, the son of Svâyambhuva? The Secret Doctrine tells us that *this* Manu was no man, but the representation of the first human races, evolved with the help of the Dhyân Chohans (Devas), at the beginning of the First Round. But we are told in his Laws (i. 80) that there are fourteen Manus for every Kalpa, or “interval from creation to creation”—read rather interval from one *minor* Pralaya to another [687](#)—and that “in the present divine age, there have been as yet *seven* Manus.” Those who know that there are seven Rounds, of which we have passed three, and are now in the Fourth; and who are taught that there are seven Dawns and seven Twilights, or fourteen Manvantaras; that at the beginning of every Round and at the end, and on, and between, the planets [Globes] there is an “awakening to *illusive* life,” and an “awakening to *real* life”; and that, moreover, there are Root-Manus, and what we have to clumsily translate as Seed-Manus—the seeds for the human races of the forthcoming Round (or the Shishtas—the surviving fittest [688](#); a mystery divulged only to those who have passed their third degree in Initiation)—those who have learned all this will be better prepared to understand the meaning of the following. We are told in the Hindû Sacred Scriptures that, “The first Manu produced *six* other Manus [*seven* primary Manus in all], and these

produced in their turn each seven other Manus” [689](#) (Bhrigu, i. 61-63)—the production of the latter standing in the Occult treatises as 7 x 7. Thus it becomes clear that Manu—the last one, the Progenitor of our Fourth-Round Humanity—must be the *seventh*, since we are on our Fourth Round, [690](#) and there is a *Root* -Manu at Globe A, and a *Seed* -Manu at Globe G. Just as each planetary Round commences with the appearance of a Root-Manu (Dhyân Chohan) and closes with a Seed-Manu, so a Root- and a Seed-Manu appear respectively at the beginning and the termination of the human period on any particular planet [Globe]. [691](#) It will be easily seen from the foregoing statement that a Manvantaric period (Manvantara) means, as the term implies, the time *between* the appearance of two Manus or Dhyân Chohans; and hence a Minor Manvantara is the duration of the *seven* Races on any particular planet [Globe], and a Major Manvantara is the period of one human Round along the Planetary Chain. Moreover, as it is said that each of the seven Manus *creates* 7 x 7 Manus, and that there are 49 Root-Races on the seven planets [Globes] during each Round, then every Root-Race has its Manu. The present seventh Manu is called “Vaivasvata” and stands in the exoteric texts for that Manu who in India represents the Babylonian Xisuthrus and the Jewish Noah.

But in the Esoteric books we are told that Manu Vaivasvata, the progenitor of our *Fifth* Race—who saved it from the flood that nearly exterminated the Fourth or Atlantean—is not the seventh Manu, mentioned in the nomenclature of the Root or Primitive Manus, but one of the 49 Manus emanated from this Root-Manu.

For clearer comprehension we here give the names of the 14 Manus in their respective order and in their relation to each Round: 1st Round, 1st (Root) Manu on Planet A—Svâyambhuva.

1st Round, 1st (Seed) Manu on Planet G—Svârochi, or Svârochisha.

2nd Round, 2nd (Root) Manu on Planet A—Autami.

2nd Round, 2nd (Seed) Manu on Planet G—Tâmasa.

3rd Round, 3rd (Root) Manu on Planet A—Raivata.

3rd Round, 3rd (Seed) Manu on Planet G—Châkshusha.

4th Round, 4th (Root) Manu on Planet A—Vaivasvata (our Progenitor).

4th Round, 4th (Seed) Manu on Planet G—Sâvarna.

5th Round, 5th (Root) Manu on Planet A—Daksha-sâvarna.

5th Round, 5th (Seed) Manu on Planet G—Brahma-sâvarna.
6th Round, 6th (Root) Manu on Planet A—Dharma-sâvarna.
6th Round, 6th (Seed) Manu on Planet G—Rudra-sâvarna.
7th Round, 7th (Root) Manu on Planet A—Rauchya.
7th Round, 7th (Seed) Manu on Planet G—Bhautya.

Vaivasvata, thus, though seventh in the order given, is the primitive Root-Manu of our Fourth Human Wave (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven Minor Manus, who are made to preside over the seven Races of this our planet [Globe]. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water) that close the cycle of every Root-Race. And it is this Vaivasvata—the Hindû ideal embodiment, called respectively Xisuthrus, Deucalion, Noah and other names—who is the allegorical “Man” who rescued our Race, when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscurity. [692](#)

Thus it is shown that there is no real discrepancy in speaking of the Vaivasvata Manvantara (Manu-antara, lit., “between two Manus”) as 18,000,000 odd years ago, when physical, or the truly human, Man first appeared in his Fourth Round on this Earth; and of the other Vaivasvatas, e.g., the Manu of the Great Cosmic or Sidereal Flood—a mystery—or again the Manu Vaivasvata of the submerged Atlantis, when the *Racial* Vaivasvata saved the elect of Humanity, the Fifth Race, from utter destruction. As these several and quite distinct events are purposely blended in the Vishnu and other Purânas in one narrative, there may yet be a great deal of perplexity left in the profane reader's mind. Therefore, as constant elucidation is needed, we must be forgiven unavoidable repetitions. The “blinds” which conceal the real mysteries of Esoteric Philosophy are great and puzzling, and even now the last word cannot be given. The veil, however, may be a little more removed, and some explanations, hitherto denied, may now be offered to the earnest student.

As Colonel Vans Kennedy, if we do not mistake, remarked: “the first principle in Hindû religious philosophy is *unity in diversity* .” If all those Manus and Rishis are called by one generic name, it is due to the fact that

they are one and all the manifested Energies of one and the same Logos, the celestial as well as the terrestrial Messengers and Permutations of that Principle which is ever in a state of activity—conscious during the period of Cosmic Evolution, unconscious (from our point of view) during Cosmic Rest—for the Logos sleepeth in the bosom of That which “sleepeth not,” nor is it ever awake, for it is Sat or “Be-ness,” not a Being. It is from It that issues the great *Unseen* Logos, who evolves all the other Logoi; the Primeval Manu who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the *Manifested* Logos. [693](#) Hence we learn in the Commentaries that while no Dhyân Chohan, not even the highest, can realize completely The condition of the preceding Cosmic Evolution, ... the Manus retain a knowledge of their experiences in all the Cosmic Evolutions throughout Eternity.

This is very plain: the first Manu is called Svâyambhuva, the “Self-manifested,” the Son of the *Unmanifested* Father. The Manus are the Creators of the Creators of our First Race—the Spirit of Mankind—which does not prevent the *seven* Manus from having been the first “Pre-Adamic” Men on Earth.

Manu declares himself created by Virâj, [694](#) or Vaishvânara, the Spirit of Humanity, [695](#) which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic Activity—that Logos or Universal Monad (collective Elohim) which radiates from within himself all those Cosmic Monads that become the centres of activity—Progenitors of the numberless Solar Systems as well as of the yet undifferentiated *human* Monads of Planetary Chains as well as of every being thereon. Svâyambhuva, or Self-born, is the name of every Cosmic Monad which becomes the Centre of Force, from within which emerges a Planetary Chain (of which Chains there are seven in our System). And the radiations of this Centre become again so many Manus Svâyambhuva (a mysterious generic name, meaning far more than appears), each of them becoming, as a Host, the Creator of his own Humanity.

As to the question of the four distinct Races of mankind that preceded our Fifth Race, there is nothing mystical in the subject, except the ethereal bodies of the first Races; and this is a matter of legendary, nevertheless very correct, history. The legend is universal. And if the Western *savant*

pleases to see in it only a myth, it does not make the slightest difference. The Mexicans had, and still have, the tradition of the fourfold destruction of the world by fire and water, just as the Egyptians had, and the Hindûs have, to this day.

Trying to account for the community of legends held by Chinese, Chaldæans, Egyptians, Indians and Greeks, in remote antiquity, and for the absence of any certain vestige of civilization more ancient than 5,000 years, the author of *Mythical Monsters* remarks that: We must ... not be surprised if we do not immediately discover the vestiges of the people of ten, fifteen, or twenty thousand years ago. With an ephemeral architecture ... [as in China], the sites of vast cities may have become entirely lost to recollection in a few thousands of years from natural decay, and how much more ... if ... minor cataclysms have intervened, such as local inundations, earthquakes, deposition of volcanic ashes, ... the spread of sandy deserts, destruction of life by deadly pestilence, by miasma, or by the outpour of sulphurous fumes. [696](#)

How many of such cataclysms have changed the whole surface of the earth may be inferred from the following Stanza of Commentary Twenty-two: During the first seven crores [70,000,000 years] of the Kalpa the Earth and its two Kingdoms [mineral and vegetable], one already having achieved its seventh circle, the other, hardly nascent, are luminous and semi-ethereal, cold, lifeless, and translucent. In the eleventh crore [697](#) the Mother [Earth] grows opaque, and in the fourteenth [698](#) the throes of adolescence take place. These convulsions of Nature [geological changes] last till her twentieth crore of years, uninterruptedly, after which they become periodical, and at long intervals.

The last change took place nearly twelve crores [120,000,000] of years ago. But the Earth with everything on her face had become cool, hard and settled ages earlier.

Thus, if we are to believe Esoteric Teaching, *universal* geological disturbances and changes have not occurred for the last 120 million years, but the Earth, even before that time, was ready to receive her human stock. The appearance of the latter, however, in its full physical development, as already stated, took place only about 18,000,000 years ago, after the first

great failure of Nature to create beings alone—i.e., without the help of the divine “Fashioners”—had been followed by the successive evolution of the first three Races. [699](#) The actual duration of the first two and a half Races is withheld from all but the higher Initiates. The history of the Races begins at the separation of the sexes, when the preceding egg-bearing androgynous Race perished rapidly, and the subsequent sub-races of the Third Root-Race appeared as an entirely new race *physiologically*. It is this “Destruction” which is allegorically called the great “Vaivasvata Manu Deluge,” when the account shows Vaivasvata Manu, or Humanity, remaining alone on Earth in the Ark of Salvation towed by Vishnu in the shape of a monstrous fish, and the Seven Rishis “with him.” The allegory is very plain.

In the symbolism of every nation, the “Deluge” stands for chaotic unsettled Matter—Chaos itself; and Water for the Feminine Principle—the “Great Deep.” As the Greek Lexicon of Parkhurst gives it: Ἀρχὴ answers to the Hebrew rasiṯ, or Wisdom ... and [at the same time] to the emblem of the female generative power, the arg or arca, in which the germ of nature [and of mankind] floats or broods on the great abyss of the waters, during the interval which takes place after every mundane [or racial] cycle.

Archê (Ἀρχὴ) or Ark is also the mystic name of the Divine Spirit of Life which broods over Chaos. Now Vishnu *is* the Divine Spirit, as an abstract principle, and also as the Preserver and Generator, or Giver of Life—the third Person of the Trimûrti—composed of Brahmâ, the Creator, Shiva, the Destroyer, and Vishnu, the Preserver. Vishnu is shown, in the allegory, under the form of a *Fish*, guiding the Ark of Vaivasvata Manu across the Waters of the Flood. There is no use in expatiating upon the esoteric meaning of the word *Fish* (as Payne Knight, Inman, Gerald Massey, and others have done). Its theological meaning is phallic, but the metaphysical, divine. Jesus was called the Fish, as were Vishnu and Bacchus; IHΣ, the “Saviour” of Mankind, being but the monogram of the God Bacchus, who was also called IXΘΥΣ, the Fish. [700](#) Moreover, the Seven Rishis in the Ark symbolized the seven “principles,” which became complete in man only after he had separated, and become a *human*, and thus ceased to be a divine creature.

But to return to the Races; details as to the submersion of the Continent inhabited by the Second Root-Race are not numerous. The history of the Third, or Lemuria, is given, as is also that of Atlantis, but the others are only alluded to. Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age (the Eocene). [701](#) During this Deluge—an actual geological deluge this time—Vaivasvata Manu is also shown saving mankind, allegorically—in reality, a portion of it, the Fourth Race—just as he saved the Fifth Race during the destruction of the last Atlanteans, the remnants that perished 850,000 years ago, [702](#) after which there was no great submersion until the day of Plato's Atlantis, or Poseidonis, which was known to the Egyptians only because it happened in such relatively recent times.

It is the submersion of the great Atlantis which is the most interesting. This is the Cataclysm of which the old records, as in the Book of Enoch, say, “the ends of the Earth got loose”; and upon which have been built the legends and allegories of Vaivasvata, Xisuthrus, Noah, Deucalion and all the tutti quanti of the Elect Saved. Tradition, not taking into account the difference between sidereal and geological phenomena, calls both “Deluges” indifferently. Yet there is a great difference. The Cataclysm which destroyed the huge Continent of which Australia is the largest relic, was due to a series of subterranean convulsions and the breaking asunder of the ocean floors. That which put an end to its successor—the Fourth Continent—was brought on by successive disturbances in the axial rotation. It began during the earliest Tertiary periods, and, continuing for long ages, carried away successively the last vestige of Atlantis, with the exception, perhaps, of Ceylon and a small portion of what is now Africa. It changed the face of the globe, and no memory of its flourishing continents and isles, of its civilizations and sciences, have remained in the annals of history, save in the Sacred Records of the East.

Hence, Modern Science denies the existence of Atlantis. It even denies any violent shiftings of the Earth's axis, and would attribute the change of climate to other causes. But this question is still an open one. If Dr. Croll will have it that all such alterations can be accounted for by the effects of nutation and the precession of the equinoxes, there are others, such as Sir Henry James and Sir John Lubbock, [703](#) who feel more inclined to accept the idea that they are due to a change in the position of the axis of rotation.

Against this the majority of the Astronomers are again arrayed. But then, what have they not denied before now, and what have they not denounced—only to accept it later on, whenever the hypothesis became undeniable fact?

How far our figures agree, or rather disagree, with Modern Science will be seen further in the Addenda to this Volume, where the Geology and Anthropology of our modern day are carefully compared with the teachings of Archaic Science. At any rate, the period assigned by the Secret Doctrine for the sinking of Atlantis, does not seem to disagree very much with the calculations of Modern Science, which, however, calls Atlantis “Lemuria” whenever it accepts such a submerged Continent. With regard to the pre-human period, all that can be said, at present, is, that even prior to the appearance of the “mindless” First Race, the Earth was not without its inhabitants. We might, however, add that what Science, which recognizes *physical man only*, has a right to regard as the *pre-human* period, may be conceded to have extended from the First Race down to the first half of the Atlantean Race, since it is only then that man became the “complete *organic* being he is now.” And this would make Adamic Man no older than a few millions of years. [704](#)

The author of the Qabbalah truly remarks that: “Man to-day, as an individual, is only a concatenation of the being-hood of precedent human life,” or *lives*, rather.

According to the Qabbalah, the soul sparks contained in Adam, went into three principal classes corresponding to his three sons, viz.: Hesed, Habel, Ge'boor-ah, Qai-yin and Ra'h-min Seth. These three were divided into ... 70 species, called; the principal roots of the human race. [705](#)

Said Rabbi Yehudah: “How many garments [of the incorporeal man] are these which are crowned (from the day man was created)?” Said R. El'azar: “The mountains of the world (the great men of the generation) are in discussion upon it, but there are three: one to clothe in that garment the Rua'h spirit, which is in the garden (of Eden) on earth: one which is more precious than all, in which the Neshamah is clothed in that Bundle of Life, between the angels of the Kings ...: and one outside garment, which exists

and does not exist, is seen and not seen. In that garment, the Nephesh is clothed, and she goes and flies in it, to and fro in the world.” [706](#)

This relates to the Races, their “garments,” or degree of materiality, and to the three “principles” of man in their three vehicles.

Stanza XI. The Civilization And Destruction Of The Fourth And Fifth Races.

43. The Lemuro-Atlanteans build cities and spread civilization. The incipient stage of anthropomorphism. 44. Statues, witnesses to the size of the Lemuro-Atlanteans. 45. Lemuria destroyed by fire, Atlantis by water. The Flood. 46. The destruction of the Fourth Race and of the last antediluvian monster-animals.

43. They [707](#) built huge cities. Of rare earths and metals they built. Out of the fires [708](#) vomited, out of the white stone [709](#) of the mountains and of the black stone, [710](#) they cut their own images, in their size and likeness, and worshipped them.

At this point, as the history of the first two *human* races—the last of the Lemurians and the first of the future Atlanteans—proceeds, we have to blend the two, and speak of them for a time collectively.

Here reference is also made to the *divine* Dynasties, which were claimed by the Egyptians, Chaldæans, Greeks, etc., to have preceded their *human* Kings. These are still believed in by the modern Hindûs, and are enumerated in their sacred books. Of these, however, we shall treat in their proper place. What remains to be shown is, that our modern Geologists are now being driven into admitting the demonstrable existence of submerged continents. But to confess the existence of the continents is quite a different thing from admitting that there were men on them during the early geological periods [711](#)—ay, men and civilized nations, not Palæolithic savages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated Arts and Sciences, and knew Astronomy, Architecture and Mathematics to perfection. The primeval civilization of the Lemurians did not, as one may think, immediately follow their physiological transformation. Between the final physiological evolution and the first city built, many hundred thousands of years had passed. Nevertheless, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. [712](#) One of these great cities of

primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow strip of sterile ground, and was totally destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the last sub-races of the Lemurians; and an Occultist, therefore, shows no surprise on learning that the stone relics which were found on the small piece of land called Easter Island by Captain Cook, are Very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanaco in Peru, [713](#)

and also that they are in the Cyclopean style. The first large cities, however, were built in that region of the Continent which is now known as the island of Madagascar. There were civilized people and savages in those days as there are now. Evolution achieved its work of perfection on the former, and Karma—its work of destruction on the latter. The Australians and their like are the descendants of those, who, instead of vivifying the Spark projected into them by the “Flames,” extinguished it by long generations of bestiality. [714](#) Whereas the Âryan nations could trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom the “Sons of Wisdom” had personally incarnated. [715](#)

It is with the advent of the divine Dynasties that the first civilizations were started. And while, in some regions of the Earth, a portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and to protect himself against the Elements—his brothers, more favoured than he by their Karma, and helped by the divine intelligence which informed them, built cities, and cultivated Arts and Sciences. Nevertheless, notwithstanding civilization, while their pastoral brethren enjoyed wondrous powers as their birthright, the “builders” could now obtain their powers only gradually; even those they did obtain being generally used for conquest over physical nature and selfish and unholy purposes. Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command over and the guidance of one's own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking.

“There is no such thing as magic” philosophizes “She”—the author forgetting that “magic” in early days still meant the great Science of Wisdom, and that Ayesha could not possibly know anything of the modern perversion of thought—“though,” she adds, “there is such a thing as knowledge of the Secrets of Nature.” [716](#) But they have become “Secrets” only in our Race, and were public property with the Third.

Gradually, mankind decreased in stature, for, even before the real advent of the Fourth or Atlantean Race, the majority of mankind had fallen into iniquity and sin, save only the Hierarchy of the “Elect,” the followers and disciples of the “Sons of Will and Yoga”—called later the “Sons of the Fire-Mist.”

Then came the Atlanteans; the giants whose physical beauty and strength reached their climax, in accordance with evolutionary law, toward the middle period of their fourth sub-race. But, as said in the Commentary: The last survivors of the fair child of the White Island [the primitive Shveta-dvîpa] had perished ages before. Their [Lemuria's] Elect, had taken shelter on the Sacred Island [now the “fabled” Shamballah, in the Gobi Desert], while some of their accursed races, separating from the main stock, now lived in the jungles and underground [“cave-men”], when the golden yellow Race [the Fourth] became in its turn “black with sin.” From pole to pole the Earth had changed her face for the third time, and was no longer inhabited by the Sons of Shveta-dvîpa, the blessed, and Adbhitanya [?], east and west, the first, the one and the pure, had become corrupted.... The Demi-Gods of the Third had made room for the Semi-Demons of the Fourth Race. Shveta-dvîpa, [717](#) the White Island, had veiled her face. Her children now lived on the Black Land, wherein, later on, Daityas from the seventh Dvîpa (Pushkara) and Râkshasas from the seventh climate replaced the Sâdhus and the Ascetics of the Third Age, who had descended to them from other and higher regions....

In their dead letter, the Purânas, in general, read like an absurd tissue of fairy tales and no better. And if one were to read the first three chapters of Book II of Vishnu Purâna and accept verbatim the geography, geodesy, and ethnology in the account of Priyavrata's seven sons among whom their father divides the seven Dvîpas (Islands or Continents); and then proceed to study how his eldest son, Agnîdhra, the King of Jambu-dvîpa,

apportioned Jambu-dvîpa among his nine sons; and then how Nâbhi, *his* son, had a hundred sons and apportioned lands to all these in his turn—he would most likely throw the book away and pronounce it a farrago of nonsense. But the student of Esotericism will understand that, when the Purânas were written, their true meaning was intended to be clear only to the Initiated Brâhmans, and so the compilers wrote these works allegorically and would not give the *whole* truth to the masses. And he will, further, explain to the Orientalists—who, beginning with Colonel Wilford and ending with Professor Weber, have made and still are making such a mess of it—that the first three chapters purposely confuse the following subjects and events: I. The series of Kalpas, or Ages, and also of Races, are never taken into account; and events which have happened in one are allowed to stand along with those which took place in another. The chronological order is entirely ignored. This is shown by several of the Sanskrit commentators, who explain the incompatibility of events and calculations in saying: Whenever any contradictions in different Purânas are observed, they are ascribed ... to differences of Kalpas and the like.

II. The several meanings of the words “Manvantara” and “Kalpa” or Age, are withheld, the general signification only being given.

III. In the genealogy of the Kings and the geography of their dominions, the Varshas (countries) and Dvîpas are all regarded as terrestrial regions.

Now, the truth is that, without entering into too minute details, it is permissible and easy to show that: (a) The Seven Dvîpas apportioned to Priyavrata's septenary progeny refer to several localities—first of all to our Planetary Chain. In this Jambu-dvîpa alone represents our Globe, while the six others are the (to us) invisible companion Globes of the Chain. This is shown by the very nature of the allegorical and symbolic descriptions. Jambu-dvîpa “is *in the centre of all* these”—the so-called “Insular Continents”—and is surrounded by a *sea of salt water* (Lavana), whereas Plaksha, Shâlmalia, Kusha, Krauncha, Shâka, and Pushkara, are surrounded severally “by great seas ... of sugar-cane juice, of wine, of clarified butter, of curds, of milk,” etc., and such like metaphorical names.

(b) Bhâskara Âchârya, who uses expressions from the books of the Secret Doctrine, in his description of the sidereal position of all these Dvîpas, speaks of: “the sea of milk and the sea of curds,” etc., as meaning the Milky Way, and the various congeries of Nebulæ; the more so, since he calls “the country to the south of the equator” Bhûr Loka, that to the north Bhuva, Svar, Mahar, Jana, Tapo and Satya Lokas; and adds: “These lokas are gradually attained by increasing religious merits,” i.e., they are various “Paradises.” [719](#)

(c) That this geographical distribution of seven allegorical continents, islands, mountains, seas and countries, does not belong only to *our* Round, or even to *our* Races—the name of Bhârata-varsha (India) notwithstanding—is explained in the texts themselves by the narrator of Vishnu Purâna, who tells us that: Bharata [the son of Nâbhi, who gave his name to Bhârata-varsha or India] ... consigned the kingdom to his son Sumati ... and abandoned his life at ... Shâlagrâma. He was afterwards born again, as a Brahman, in a distinguished family of ascetics.... Under these princes [Bharata's descendants] Bhârata-varsha was divided into nine portions; and their descendants successively held possession of the country for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu) [representing a Mahâyuga of 4,320,000 years]. [720](#)

But having said so much, Parâshara suddenly explains that: This was the creation of Svâyambhuva (Manu), by which the earth was peopled when he presided over the *first* Manvantara, in the Kalpa of Varâha [i.e., the *Boar* incarnation, or Avatâra].

Now every Brâhman knows that *our* Humanity began on this Earth (or Round) *only with Vaivasvata Manu* . And if the Western reader turns to the sub-section on “The Primeval Manus of Humanity,” [721](#) he will see that Vaivasvata is the *seventh* of the fourteen Manus who preside over our Planetary Chain during its Life Cycle; but as every Round has two Manus (a Root- and a Seed-Manu), he is the Root-Manu of the Fourth Round, hence the seventh. Wilson finds in this only incongruity, and speculates that: The patriarchal genealogies are older than the chronological system of Manvantaras and Kalpas, and [thus] have been rather clumsily distributed amongst the different periods.

It is nothing of the kind; but as Orientalists know nothing of the Secret Teaching, they persist in taking everything *literally* , and then turn round and abuse the writers for that which they do not comprehend!

These Genealogies embrace a period of *three and a half* Rounds; they speak of *pre-human* periods, and explain the descent into generation of every Manu—the first manifested sparks of the One Unity—and, furthermore, show each of these human Sparks dividing into, and multiplying by, first, the Pitaras, the human Ancestors, then by the human Races. No Being can become God, or Deva, unless he passes through the human Cycles. Therefore the Shloka says: Happy are those who are born, even from the [latent] condition of gods, *as men* , in Bhârata-varsha; as that is the way to ... final liberation. [722](#)

In Jambu-dvîpa Bhârata is considered *the best of its divisions* , because it is *the land of works* . In it alone it is that: The succession of four Yugas, or ages, the Krita, the Tretâ, the Dvâpara, and Kali take place.

When, therefore, Parâshara, on being asked by Maitreya “to give him the descriptions of the Earth,” returns again to the enumeration of the same Dvîpas with the same seas, etc., as those he had described in the Svâyambhuva Manvantara—it is simply a “blind”; yet, to him who reads between the lines, the Four great Races and the Fifth are there, ay, with their sub-divisions, islands and continents, some of which were called by the names of celestial Lokas, and by those of other Globes. Hence the confusion.

All these islands and lands are called by the Orientalists “mythical” and “fabulous.” [723](#) Very true, some are *not of this Earth* , but they still exist. The White Island and Atala, at all events, are no myths, since Atala was the name contemptuously applied by the earliest pioneers of the Fifth Race to the Land of Sin—Atlantis, in general, not to Plato's island alone; and since the White Island was (a) the Shveta-dvîpa of Theogony, and (b) Shâka-dvîpa, or Atlantis (its earliest portions rather) in its beginnings. This was when it yet had its “seven holy rivers that washed away all sin,” and its “seven districts, wherein there was no dereliction of virtue, no contention, no deviation from virtue,” as it was then inhabited by the caste of the Magas—that caste which even the Brâhmans acknowledged as not

inferior to their own, and which was the nursery of the first Zarathushtra. The Brâhmans are shown consulting with Gauramukha, on Nârada's advice, who told them to invite the Magas as priests of the Sun to the temple built by Sâmba the *reputed* son of Krishna, for in reality the latter had none. In this the Purânas are *historical*, allegory notwithstanding, and Occultism is stating facts.

The whole story is told in Bhavishya Purâna. It is stated that Sâmba having been cured of leprosy by Sûrya (the Sun), built a temple and dedicated it to the Deity. But when he was looking for pious Brâhmans to perform the appointed rites in it, and receive donations made to the God, Nârada—the virgin Ascetic who is found in every age in the Purânas—advised him not to do so, as Manu forbade the Brâhmans to receive emoluments for the performance of religious rites. He therefore referred Sâmba to Gauramukha (White-face), the Purohita, or family priest, of Ugrasena, King of Mathura, who would tell him whom he could best employ. The priest directed Sâmba to invite the Magas, the worshippers of Sûrya, to discharge the duty. But as he was ignorant of the place where they lived, Sûrya, the Sun himself, directs Sâmba to Shâka-dvîpa *beyond the salt water*. Then Sâmba performs the journey, using Garuda, the Great Bird, the vehicle of Vishnu and Krishna, who transports him to the Magas, etc. [724](#)

Now Krishna, who lived 5,000 years ago, and Nârada, who is found reborn in every Cycle (or Race), in addition to Garuda—the symbol Esoterically of the Great Cycle—give the key to the allegory; nevertheless the Magas are the Magi of Chaldæa, and their caste and worship were born on the earlier Atlantis, in Shâka-dvîpa, the Sinless. All the Orientalists are agreed that the Magas of Shâka-dvîpa are the forefathers of the fire-worshipping Parsîs. Our quarrel with them rests, as usual, on their dwarfing periods of hundreds of thousands of years this time into only a few centuries; in spite of Nârada and Sâmba, they carry the event only to the days of the flight of the Parsîs to Gujerat. This is simply absurd, as this took place only in the eighth century of our era. True, the Magas are credited in the Bhavishya Purâna with still living in Shâka-dvîpa in the day of Krishna's “son,” nevertheless the last portion of that Continent—Plato's “Atlantis”—had perished 6,000 years before. They were Magas

“late of” Shâkadvîpa, and in those days lived in Chaldæa. This, again, is an intentional confusion.

The earliest pioneers of the Fourth Race were not Atlanteans, nor yet were they the human Asuras and the Râkshasas which they became later. In those days large portions of the future Continent of Atlantis were yet part and parcel of the ocean floors. Lemuria, as we have called the Continent of the Third Race, was then a gigantic land. [725](#) It covered the whole area from the foot of the Himâlayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and the Great Desert of Shamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam [? Annam]. From thence, it stretched south across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way, as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; and from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26°S., and longitude 110°W. [726](#) This statement seems to be corroborated by Science—even if only partially. When discussing continental trends, and showing the infra-Arctic masses trending generally with the meridian, several ancient continents are mentioned, though inferentially. Among such are mentioned the “Mascarene continent,” which included Madagascar, stretching north and south, and another ancient continent which “stretched from Spitzbergen to the Straits of Dover, while most of the other parts of Europe were sea bottom.” [727](#) This corroborates the Occult teaching which says that what are now the polar regions were formerly the earliest of the seven cradles of Humanity, and the tomb of the bulk of the Mankind of that region during the Third Race, when the gigantic Continent of Lemuria began separating into smaller continents. This is due, according to the explanation in the Commentary, to a decrease of velocity in the Earth's rotation: When the Wheel runs at the usual rate, its extremities [the poles] agree with its middle Circle [the equator], when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow toward the two ends, and new lands arise in the middle Belt [equatorial lands], while those at the ends are subject to Pralayas by submersion.

And again:

Thus the Wheel [the Earth] is subject to, and regulated by, the Spirit of the Moon, for the breath of its waters [tides]. Toward the close of the age [Kalpa] of a great [Root-] Race, the Regents of the Moon [the Fathers, or Pitris] begin drawing harder, and thus flatten the Wheel about its Belt, when it goes down in some places and swells in others, and the swelling running toward the extremities [poles], new lands will arise and old ones be sucked in.

We have only to read astronomical and geological works, to see the meaning of the above very clearly. Scientists— *modern* Specialists—have ascertained the influence of the tides on the geological distribution of land and water on the planet, and have noted the shifting of the oceans with a corresponding subsidence and rise of continents and new lands. Science knows, or thinks it knows, that this occurs periodically. [728](#) Professor Todd believes he can trace the series of oscillations backward to the periods of the Earth's first incrustation. [729](#) Therefore it seems easy for Science to verify the Esoteric statement. We propose to treat of this at greater length in the Addenda.

Some Theosophists who have understood from a few words in Esoteric Buddhism that “old continents” which have been submerged will reappear, have asked the question: “What will Atlantis be like when raised?” Here, again, there is a slight misconception. Were identically the *same* lands of Atlantis that were submerged to be raised again, then they would, indeed, be *barren for ages*. But because the Atlantic sea-bottom is covered with some 5,000 feet of chalk at present, and more is forming—a new “cretaceous formation” of strata, in fact—that is no reason why, when the time for a new Continent to appear arrives, a geological convulsion and upraising of the sea-bottom should not dispose of these 5,000 feet of chalk for the formation of some mountains and 5,000 more come to the surface. The Racial Cataclysms are not a Noah's Deluge of forty days—a kind of Bombay monsoon.

That the periodical sinking and reëpearance of the mighty Continents, now called Atlantis and Lemuria by modern writers, is no fiction, will be demonstrated in the Section in which all the evidence has been collated

together. The most archaic Sanskrit and Tamil works teem with references to both Continents. The seven sacred Islands (Dvîpas) are mentioned in the Sûrya Siddhânta, the oldest astronomical work in the whole world, and in the works of Asura Maya, the Atlantean Astronomer whom Professor Weber has made out to be “reïncarnated” in Ptolemy. Yet, it is a mistake to call these “Sacred Islands” Atlantean—as is done by us; for, like everything else in the Hindû Sacred Books, they are made to refer to several things. The heirloom left by Priyavrata, the Son of Svâyambhuva Manu, to his seven sons—was not Atlantis, even though one or two of these Islands survived the subsidence of their fellows, and offered shelter, ages later, to Atlanteans, whose Continent had been submerged in its turn. When first mentioned by Parâshara in the Vishnu Purâna, the seven refer to an Esoteric Doctrine which is explained further on. In this connection, of all the seven Islands, Jambu-dvîpa (our Globe) is the only one that is terrestrial. In the Purânas every reference to the North of Meru is connected with that Primeval Eldorado, now the North Polar region, which, when the magnolia blossomed where now we see an unexplored endless desert of ice, was then a Continent. Science speaks of an “ancient continent” which stretched from Spitzbergen down to the Straits of Dover. The Secret Doctrine teaches that, in the earliest geological periods, these regions formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring's Straits as an inland piece of ground, and descended southward in its natural trend down to the British Isles, which in those days must have been right under the lower curve of the semi-circle. This Continent was raised simultaneously with the submersion of the equatorial portions of Lemuria. Ages later, some of the Lemurian remains reappeared again on the face of the oceans. Therefore, though it can be said, without departing from truth, that Atlantis is included in the seven great Insular Continents since the Fourth Race Atlanteans came into possession of some of the Lemurian relics, and settling on the islands, included them among *their* lands and continents, yet a difference should be made and an explanation given, once that a fuller and more accurate account is attempted, as in the present work. Easter Island was also taken possession of in this manner by some Atlanteans; who, having escaped from the Cataclysm which befell their own land, settled on this remnant of Lemuria, but only to perish thereon, when it was destroyed in one day by

volcanic fires and lava. This may be regarded as fiction by certain Geographers and Geologists; to the Occultists, however, it is *history* . What does Science know to the contrary?

Until the appearance of a map, published at Basle in 1522, wherein the name of America appears for the first time, *the latter was believed to be part of India* Science also refuses to sanction the wild hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the pre-historic ages ... was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the “Brâhmans of Upper India,” stretched from Kashmir far into the (now) deserts of Shamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe, and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. [730](#)

This was written from the words of a Master—a rather doubtful authority for the Materialists and Sceptics. But here we have one of their own flock, and a bird of the same feather, Ernst Hæckel, who, in *his* distribution of races, corroborates the statement almost *verbatim* : It would seem that the region on the earth's surface where the evolution of these primitive men from the *closely related catarrhine apes* [!!] took place, must be sought either in Southern Asia or Eastern Africa [which, by the bye, was not even in existence when the Third Race flourished], or in Lemuria. Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean which, lying to the South of the Asia of to-day, stretched on the one hand eastwards to Upper India and Sunda Island, on the other westward as far as Madagascar and Africa. [731](#)

In the epoch of which we are treating, the Continent of Lemuria had already broken asunder in many places, and formed new separate continents. Nevertheless, neither Africa nor the Americas, still less Europe, existed in those days; all of them slumbering as yet on the ocean-floors. Nor was there much of present Asia; for the Cis-Himâlayan regions

were covered with seas, and beyond them stretched the “lotus leaves” of Shveta-dvîpa, the countries now called Greenland, Eastern and Western Siberia, etc. The immense Continent, which had once reigned supreme over the Indian, Atlantic, and Pacific Oceans, now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it. Easter Island, for instance, belongs to the earliest civilization of the Third Race. It was a volcanic and sudden uplifting of the ocean-floor, which raised this small relic of the Archaic Ages—after it had been submerged with the rest—untouched, with its volcano and statues, during the Champlain epoch of north polar submersion, as a standing witness to the existence of Lemuria. It is said that some of the Australian tribes are the last remnants of the last descendants of the Third Race.

In this we are again corroborated to a degree by Materialistic Science. Hæckel, when speaking of Blumenbach's brown or Malay race, and the Australians and Papuans, remarks: There is much likeness between these last and the Aborigines of Polynesia, that Australian island-world, that seems to have been once on a time a gigantic and continuous continent.

[732](#)

It certainly was “a gigantic and continuous continent,” for, during the Third Race, it stretched east and west, as far as where the two Americas now lie. The present Australia was but a portion of it, and in addition to this there are a few surviving islands strewn hither and thither on the face of the Pacific, and a large strip of California, which belonged to it. Funnily enough, Hæckel, in his fantastic Pedigree of Man, considers: The Australians of to-day as the lineal descendants, almost unchanged [?!], of that *second* branch of the primitive human race ... that spread northwards, at first chiefly in Asia, from the home of man's infancy, and seems to have been the parent of all the other straight-haired races of men.... The one, woolly-haired, migrated in part westwards [i.e., to Africa and eastwards to New Guinea, which countries had then, as said, no existence as yet].... The other, straight-haired, was evolved farther to the North, in Asia, and ... peopled Australia. [733](#)

As writes a Master:

Behold the relics of that once great nation [Lemuria of the Third Race] in *some* of the flat-headed aborigines of your Australia. [734](#)

But they belong to the last remnants of the seventh sub-race of the Third. Professor Hæckel must also have *dreamt* a dream and seen for once a *true* vision!

It is to this period that we have to look for the first appearance of the ancestors of those, whom we term the most ancient peoples of the world—now called respectively the Âryan Hindûs, the Egyptians, and the oldest Persians, on the one hand, and the Chaldees and Phœnicians on the other. These were governed by the Divine Dynasties, i.e., Kings and Rulers who had of mortal man only his physical appearance *as it was then*, but who were Beings from Spheres higher and more celestial than our own Sphere will be, long Manvantaras hence. It is, of course, useless to attempt to force the existence of such Beings on sceptics. *Their* greatest pride consists in proving their patronymic denomination as Catarrhinides—a fact which they try to demonstrate on the alleged authority of the Cocyx appended to their Os Sacrum, that rudimentary tail which, if it were only long enough, they would wag with joy and for ever, in honour of its eminent discoverer. These will remain as faithful to their Ape-ancestors as Christians will to tailless Adam. The Secret Doctrine, however, sets Theosophists and students of the Occult Sciences right on this point.

If we regard the second portion of the Third Race as the first representatives of the *really human race* with solid bones, then Hæckel's surmise that “the evolution of the primitive men took place ...in *either* Southern Asia or ... Lemuria”—Africa, whether Eastern or Western being out of the question—is correct enough, if not entirely so. To be accurate, however, just as the evolution of the First Race, from the bodies of the Pitris, took place on seven distinctly separated regions, at the Arctic Pole of the (then) only Earth—so did the ultimate transformation of the Third occur. It began in those northern regions, which have just been described as including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and excellently adapted to the primitive wants of nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man. The Commentary tells us that the Third

Race was only about the middle point of its development when: The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the Sweat-born; people knew snow, ice, and frost, and men, plants, and animals were dwarfed in their growth. Those that did not perish remained as half-grown babes [735](#) in size and intellect. This was the third Pralaya of the Races. [736](#)

This means again, that our Globe is subject to seven periodical and *entire* changes which go *pari passu* with the Races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial Pralayas, occasioned by the change in the inclination of the Earth's axis. It is a Law which acts at its appointed time, and not at all blindly, as Science may think, but in strict accordance and harmony with Karmic Law. In Occultism this Inexorable Law is referred to as the "Great Adjuster." Science confesses its ignorance of the cause producing climatic vicissitudes and also the changes in the axial direction, which are always followed by these vicissitudes. In fact, it does not seem at all sure of the axial changes. And being unable to account for them, it is prepared to deny the axial phenomena altogether, rather than admit the intelligent hand of the Karmic Law which alone can reasonably explain these sudden changes and their accompanying results. It has tried to account for them by various and more or less fantastic speculations; one of which, as de Boucheporn imagined, would be the sudden collision of our Earth with a Comet, thus causing all the geological revolutions. But we prefer holding to our Esoteric explanation, since Fohat is as good as any Comet, and, in addition, has universal Intelligence to guide him.

Thus, since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances. The old Continents—save the first—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the "survival of the fittest" nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the Earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

The sub-races are also subject to the same cleansing process, and the side-branchlets or family-races as well. Let any one, well acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past. Let him observe and take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomical cycles—especially with the Sidereal Year, which is equal to 25,868 of our solar years. [737](#) Then, if the observer is gifted with the faintest intuition, he will find how the weal and woe of nations are intimately connected with the beginning and close of this Sidereal Cycle. True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact Science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge of, or—if he so prefers—speculation about, the fate of every one of the modern nations he knows of—some 16,000 years hence. Our meaning is very clear. Every Sidereal Year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator turns through the Zodiacal constellations. Now, as every Astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still two and a half degrees to run before the end of the Sidereal Year. This gives humanity in general, and our civilized races in particular, a reprieve of about 16,000 years.

After the Great Flood of the Third Race (the Lemurians) as Commentary Thirty-three tells us: Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and pigmies [the dwarfed races of the Poles]... Many acquired divine, nay more—unlawful knowledge, and followed willingly the Left Path.

Thus were the Atlanteans approaching destruction in their turn. How many geological periods it took to accomplish this *fourth* destruction who can tell! But we are told that: 44. They [738](#) built great images nine yatis high, [739](#) the size of their bodies (a). Inner fires had destroyed the land of their fathers. [740](#) Water threatened the Fourth [741](#) (b).

(a) It is well worth noticing that most of the gigantic statues discovered on Easter Island, a portion of an undeniably submerged continent, as also

those found on the outskirts of Gobi, a region which had been submerged for untold ages, are all between twenty and thirty feet high. The statues found by Cook on Easter Island measured almost all twenty-seven feet in height, and eight feet across the shoulders. [742](#) The writer is well aware that the modern Archæologists have decided that “these statues are not very old,” as declared by one of the high officials of the British Museum, where some of them now are. But this is one of those arbitrary decisions of Modern Science which does not carry much weight.

We are told that after the destruction of Lemuria by subterranean fires men went on steadily decreasing in stature—a process already commenced after their *physical* Fall—and that finally, some millions of years later, they decreased to between six and seven feet, and are now, as in the older Asiatic races, dwindling down to nearer five than six feet. As Pickering shows, there is in the Malay race (a sub-race of the Fourth Root-Race) a singular diversity of stature; the members of the Polynesian family, such as the Tahitians, Samoans, and Tonga islanders, are of a higher stature than the rest of mankind; but the Indian tribes and the inhabitants of the Indo-Chinese countries are decidedly below the general average. This is easily explained. The Polynesians belong to the very earliest of the surviving sub-races, the others to the very latest and most transitory stock. As the Tasmanians are now completely extinct, and the Australians rapidly dying out, so will the other old races soon follow.

(b) How could those records have been preserved? we may be asked. Even the knowledge of the Zodiac by the Hindûs is denied by our kind and learned Orientalists, who conclude that the Âryan Hindûs knew nothing of it, before the Greeks brought it into the country. This uncalled-for slander has been so sufficiently refuted by Bailly, and what is more, by the clear *evidence of facts*, as not to need very much additional refutation. While the Egyptian Zodiacs [743](#) preserve irrefutable proofs of records embracing more than three-and-a-half Sidereal Years—or about 87,000 years—the Hindû calculations cover nearly thirty-three such years, or 850,000 years. The Egyptian priests assured Herodotus that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. But, as remarked by the author of the Sphinxiad:

These *poor benighted* Hindoos have registered a knowledge of Astronomy for ten times 25,000 years since the [last local] Flood [in Asia], or Age of Horror.

And they possess recorded observations from the date of the first Great Flood within the Âryan *historical* memory—the Flood which submerged the last portions of Atlantis 850,000 years ago. The Floods which preceded are, of course, more traditional than historical.

The sinking and transformation of Lemuria began nearly at the Arctic Circle (Norway), and the Third Race ended its career in Lankâ, or rather on that which became Lankâ with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lankâ, while the enormous Island of that name was, in the Lemurian period, the gigantic Continent already described. As a Master says: Why should not your geologists bear in mind that under the continents explored and fathomed by them ... there may be hidden, deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to reappear again, and bear their new groups of mankind and civilizations; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every Round, our already autopsized continents will go down, and the Lemurias and Atlantises come up again? [744](#)

Not identically the *same* Continents, of course. But here an explanation is needed. No confusion need arise as regards the postulation of a Northern Lemuria. The prolongation of that great Continent into the North Atlantic Ocean is in no way subversive of the opinions so widely held as to the site of the lost Atlantis, and one corroborates the other. It must be noted that the Lemuria, which served as the cradle of the Third Root-Race, not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a horse-shoe past Madagascar, round “South Africa” (then a mere

fragment in process of formation), through the Atlantic up to Norway. The great English fresh-water deposit called the Wealden—which every Geologist regards as the mouth of a former great river—is the bed of the main stream which drained Northern Lemuria in the Secondary age. The former actual existence of this river is a fact of Science—its votaries acknowledge the necessity of accepting the Secondary-age Northern Lemuria, demanded by their data? Professor Berthold Seemann not only accepted the reality of such a mighty continent, but regarded Australia and Europe as formerly portions of one continent—thus corroborating the whole “horse-shoe” doctrine already enunciated. No more striking confirmation of our position could be given, than the fact that the *elevated ridge* in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Islands, first slopes towards South America, then *shifts almost at right angles* to proceed in a *south-easterly line toward the African coast*, whence it runs on southward to Tristan d'Acunha. This ridge is a remnant of an Atlantic continent, and, could it be traced further, would establish the reality of a submarine horse-shoe junction with a former continent in the Indian Ocean. [745](#)

The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis, but which must be regarded rather as a development of the Atlantic prolongation of Lemuria than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race evolution, so in that of the shifting and re-shifting of Continental masses, no hard and fast line can be drawn as to where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth-Race Atlanteans were developed from a nucleus of Northern Lemurian Third-Race Men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their Continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and ultimately became the true home of the great Race known as the Atlanteans. After this consummation was once attained it follows, as stated on the highest Occult authority, that: Lemuria should no more be confounded with the Atlantis Continent, than Europe with America. [746](#)

The above, coming from quarters so discredited by orthodox Science, will, of course, be regarded as a more or less happy fiction. Even the clever work of Donnelly, already mentioned, is put aside, notwithstanding that its statements are all confined within a frame of strictly scientific proofs. But we write for the future. New discoveries in this direction will vindicate the claim of the Asiatic Philosophers, that sciences—Geology, Ethnology, and History included—were pursued by the Antediluvian nations who lived untold ages ago. Future “finds” will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Âryans of India, Chaldæans, Chinese, and Assyrians are the result of preceding civilizations lasting “*myriads* of centuries”; [747](#) and the latter points to the fact that: Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature. [748](#)

To this Professor R. Owen adds that: Egypt is recorded to have been a civilized and governed community *before* the time of Menes.

And Winchell states that:

At the epoch of Menes the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of this first king Menes, built the palace of Memphis; that he was a physician, and left *anatomical books* .

This is quite natural if we are to believe the statement of Herodotus, who records in Euterpe (cxlii), that the written history of the Egyptian priests dated from about 12,000 years before his time. But what are 12,000 or even 120,000 years compared with the millions of years which have elapsed since the Lemurian period? The latter, however, has not been left without witnesses, notwithstanding its tremendous antiquity. The complete records of the growth, development, social and even political life of the Lemurians, have been preserved in the Secret Annals. Unfortunately, few are those who can read them; and those who could would still be unable to understand the language, unless acquainted with all the seven keys of its

symbolism. For the comprehension of the Occult Doctrine is based on that of the Seven Sciences; and these Sciences find their expression in the seven different applications of the Secret Records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints: 1. The Realistic Plane of Thought.

2. The Idealistic.

3. The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology. There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For it is symbolical, the archaic mode of thought; emblematical, a later though very ancient mode of thought; parabolical or allegorical; hieroglyphical; or again logogrammatical, the most difficult method of all; every letter, as in the Chinese language, representing a whole word. Thus, almost every proper name, whether in the Vedas, the Book of the Dead, or, to a certain degree, in the Bible, is composed of such logograms. No one not initiated into the mystery of the Occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. How is it to be expected that the merely profane thinker, however great may be his erudition in orthodox symbolism, so to say—i.e., in that symbolism which can never get out of the old grooves of solar myth and sexual worship—how is it to be expected that the profane scholar should penetrate into the arcana behind the veil? One who deals with the husk or shell of the dead-letter, and devotes himself to the kaleidoscopic transformation of barren word-symbols, can never expect to get beyond the vagaries of modern Mythologists.

Thus, Vaivasvata, Xisuthrus, Deucalion, Noah, etc.,—all the head-figures of the World-Deluges, universal and partial, astronomical or geological—all furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully. All such Deluges are based

on events that took place in Nature, and stand as *historical* records, therefore—whether they were sidereal, geological, or even simply allegorical—of a moral event on other and higher planes of being. This we believe has now been sufficiently demonstrated during the long explanation necessitated by the allegorical Stanzas.

To speak of a race nine “yatis,” or twenty-seven feet, high, in a work claiming a more scientific character than, let us say, the story of “Jack the Giant-Killer,” is a somewhat unusual proceeding. Where are your proofs?—the writer will be asked. In history and tradition, is the answer. Traditions about a race of giants in days of old are universal; they exist in oral and written lore. India had her Dânavas and Daityas; Ceylon had her Râkshasas; Greece, her Titans; Egypt, her colossal Heroes; Chaldæa, her Izdubars (Nimrod); and the Jews their Emims of the land of Moab, with the famous giants, Anakim. [749](#) Moses speaks of Og, a king whose “bedstead” was nine cubits long (15ft. 4in.) and four wide, [750](#) and Goliath was “six cubits and a span in height” (or 10ft. 7in.). The only difference found between “revealed scripture” and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., is this: While the Pagans mention only the *skeletons of giants*, dead untold ages before, relics that some of them *had personally seen*, the Bible interpreters unblushingly demand that Geology and Archæology should believe, that several countries were inhabited by such giants in the day of Moses; giants before whom the Jews were as grasshoppers, and who still existed in the days of Joshua and David. Unfortunately their own chronology is in the way. Either the latter or the giants has to be given up.

Of yet standing witnesses to the submerged Continents, and the colossal men that inhabited them, there are still a few. Archæology claims several such on this Earth, though beyond wondering “what these may be”—it has never made any serious attempt to solve the mystery. Not to speak of the Easter Island statues already mentioned, to what epoch belong the colossal statues, still erect and intact near Bamian? Archæology, as usual, assigns them to the first centuries of Christianity, and errs in this as it does in many other speculations. A few words of description will show the readers what are the statues of both Easter Isle and Bamian. We will first examine what is known of them to orthodox Science.

Teapi, Rapa-nui, or Easter Island, is an isolated spot almost 2,000 miles from the South American coast.... In length it is about twelve miles, in breadth four ... and there is an extinct crater 1,050 feet high in its centre. The island abounds in craters, which have been extinct for so long that no tradition of their activity remains. [751](#)

But who made the great stone images [752](#) which are now the chief attraction of the island to visitors? “No one knows,” says a reviewer.

It is more than likely that they were here when the present inhabitants [a handful of Polynesian savages] arrived.... Their workmanship *is of a high order* , ... and it is believed that the race who formed them were the frequenters of the natives of Peru and other portions of South America.... Even at the date of Cook's visit, some of the statues, measuring twenty-seven feet in height and eight across the shoulders, were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen broad ... all built of hewn stone in the Cyclopean style, very much like the walls of the Temple of Pachacamac, or the ruins of Tia-Huanaco in Peru. [753](#)

“There is no reason to believe that any of the statues have been built up, bit by bit, by scaffolding erected around them,” adds the reviewer very suggestively—without explaining *how* they could be built otherwise, unless made by giants of the same size as the statues themselves. Two of the best of these colossal images are now in the British Museum. The images at Ronororaka are four in number, three deeply sunk in the soil, and one resting on the back of its head like a man asleep. Their types, though all are long-headed, are different; and they are evidently meant for portraits, as the noses, the mouths, and chins differ greatly in form; their head-dress, moreover—a kind of flat cap with a piece attached to it to cover the back portion of the head—shows that the originals were no savages of the stone period. Verily the question may be asked, Who made them?—but it is not Archæology nor yet Geology that is likely to answer, even though the latter recognizes in the island a portion of a submerged continent.

But who cut the Bamian, still more colossal, statues, the tallest and the most gigantic in the whole world?—for Bartholdi's "Statue of Liberty," now at New York, *is a dwarf* when compared with the largest of the five images. Burnes, and several learned Jesuits who have visited the place, speak of a mountain "all honeycombed with gigantic cells," with two immense giants cut in the same rock. They are referred to as the modern Miaotse (vide supra, quotation from Shoo-King), the last surviving witnesses of the Miaotse who had "troubled the earth"; the Jesuits are right, and the Archæologists, who see Buddhas in the largest of these statues, are mistaken. For all those numberless gigantic ruins which are discovered one after the other in our day, all those immense avenues of colossal ruins that cross North America along and beyond the Rocky Mountains, are the work of the Cyclopes, the true and actual Giants of old. "Masses of enormous human bones" were found "in America, near Munte [?]" a celebrated modern traveller tells us, precisely on the spot which local tradition points out as the landing spot of those giants who overran America when it had hardly arisen from the waters. [754](#)

Central Asian traditions say the same of the Bamian statues. What are they, and what is the place where they have stood for countless ages, defying the cataclysms around them, and even the hand of man, as in the instance of the hordes of Timoor and the Vandal-warriors of Nadir Shah? Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Koh-i-baba, a huge mountain of the Paropamisian, or Hindu-Kush, Chain, some 8,500 feet above the level of the sea. In days of old, Bamian was a portion of the ancient city of Djoolljool, ruined and destroyed to the last stone by Tchengis-Khan in the thirteenth century. The whole valley is hemmed in by colossal rocks, which are full of partially natural and partially artificial caves and grottoes, once the dwellings of Buddhist monks who had established in them their Vihâras. Such Vihâras are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellalabad. In front of some of these caves five enormous statues—of what is regarded as Buddha—have been discovered or rather *rediscovered* in our century, for the famous Chinese traveller Hiouen Thsang speaks of having seen them, when he visited Bamian in the seventh century.

The contention that no larger statues exist on the whole globe, is easily proven on the evidence of all the travellers who have examined them and taken their measurements. Thus, the largest is 173 feet high, or *seventy* feet higher than the “Statue of Liberty” now at New York, as the latter is only 105 feet or 34 mètres high. The famous Colossus of Rhodes itself, between whose legs the largest vessels of those days passed with ease, measured only 120 to 130 feet in height. The second largest statue, which is also cut out in the rock like the first, is only 120 feet or fifteen feet taller than the said “Liberty.” [755](#) The third statue is only 60 feet high, the two others still smaller, the last being only a little larger than the average tall man of our present Race. The first and largest of the colossi represents a man draped in a kind of “toga”; M. de Nadeylac thinks that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, are undeniable indications that Buddha was meant to be represented. But they really prove nothing. Notwithstanding the fact that most of the now existing figures of Buddha, represented in the posture of Samâdhi, have large drooping ears, this is a later innovation and an afterthought. The primitive idea was due to Esoteric allegory. The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of the power of Him who knows and hears all, and whose benevolent love and attention for all creatures nothing can escape. As a Shloka says: The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond vale and mountain, and hastens to its deliverance.

Gautama Buddha was an Âryan Hindû, and an approach to such ears is found only among the Mongolian Burmese and Siamese, who, as in Cochin, distort their ears artificially. The Buddhist monks, who turned the grottoes of the Miao-tse into Vihâras and cells, came into Central Asia about or in the first century of the Christian era. Therefore, Hiouen Thsang, speaking of the colossal statue, says that “the shining of the gold ornamentation that overlaid the statue” in his day “dazzled one's eyes,” but of such gilding there remains not a vestige in modern times. The drapery, in contrast to the figure itself, which is cut out of the standing rock, is made of plaster and modelled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier

period than Buddhism. In such case, it may be asked, Whom does it represent?

Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust. Three of them standing in colossal niches at the entrance of their future abode, they covered with plaster, and, over the old, modelled new statues made to represent Lord Tathâgata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, as also are some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who, after the submersion of their Continent, sought refuge in the fastnesses and on the summits of the Central Asian mountain chains. Thus, the five statues are an imperishable record of the Esoteric Teaching as to the gradual evolution of the Races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge. The second—120 feet high—represents the Sweat-born; and the third—measuring 60 feet—immortalizes the Race that fell, and thereby inaugurated the first *physical* Race, born of father and mother, the last descendants of which are represented in the statues found on Easter Isle. These were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter.

These are, then, the “Giants” of antiquity, the ante- and post-diluvian Gibborim of the Bible. They lived and flourished one million years ago rather than between three and four thousand only. The Anakim of Joshua, whose hosts were as “grasshoppers” in comparison with the Jews, are thus a piece of Israelite fancy, unless indeed the people of Israel claim for Joshua an antiquity and origin in the Eocene, or at any rate in the Miocene

age, and change the millenniums of their chronology into millions of years.

In everything that pertains to prehistoric times the reader ought to bear in mind the wise words of Montaigne. Saith the great French Philosopher: It is a sottish presumption to disdain and condemne that for false, which unto us seemeth to beare no show of likelihood or truth: which is an ordinarie fault in those who perswade themselves to be of more sufficiencie than the vulgar sort....

But reason hath taught me, that so resolutely to condemne a thing for false and impossible, is to assume unto himself the advantage to have the bounds and limits of God's will, and the power of our common mother Nature tied to his sleeve, and that there is no greater folly in the world than to reduce them to the measure of our capacitie and bounds of our sufficiencie....

If we term those things monsters or miracles to which our reason cannot attain, how many such doe daily present themselves unto our sight? Let us consider through what cloudes, and how blinde-folde, we are led to the knowledge of most things that passe our hands; verily we shall finde it is rather custome than science that receiveth the strangenesse of them from us: and that those things, were they newly presented unto us, wee should doubtless deeme them as much or more unlikely and incredible than any other. [756](#)

A fair-minded scholar, before denying the possibility of *our* history and records, should search modern history, as well as the universal traditions scattered throughout ancient and modern literature, for traces left by these marvellous early races. Few among the unbelievers suspect the wealth of corroborative evidence which is to be found scattered about and buried, even in the British Museum alone. The reader is asked to throw one more glance at the subject-matter treated of in the Section which follows.

Cyclopean Ruins And Colossal Stones As Witnesses To Giants.

De Mirville, in his enormous works, "Mémoires Adressées aux Académies," carrying out the task of proving the reality of the Devil and

showing his abode in every ancient and modern idol, has collected several hundred pages of “historical evidence” that, in the days of “miracle,” both pagan and biblical, stones walked, spoke, delivered oracles, and even sang. That finally, the “Christ-stone,” or Christ-rock, “the spiritual Rock” that followed Israel, [757](#) “became a Jupiter-lapis,” swallowed by his father Saturn, “under the shape of a stone.” [758](#) We will not stop to discuss the evident misuse and materialization of biblical metaphors simply for the sake of proving the “Satanism” of idols, though a good deal might be said [759](#) on this subject. But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence to hand, to show that: (a) had there been no giants to move such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany), or other such Cyclopean structures; and (b) were there no such thing as Magic, there could never have been so many witnesses to “oracular” and “speaking” stones.

In the Achaica we find Pausanias confessing that, in beginning his work, he had regarded the Greeks as mighty *stupid* “for worshipping stones.” But, having reached Arcadia, he adds: “I have changed my way of thinking.” [760](#) Therefore, without worshipping stones or stone idols and statues, which is the same thing—a crime with which Roman Catholics are unwise to reproach Pagans, as they do—one may be allowed to believe in what so many great Philosophers and holy men have believed in, without deserving to be called an “idiot” by modern Pausaniuses.

The reader is referred to the Académie des Inscriptions, if he would study the various properties of flints and pebbles from the standpoint of magic and psychic powers. In a poem on “Stones” attributed to Orpheus, these stones are divided into Ophites and Sideritês, the “Serpent-stone” and “Star-stone.”

The Ophitês is shaggy, hard, heavy, black, and has *the gift of speech* ; when one prepares to cast it away, it produces a sound *similar to the cry of a child* . It is by means of this stone that Helenus foretold the ruin of Troy, his fatherland. [761](#)

Sanchuniathon and Philo Byblus, in referring to these “bétyles,” call them “*animated* stones.” Photius repeats what Damascius, Asclepiades,

Isidorus and the physician Eusebius had asserted before him. Eusebius especially never parted with his Ophitês, which he carried in his bosom, and received oracles from it, delivered in a small voice resembling a low whistling. [762](#) Arnobius, a holy man, who “from a Pagan had become one of the *lights of the Church*,” as Christians tell their readers, confesses he could never meet with one of such stones without putting it a question, “which it answered occasionally in a *clear and sharp small voice*.” Where, then, is the difference between the Christian and the Pagan Ophitês, we ask?

The famous stone at Westminster was called liafail, “the speaking stone,” and raised its voice only to name the king that had to be chosen. Cambry, in his *Monuments Celtiques*, says he saw it when it still bore the inscription: [763](#)

Ni fallat fatum, Scoti quocumque locatum Invenient lapidem, regnasse tenentur ibidem.

Finally, Suidas speaks of a certain Heræscus, who could distinguish at a glance the inanimate stones from those which were endowed with motion; and Pliny mentions stones which “ran away when a hand approached them.” [764](#)

De Mirville—who seeks to justify the Bible—enquires very pertinently, why the monstrous stones of Stonehenge were called in days of old chior-gaur or the “dance of giants” (from côr, “dance,” whence chorea, and gaur, “giant”)? And then he sends the reader to receive his reply from the Bishop St. Gildas. But the authors of such works as *Voyage dans le Comté de Cornouailles, sur les Traces des Géants*, and of various learned works on the ruins of Stonehenge, [765](#) Carnac, and West Hoadley, give far fuller and more reliable information upon this particular subject. In those regions—true forests of rocks—immense monoliths are found, “some weighing over 500,000 kilograms.” These “hanging stones” of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, or giants. Who then, *if not giants*, could ever raise such masses—especially those at Carnac and West Hoadley—range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that

they seem to hardly touch the ground, and though set in motion at the slightest touch of the finger, would nevertheless resist the efforts of twenty men should they attempt to displace them.

Now if we say that most of these stones are relics of the last Atlanteans, we shall be answered that all the Geologists claim them to be of a natural origin; that, a rock when “weathering”—i.e., losing flake after flake of its substance under the influence of the weather—assumes this form; that, the “tors” in West England exhibit curious forms, also produced by this cause. And thus since all Scientists consider the “rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers”—our statement will be justly denied, especially as “we see this process of rock-modification in progress around us to-day.” Let us then examine the case.

First read what Geology has to say, and you will then learn that often these gigantic masses are entire strangers in the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those countries and which are only to be found far beyond the seas. Mr. William Tooke, in speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that where they now rest, there are neither rocks nor mountains; and that they must have been brought over “from immense distances and with prodigious efforts.” [766](#) Charton speaks of a specimen of such rock from Ireland, which had been submitted to the analysis of an eminent English Geologist, who assigned to it a foreign origin “*perhaps even African* .” [767](#)

This is a strange *coincidence* , for Irish tradition attributes the origin of her circular stones to a Sorcerer who brought them from Africa. De Mirville sees in this Sorcerer “an accursed Hamite.” [768](#) We see in him a dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands—a giant in any and every case. [769](#) Says Cambry, naively: Men have nothing to do with it ... for never could *human* power and industry undertake anything of this kind. Nature alone has accomplished it all [!!] and Science will demonstrate it some day [!!]. [770](#)

Nevertheless, it was *human* , though gigantic power, which accomplished it, and no more “Nature” alone than God or Devil.

“Science,” having undertaken to demonstrate that even the Mind and Spirit of man are simply the production of “blind forces,” is quite capable of accepting the task, and it may be that she will come out some fine morning, and seek to prove that Nature alone has marshalled the gigantic rocks of Stonehenge, traced their position with mathematical precision, given them the form of the Dendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds from Africa and Asia to England and Ireland!

It is true that Cambry recanted later on, when saying: I believed for a long time in *Nature* , but I *recant* , ... for chance *is unable to create* such marvellous combinations, ... and those who placed the said rocks in equipoise, are the same who have raised the moving masses of the pond of Huelgoat, near Concarneau.

Dr. John Watson, quoted by the same author, when speaking of the *moving* rocks, or “rocking stones” situated on the slope of Golcar (the “Enchanter”) says: The astonishing movement of those masses poised in equilibrium made the Celts compare them to Gods. [771](#)

In Stonehenge, by Flinders Petrie, it is said that: Stonehenge is built of the stone of the district, a red sandstone, or “sarsen”stone, locally called “grey wethers.” But some of the stones, especially those which are said to have been devoted to astronomical purposes, have been brought from a distance, probably the North of Ireland.

To close, the reflections of a man of Science, in an article upon the subject published in 1850 in the Revue Archéologique, are worthy of being quoted: Every stone is a block whose weight would try the most powerful machines. There are, in a word, scattered throughout the globe, masses, before which the word *materials* seems to remain inexplicable, at the sight of which imagination is confounded, and that had to be endowed with a name as colossal as the things themselves. Besides which, these *immense rocking* stones, called sometimes *routers* , placed upright on one of their sides as on a point, their equipoise being so perfect that the slightest touch is sufficient to set them in motion ... betray a most positive knowledge of

statics. Reciprocal counter-motion, surfaces, plane, convex and concave, in turn ... all this allies them to Cyclopean monuments, of which it can be said with good reason, repeating De la Vega, that “the demons seem to have worked on them more than men.” [772](#)

For once we agree with our friends and foes, the Roman Catholics, and ask whether such prodigies of statics and equilibrium, with masses weighing millions of pounds, can be the work of Palæolithic *savages* , of cave-men, taller than the average man in our century, yet ordinary mortals as we are? It is not our purpose to refer to the various traditions attached to the rocking stones. Still, it may be as well to remind the English reader of Giraldus Cambrensis, who speaks of such a stone on the Isle of Mona, which returned to its place, notwithstanding every effort to keep it elsewhere. At the time of the conquest of Ireland by Henry II, a Count Hugo Cestrensis, desiring to convince himself of the reality of the fact, tied the Mona stone to a far larger one and had them thrown into the sea. On the following morning it was found in its accustomed place. The learned William of Salisbury warrants the fact by testifying to its presence in the wall of a church where he had seen it in 1554. And this reminds one of what Pliny said of the stone left by the Argonauts at Cyzicum, which the Cyzicans had placed in the Prytaneum, “whence it *ran away several times* , and so they were forced to weight it with lead.” [773](#) Here we have immense stones stated by all antiquity to be “living, moving, speaking, and self-perambulating.” They were also capable, it seems, of making people run away, since they were called *routers* , from the word to “rout,” or “put to flight”; and Des Mousseaux shows them all to be prophetic stones, and sometimes called “ *mad stones*.” [774](#)

The rocking stone is accepted by Science. But why did it rock? One must be blind not to see that this motion was one more means of divination, and that they were called for this very reason the “stones of truth.” [775](#)

This is history, the past of prehistoric times warranting the same in later ages. The Dracontia, sacred to the Moon and the Serpent, were the more ancient “rocks of destiny” of older nations; and their motion, or *rocking* , was a code perfectly clear to the initiated priests, who alone had the key to this ancient *reading* . Vormius and Olaus Magnus show that it was according to the orders of the oracle, whose voice spoke through “these

immense rocks raised by the colossal powers of [ancient] giants,” that the kings of Scandinavia were elected. Says Pliny: In India and Persia it is she (the Persian Otizoë) whom the Magi had to consult for the election of their sovereigns; [776](#)

and he further describes a rock overshadowing Harpasa, in Asia, and placed in such a manner that “a single finger can move it, while the weight of the whole body makes it resist.” [777](#) Why then should not the rocking stones of Ireland, or those of Brimham, in Yorkshire, have served for the same mode of *divination* or oracular communications? The hugest of them are evidently the relics of the Atlanteans; the smaller, such as Brimham Rocks, with revolving stones on their summit, are copies from the more ancient lithoi. Had not the Bishops of the Middle Ages destroyed all the plans of the Dracontia they could lay their hands on, Science would know more of these. [778](#) As it is, we know that they were universally used during long prehistoric ages, and all for the same purposes of prophecy and *magic*. É. Biot, a member of the Institute of France, published in the *Antiquités de France* (vol. ix), an article showing the Chatampéramba (the “Field of Death,” or ancient burial ground in Malabar), to be identical in situation with the old tombs at Carnac; that is to say, “a prominence and a central tomb.” Bones are found in the tombs, and Mr. Halliwell tells us that some of these are enormous, the natives calling the tombs the “dwellings of the Râkshasas” or giants. Several stone circles, “considered the work of the Panch Pândava (five Pândus), as all such monuments are in India, where they are to be found in such great numbers,” when opened by the direction of Rajah Vasariddi, “were found to contain human bones of a very large size.” [779](#)

Again, De Mirville is right in his *generalization*, if not in his conclusions. As the long cherished theory that the Dracontia are mostly witnesses to “great natural geological commotions” (Charton), and “the work of Nature” (Cambry), is now exploded, his remarks are very just: We advise Science to reflect and, above all, no longer to class Titans and Giants among primitive legends; for their works are there, under our eyes, and those rocking masses will oscillate on their basis to the end of the world to help them to realize once for all, that one is not altogether a candidate for Charenton for believing in wonders certified to by the whole of Antiquity. [780](#)

This is just what we can never repeat too often, though it may be that the voices of both Occultists and Roman Catholics are raised in the desert. Nevertheless, no one can fail to see that Science is as inconsistent, to say the least, in its modern speculations, as was ancient and mediæval Theology in *its* interpretations of the so-called Revelation. Science would have men descend from the pithecoïd ape—a transformation requiring millions of years—and yet fears to make Mankind older than 100,000 years! Science teaches the gradual transformation of species, natural selection and evolution from the lowest form to the highest, from mollusc to fish, from reptile to bird and mammalian—yet it refuses to man, who is physiologically only a higher mammal and animal, such a transformation of his external form. But if the monstrous Iguanodon of the Wealden may have been the ancestor of the diminutive Iguana of to-day, why could not the monstrous man of the Secret Doctrine have become the modern man—the link between Animal and Angel? Is there anything more unscientific in this “theory” than in that of refusing to man a spiritual immortal Ego, making of him an automaton, and ranking him, at the same time, *as a distinct genus* in the system of Nature? Occult Sciences may be less scientific than the present Exact Sciences, they are nevertheless more logical and consistent in their teachings. Physical forces, and the natural affinities of atoms may be sufficient as factors to transform a plant into an animal; but it requires more than the mere interplay between certain material aggregates and their environment, to call to life a *fully conscious man*, even though he were no more indeed than a ramification between two “poor cousins” of the quadrumanous order. Occult Sciences admit with Hæckel that (objective) Life on our Globe “is a logical postulate of scientific natural history,” but add that the rejection of a like *spiritual* involution, from *within without*, of invisible subjective Spirit-Life—Eternal and a Principle in Nature—is more illogical, if possible, than to say that the Universe and all in it has been gradually built by “blind forces” inherent in Matter, without any *external* help.

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being as follows: first, there was a progressive and gradual elaboration in space of an organizable material, which resulted in the production of a state of matter named organic protein; then, under the influence of incident forces, these states having

been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows; after which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's "Requiem"; this was followed by a Sonata of Beethoven, etc., ad infinitum, its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy. What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic savants tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.

Whatever may have been the real inner thought of Mr. Herbert Spencer, when writing on the subject of the gradual transformation of species, his words apply to our doctrine.

Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations on a preëxisting kind of being. [781](#)

Then why, in this case, should not historical man be the product of a modification on a preëxistent and prehistorical kind of man, even supposing for argument's sake that there is *nothing* within him to last longer than, or live independently of, his physical structure? But this is not so! For, when we are told that "organic matters are produced in the laboratory by what we may literally call *artificial evolution*" [782](#)—we answer the distinguished English philosopher, that Alchemists and great Adepts did as much, and, indeed, far more, before the Chemists ever attempted to "build out of dissociated elements complex combinations." The Homunculi of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein's monster will have to be regarded as a prophecy. But no Chemist, or Alchemist either, will ever endow such a monster with more than animal instinct, unless indeed he does that with which the "Progenitors" are credited, namely, leave his own Physical Body, and incarnate in the "Empty Form." But even this would be an *artificial*, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become *Gods* before they became Men.

The above digression—if indeed it is one—is an attempt at justification before the few thinking men of the coming century who may read this.

It also gives the reason why the best and most spiritual men of our present day can no longer be satisfied with either Science or Theology, and why they prefer any “psychic craze” to the dogmatic assertions of the pair, since neither of them, in its infallibility, has anything better to offer than *blind* faith. *Universal* tradition is by far the safer guide in life. And universal tradition shows Primitive Man living for ages together with his Creators and first Instructors—the Elohim—in the World's “Garden of Eden,” or “Delight.” [783](#)

45. The first great waters came. They swallowed the seven great islands (a).

46. All holy saved, the unholy destroyed. With them most of the huge animals, produced from the sweat of the Earth (b).

(a) As this subject—the fourth great Deluge on our Globe in this Round—is fully treated in the Sections that follow the last Stanza, to say anything more at present would be a mere anticipation. The seven Great Islands (Dvîpas) belonged to the Continent of Atlantis. The Secret Teachings show that the Deluge overtook the Fourth, Giant Race, not on account of its depravity, or because it had become “black with sin,” but simply because such is the fate of every Continent, which—like everything else under our Sun—is born, lives, becomes decrepit, and dies. This was when the Fifth Race was in its infancy.

(b) Thus the Giants perished—the Magicians and the Sorcerers, adds the fancy of popular tradition. But “all holy saved,” and alone the “unholy” were “destroyed.” This was due, however, as much to the *prevision* of the “holy” ones, who had not lost the use of their Third Eye, as to Karma and Natural Law. Speaking of the subsequent Race, our Fifth Humanity, the Commentary says: Alone the handful of those Elect, whose Divine Instructors had gone to inhabit that Sacred Island—“from whence the last Saviour will come”—now kept mankind from becoming one-half the exterminator of the other [as mankind is now—H. P. B.]. It [mankind] became divided. Two-thirds of it were ruled by Dynasties of lower, material Spirits of the Earth, who took possession of the easily accessible

bodies; one-third remained faithful, and joined with the nascent Fifth Race—the Divine Incarnates. When the Poles moved [for the fourth time] this did not affect those who were protected, and who had separated from the Fourth Race. Like the Lemurians—alone the ungodly Atlanteans perished, and “were seen no more”...!

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 [784](#) remained. Some yellow, some brown and black, and some red remained. The moon-coloured [785](#) were gone for ever (a).

48. The Fifth [786](#) produced from the holy stock remained; it was ruled over by the first Divine Kings.

49. ... The Serpents who re-descended, who made peace with the Fifth, [787](#) who taught and instructed it (b)....

(a) This Shloka 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 back further than the fantastic origins of our fifth sub-race, a “few thousands” of years. It is the sub-divisions of the 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.

Or in other words, “the pyramids, at the four corners of the world.”

(b) This puts clearly what is mentioned more than once elsewhere in the Commentaries; namely, that the Adepts or “Wise” men of the Third,

Fourth and Fifth Races 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 indeed until they were found scattered all over the two Americas, under and above ground, beneath and amidst virgin forests, and also in plain and vale, they were generally supposed to be the exclusive property of Egypt. If true geometrically correct pyramids are no longer found in European regions, nevertheless many of the supposed early neolithic caves, of the colossal triangular pyramidal and conical “menhirs” in 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—Plato's Island excepted—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 placing of the antiquity of the human race so far back as the 57,000 years, the age 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. We may disparage the foolish self-glorification of the Arcadians who styled themselves “older than the Moon” (προσέληνοι), and of the people of Attica, who claimed that they had existed before the Sun appeared in Heaven—but 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 Mammalians, 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 five and six feet that he is now.

But the “Serpents of Wisdom” have preserved their records well, and the history of 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 as Mr. Staniland Wake writes: 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. [788](#)

The “Old Dragon” is identical with the “Great Flood,” says Mr. Proctor: 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 these constellations ... correspond in sequence and in range of right ascension with the events recorded respecting the [Biblical] Flood. [789](#)

The reasons for this *singularity* , however, have been made abundantly clear in this work. It only shows that there were *several* Deluges confused 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. And yet our very learned friend Mr. Gerald Massey—an initiate truly in the mysteries of the British Museum, still only a self-initiate—declared and insisted that the Atlantean Submersion and Deluge were only the anthropomorphized fancies of ignorant people, and that Atlantis was no better than an “astronomical allegory.” But the great zodiacal allegory is based upon historical events, and allegory can hardly interfere with history; moreover, every student of Occultism knows what that astronomical and zodiacal allegory means. Dr. Smith shows in the Nimrod Epic of the Assyrian tablets the real meaning of the allegory.

[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 rain, and harmonizes with the eleventh sign of the Zodiac—Aquarius, or the Waterman. [790](#)

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 constellation of the Great Dragon, 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 again 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 the statement, in Shloka 48, concerning 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 which 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 and suggestive symbol (so often referred to) 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 to be indissolubly connected with the grotesque personage called the “Devil,” and every proof which goes against their theory has been hitherto as invariably rejected and ignored. The Occultist must, therefore, neglect nothing which may tend to defeat this conspiracy of slander. And so we propose to divide the subjects involved in these last three Verses into several groups, and to examine them 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, however, will be found in Part II, on Symbolology.

Serpents And Dragons Under Different Symbolisms.

The name of the Dragon in Chaldæa was not written phonetically, but was represented by two monograms, meaning *probably*, 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.” To this we may add that, in one aspect, it applies to Makara, the tenth Zodiacal Sign, the Sanskrit term for a nondescript amphibious animal, generally called Crocodile, but really signifying something else. This, then, is a virtual admission that the Assyriologists, at all events, know nothing certain as to the status of the Dragon in ancient Chaldæa. It was from Chaldæa that 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. In this representation of 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 symbolizing 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, in our day, is capable of believing that *real* serpents are hereby meant? Hence the rough guess—now become almost an axiom with men of Science—that those who in antiquity wrote upon various sacred Dragons and Serpents were either 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 ophidian symbols, makes certain remarks which show that he well understood the nature of these most ancient of symbols. Thus with reference to the above Homeric verse he most pertinently explains: 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. [791](#)

The “Dragon” symbol has a septenary meaning, and of these seven meanings, the highest and the lowest may be given. The highest is identical with the “Self-born,” the Logos, the Hindû Aja. With the Christian Gnostics called the Naasenians, or Serpent-worshippers, he was the Second Person of the Trinity, the Son. His symbol was the constellation of the Dragon. [792](#) 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, in spite of our boasted civilization, it can hardly escape being regarded as a direct denunciation of the most cherished of Christian dogmas. Such a subject 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 Heaven originate with St. John, in his Revelation? Emphatically we answer—No. St. John's “Dragon” is Neptune, the symbol of Atlantean Magic.

In order that we may demonstrate this 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—not to speak of Occultists and Astrologers—knows that, figuratively speaking, 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”—the Dragon “Chozzar, called by the profane Neptune” according to the Perataë Gnostics, the “Good and Perfect Serpent,” the Messiah of the Naaseni, whose symbol in Heaven is Draco.

But we ought to discriminate between the various characters of this symbol. Now Zoroastrian Esotericism is identical with that of the Secret Doctrine, and when an Occultist reads in the Vendîdâd complaints uttered against the “Serpent,” whose bites have transformed the beautiful, eternal spring of Airyana Vaêjô, changing it into winter, generating disease and death, and at the same time mental and psychic consumption—he knows that the Serpent alluded to is the North Pole, and also the Pole of the Heavens. [793](#) These two axes produce the seasons according to their angle of inclination to each other. The two axes were *no more parallel* ; hence the eternal spring of Airyana Vaêjô “by the good river Dâitya” had disappeared, and “the Âryan Magi had to emigrate to Sogdiana”—say the exoteric accounts. But the Esoteric Teaching states that the pole had passed from 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-Âryans of the post-diluvian age could, of course, hardly recognize the mountains, on the summits of which their forefathers had met *before* the Flood, and conversed with the pure “Yazatas” or celestial Spirits of the Elements, whose life and *food* they had once shared. As shown by Eckstein: The Vendîdâd 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. [794](#)

The Egyptians, according to Eusebius, who, for a wonder, once wrote the truth, symbolized Kosmos by a large fiery circle, with a serpent with a hawk's head lying across its diameter.

Here we see 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 “redde'd with the solar blaze”; and *each sign must have been vertical* to the polar region. [795](#)

Meru, the Abode of the Gods, as explained before, was placed in the North Pole, while Pâtâla, the Nether Region, was supposed to lie towards the South. As each symbol in Esoteric Philosophy has *seven* keys, Meru and Pâtâla have, geographically, one significance and represent localities, while, astronomically, they have another, and mean the “two poles”; the latter meaning led to their being often rendered in *exoteric* sectarianism as the “Mountain” and the “Pit,” or Heaven and Hell. If we for the present hold 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 his highest,” Heli-os or Eli-os meaning the “most high,” and Acheron is 32 degrees 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, the first astronomers 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 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. [796](#)

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 said, the Christian Trinity was purely astronomical from its beginning. This it was which made Rutilius say of those who euhemerized it: “Judæa gens, radix stultorum.”

But the profane, and especially Christian fanatics who are ever in search of scientific corroboration for their dead-letter texts, persist in seeing in the Celestial Pole the true Serpent of Genesis, Satan, the enemy of mankind; whereas it is really—a cosmic metaphor. When the Gods are said to forsake the Earth, it means not only the Gods, the Protectors and Instructors, but also the *minor* Gods—the Regents of the Zodiacal Signs. 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 well as in the Hindû Gospels. Ormazd, or Ahura Mazda, the “Lord of Wisdom,” is the synthesis of the Amshaspands, or Amesha Spentas, the “Immortal Benefactors,” [797](#) the “Word,” or the Logos, and its six highest aspects in Mazdeanism. 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 are sufficient to indicate the dual and even the triple character of the Amshaspands, our Dhyân 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. [798](#) 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 Pitris, or Fathers, and the first Preceptors of Mankind.

When mortals have become sufficiently spiritualized, 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, in past Cycles. They will recognize, then, the cause which produces certain riddles of the ages, in both history and chronology; the reason, for instance, why 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 numbers and individualities of the Rishis and Manus are so mixed up; why Krishna and Buddha speak of themselves as reïncarnations, Krishna identifying himself with the Rishi Nârâyana, and Gautama giving a series of his previous births; and why the former, especially, being “the *very supreme* Brahmâ,” is yet called Anshânshâvatâra—“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 reäppear in Thoth Hermes; and why Jesus (in Hebrew, Joshua) of Nazareth is recognized, kabalistically, in Joshua, the son of Nun, as well as in other personages. The Esoteric Doctrine explains all this by saying that each of these, as also 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 reäppear 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. Now every “Power” among the Seven, once he is individualized, has in his charge one of the elements of creation, and rules over it; [799](#) hence the many meanings in every symbol. These, unless interpreted according to the Esoteric methods, generally lead to inextricable confusion.

Does the Western Kabbalist, who is generally an opponent of the Eastern Occultist, require a proof? Let him open Éliphas Lévi's *Histoire de la Magie*, [800](#) and carefully examine his “Grand Symbole Kabbalistique” from the Zohar. He will find there, in the engraving, a development of the “interlaced triangles,” a *white* man above and a *black* woman below

reversed, the legs passing under the extended arms of the male figure, and protruding behind the shoulders, while their hands join at an angle on each side. Éliphas Lévi makes of this symbol, 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. Neither has he invented the symbol, nor have the Kabalists. 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 for nearly 2,500 years. This, at the very least, for Cambyses, 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 [801](#) tells posterity that when Cambyses entered the temple of the Kabirim, he burst into an inextinguishable fit of laughter, on perceiving what he thought to be 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. [802](#) But they also represented the poles *inverted*, in consequence of the great inclination of the axis, which each time resulted in 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, at the beginning of this century, showed the identity of the Corybantes, Curetes, Dioscuri, Anactes, Dii Magni, Idei, Dactyli, Lares, Penates, Manes, [803](#) Titans, and Aletæ with the Kabiri. And we have shown that the latter were the same as the Manus, the Rishis, and our Dhyân Chohans 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 with at-al-as, the “divine sun,” and 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, [804](#) the deities surrounded with the darkness of Occult Nature—become the Idei Dactyli, or Ideic “Fingers,” with the Adept-healers by metals. The true etymology of the name Lares, now signifying “Ghosts,” must be sought in the Etruscan word lars, “conductor,” “leader.” Sanchuniathon translates the word Aletæ as “fire worshippers,” and Faber believes it to be derived from al-orit, the “God of fire.” Both are right, for 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, that “Lar is a contraction of El-Ar, the solar deity,” [805](#) 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 these Planets, our Protectors and Rulers—mystically. For purposes of exoteric or phallic worship, and also cosmically, they were the Kabiri, whose attributes and dual capacities were denoted by the names of the temples to which they respectively belonged, and also by those of their priests. They all belonged, however, to the septenary creative and informing groups of Dhyân Chohans. The Sabæans, who worshipped the “Regents of the Seven Planets” just as the Hindûs worship 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 Sabæans and then disfigured by the Jews (exoterically); but the truth about them can still be discovered even in Genesis. [806](#) Seth is the “Progenitor” of those early men of the Third Race in whom the Planetary Angels had incarnated; he was himself a Dhyân Chohan and belonged to the *informing* Gods, and Enos (Hanoah or Enoch), or Hermes, was said to be his *son* —Enos being a generic name for all the early “Seers” (Enoïchion). Thence the worship. The Arabic writer Soyuti says that the earliest records mention Seth, or Set, as the founder of Sabæism, and that the pyramids which embody the planetary system were regarded as the place of sepulchre of both Seth and Idrus (Hermes or Enoch); [807](#) that thither Sabæans proceeded on pilgrimage, and chanted prayers *seven times* a day, *turning to the North* (Mount Meru, Kaph, Olympus, etc.). [808](#) Abd Allatif also tells us some curious things about the Sabæans and their books. So also 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 ancient Sabæan books that “one pyramid was the tomb of Agathodæmon and the other of Hermes”: [809](#)

Agathodæmon was none other than Seth, and, according to some writers, Hermes was his son,

adds Mr. Staniland Wake in *The Great Pyramid*. [810](#)

Thus, while in Samothrace and the oldest Egyptian temples the Kabiri were the Great Cosmic Gods—the Seven and the *Forty-nine* Sacred Fires—in the Grecian fanes their rites became mostly phallic, and therefore, to the profane, obscene. In the latter case they were three and four, or seven—the male and female principles—the crux ansata. This division shows why some classical writers held that they were only three, while others named four. And these were Axieros (in his female aspect Demeter); Axiokersa (Persephone); [811](#) Axiokersos (Pluto or Hades); and Kadmos or Kasmilos (Hermes—not the ithyphallic Hermes mentioned by Herodotus, [812](#) but “he of the sacred legend,” which was explained only during the Samothracian Mysteries). This identification, which is due, according to the Scholiast on Apollonius Rhodius, [813](#) to an indiscretion of Mnaseas, is really no identification at all, as names alone do not reveal much. [814](#) Others again have maintained, being equally right in their way, that there were only two Kabiri. These were, esoterically, the two Dioscuri, Castor and Pollux, and exoterically, Jupiter and Bacchus. These two personified the terrestrial poles, geodesically; the terrestrial pole, and the pole of the heavens, astronomically; and also the physical and the spiritual man. The story of Semele and Jupiter and the birth of Bacchus, Bimater, with all the circumstances attending it, needs only to be read esoterically for the understanding of 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” and the “merry God of 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”; and so are the Kabiri-Dioscuri, as will be shown, and the Kabiri-Titans, to whom Diodorus ascribes the “invention of Fire” [815](#) and the art of manufacturing iron. Moreover, Pausanias [816](#) shows that the original Kabiric deity was Prometheus.

But the fact that, astronomically, the Titan-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 preëminently in every Theogony—especially in the Hindû—the Sacred Divine Fires, Three, Seven, or Forty-nine, according as the allegory demands it. Their very names prove it, for they are the Agni-putra, or 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 kabeiros meaning “the powerful through fire,” from the Greek καίω “to burn.” The Semitic word kabirim contains the idea of “the powerful, the mighty, and the great,” answering to the Greek μεγάλοι, δυνατοί, but these are later epithets. These Gods 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 the Chthonian Divinities, and therefore has Christianity made of them *Infernal* Gods.

They are truly “the great, beneficent and powerful Gods,” as Cassius Hermone calls them. [817](#) At Thebes, Core and Demeter, the Kabirim, had a sanctuary, [818](#) and at Memphis, the Kabiri had a temple so sacred, that none, excepting the priests, were suffered to enter its holy precincts. [819](#) But we must not, at the same time, lose sight of the fact that the title of Kabiri was generic; that the Kabiri, the mighty Gods as well as mortals, were of both sexes, and also terrestrial, celestial and cosmic; that while, in their later capacity of rulers of sidereal and terrestrial powers, a purely geological phenomenon—as it is now 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 civilization, 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 these

Kabiri or Titans is ascribed the invention of letters (the Deva-nâgari, or alphabet and language of the Gods), of laws and legislature, of architecture, as also 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 sole prototype, named Noah—all are generic names.

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

That serpents were ever 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 round the rod, are phallic symbols of Jupiter and other Gods who transformed themselves into snakes for purposes of seducing Goddesses—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 the souls of the dead to Hades with his Caduceus and even raising them to life with it, is a simple and very transparent allegory. It shows the dual power of the Secret Wisdom: black and white Magic. It shows this personified Wisdom guiding the Soul after death, and displaying the power of calling to life that which is dead—a very deep metaphor if one but thinks over its meaning. All the peoples of antiquity, with one exception, revered this symbol; the exception being the 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 Dragon. 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 Lü-lan asserts that Confucius said: The Dragon feeds in the pure (water) [of Wisdom] and disports in the clear (water) [of Life]. [820](#)

Our Divine Instructors.

Now Atlantis and the Phlegyan Isle are not the only records 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 “Maurigasima,” for some mysterious phonetic reasons of their own. Kæmpfer, in his *Japan*, [821](#) gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiruun, 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 frequently as do those of any other nation.

At the same time there is not an old fragment but shows belief in a multiform and even multigeneric evolution of human beings—spiritual, psychic, intellectual, and physical—just as is described 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 the latter may be 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* Rishi-Manus and Prajâpatis; the seven and ten Ki-y; or *ten* and *seven* Amshaspands [822](#) (six exoterically); ten and seven Chaldæan Annedoti; ten and seven Sephiroth, etc. One and all have been derived from the primitive Dhyân Chohans of the Esoteric Doctrine, or the “Builders” of the Stanzas of Volume I. From Manu, Thot-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato Panodorus, 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 [823](#) 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 Basnage shows, the Egyptians themselves confessed that Science had flourished in their country only since the time of Isis-Osiris, whom they continued to adore as Gods, “though they had become princes in human form.” And he adds of 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, in his *Historia Anteislamica*, [824](#) says that the “Sabæan language” was established by Seth and Edris (Enoch)—he means Astronomy. In the *Melelwa Nahil*, [825](#) Hermes is called the disciple of Agathodæmon. And in another account, [826](#) Agathodæmon is mentioned as a “King of Egypt.” The *Celepas Geraldinus* gives us some curious traditions about Henoch, who is called the “Divine Giant.” In his *Book of the Various Names of the Nile*, the historian Ahmed Ben Yusouf Eltiphas tells us of the belief among the Semitic Arabs that Seth, who 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., belonged to the Saba, “a Host”: Having established the rites and ceremonies of primitive worship, he went to the East, where he constructed one hundred and forty cities, of which Edessa was the least important, then returned to Egypt where he became its King. [827](#)

Thus, he is identified with Hermes. But there were five Hermes—or rather one, who appeared, as did some Manus and Rishis, in several different characters. In the *Burham i Kati*, he is mentioned as Hormig, a name of the Planet Mercury or Budha; and Wednesday was sacred both to Hermes and Thot. [828](#) The Hermes of Oriental tradition was worshipped by the Phineatæ, and is said to have fled after the death of Argus into Egypt, and civilized it under the name of Thoth. [829](#) 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 does Herodotus, the “father of history,” tell 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 classical authors support him. Diodorus, Eratosthenes, Plato, Manetho, etc., repeat the same story, and never vary in the order given.

As Creuzer shows:

It is, indeed, 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, Genii, Souls [Manes], the whole world, are conjointly developed in space and duration. The pyramid may be considered as the symbol of this magnificent hierarchy of spirits. [830](#)

It is the modern historians—French Academicians, like Renan, chiefly—who have made more efforts to suppress truth by ignoring the ancient annals of Divine Kings, than is strictly consistent with honesty. But M. Renan could never have been more unwilling than was Eratosthenes (260 b.c.) to accept the unpalatable fact; and yet the latter found himself obliged to recognize its truth. For this, the great Astronomer is treated with much contempt by his colleagues 2,000 years later. Manetho becomes with them “a superstitious priest born and bred in the atmosphere of other lying priests of Heliopolis.” As the Demonologist De Mirville justly remarks: All those historians and priests, 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 (of Manetho above all), and 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 remains of a list of Dynasties embracing the furthest mythic times, or the Reigns of the Gods and Heroes.... At the very beginning of this curious papyrus we have to arrive at the conviction that, so far back as

even the period of Ramses, these 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, Set, Horus, Thoth-Hermes, and the Goddess Ma, a long period of centuries being assigned to the reign of each of these. [831](#)

These synchronistic tables, 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 kept secret from the profane multitudes.

Now though Africa, as a continent, it is said, appeared before that of Europe, nevertheless it came up later than Lemuria and even the earliest Atlantis. The whole region of what is now Egypt and the deserts was once upon a time covered with the sea. This was made known, firstly, by Herodotus, Strabo, Pliny, and others, 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, to record the fact. This Zodiac, with its mysterious three Virgos between Leo and Libra, has found its Œdipus to understand the riddle of its signs, and justify the truthfulness of those priests who told Herodotus, that their Initiates taught (a) that 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.

Bailly had not sufficient words at command to express his surprise at the *sameness* of all such traditions about the Divine Races, and exclaims: What are finally all those reigns of Indian Devas and [Persian] Peris; or, those reigns of the Chinese legends; those Tien-hoang or the Kings of Heaven, quite distinct from the Ti-hoang, or Kings on Earth, and the Gin-hoang, the King men, distinctions which are in perfect accord with those

of the Greeks and Egyptians, in enumerating their Dynasties of Gods, of Demi-gods and Mortals. [832](#)

As says Panodorus:

Now, it is during these thousand years [before the Deluge], 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 men to calculate the course of the sun and moon by the twelve signs of the Ecliptic. [833](#)

Nearly five hundred years before the present era, the priests of Egypt showed Herodotus the statues of their human Kings and Pontiffs-Piromis—the Arch-prophets or Mahâ 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 its name, history and annals. They also assured Herodotus—unless the most truthful of historians, the “father of history,” is now to be 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, of the Demi-gods, and of the Heroes, or Giants. [834](#) 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 the Kimpurushas, and of the Dânavas 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 Bhârata-varsha!”—exclaim the incarnated Gods themselves, during the Third Root-Race. Bhârata is generally India, but in this case it symbolizes the Chosen Land of those days, which was considered the best of the divisions of Jambu-dvîpa, as it was the land of active (spiritual) works par excellence; the land of Initiation and of Divine Knowledge. [835](#)

Can one fail to recognize in Creuzer great powers of intuition, when, although he was almost unacquainted with the Âryan Hindû philosophies, which were but little known in his day, we find him writing: 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 judgment of the ancient peoples, quite foreign to our *entirely material* ideas of mechanics and physical sciences ... could not see in the stars and planets nothing but simple masses of light, or opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction or repulsion; 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. [836](#)

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 by them on every side. [837](#) Materialists do not. They live on this Earth, just as some creatures, in the world of insects and even of fishes, live surrounded by myriads of their own genus, without seeing, or so much as sensing them. [838](#)

Plato is the first sage among classical writers who speaks at length of the Divine Dynasties. He locates them on a vast continent which he calls Atlantis. Nor was Bailly the first or last to believe this. He had been preceded and anticipated in this theory by Father Kircher, the learned Jesuit, who in his *Œdipus Ægyptiacus*, writes: I confess, for a long time I had regarded all this [the Dynasties and 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. [839](#)

As De Rougemont shows, Theopompus, in his *Meropis*, made the priests of Phrygia and Asia Minor speak exactly as did the priests of Saïs when they revealed to Solon the history and fate of Atlantis. According to Theopompus, it was a unique continent of an indefinite size, containing

two countries inhabited by two races—a fighting, warrior race, and a pious, meditative race [840](#)—which Theopompus symbolizes by two cities. [841](#) The pious “city” was *continually visited by the Gods* : the belligerent “city” was inhabited by various beings *invulnerable* by iron, who could be *mortally wounded* only by stone and wood. [842](#) De Rougemont treats this as a pure *fiction* of Theopompus and even sees a fraud (*supercherie*) in the assertion of the Saïtic priests. This was denounced by the Demonologists as illogical. In the ironical words of De Mirville: A *supercherie* which was based on a belief, the product of the faith of the whole of antiquity; a *supposition* which yet gave its name to a whole mountain chain (Atlas); which specified with the greatest precision a topographical region (by placing this land at a small distance from Cadiz and the Strait of Calpe), which prophesied, 2,000 years before Columbus, the great transoceanic land situated beyond that Atlantis and which “is reached,” it said, “by the Islands not of the Blessed, but of the Good Spirits,” εὐδαιμόνια (our Îles Fortunées)—such a supposition can well be nothing else but a *universal chimera* ! [843](#)

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 about the third great Continent which perished some 850,000 years ago, [844](#) a Continent inhabited by two distinct races, distinct physically and especially morally, both deeply versed in primeval wisdom and the secrets of nature, and mutually antagonistic in their struggle, during the course and progress of their double evolution. For 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, beyond which were situated the lands of *Immortal Men*? [845](#) Do they not still believe that the remnants of those Immortal Men—who survived when the Holy Island became 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?

As the very unbelieving Boulanger writes:

If one has to lend ear to traditions, the latter place before the reign of Kings, that of the Heroes and Demi-gods; and still earlier 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 presented by them were once universally admitted and revered by all nations; 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 no longer understand them, must have had motives for believing in them, furnished by their greater proximity to the first ages, which the distance that separates us from them refuses to us.... Plato in the fourth book of his *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. Now 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 remain scattered in human memory; but one never hears anything of the evil which has produced these 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. [846](#)

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 forthwith filling 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 ourselves use 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. This 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. [847](#) 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. [848](#)

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.

As say the Commentaries: 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].

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. [849](#)

This will be doubted and denied in our proud generation. But if it be 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 hitherto defied the efforts of Botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was this cereal with the Egyptian priests; wheat was placed even in their mummies, and has been found thousands of years later in their coffins. Remember how the servants of Horus glean the wheat in the field of Aanroo, wheat *seven cubits high* . [850](#)

Says the Egyptian Isis:

I am the Queen of these regions; 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.... Rejoice, O Egypt! thou who wert my nurse. [851](#)

Sirius was called the Dog-star. It was the star of Mercury or Budha, called the great Instructor of Mankind.

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, [852](#) since they remain ignorant how full the world is of various and invisible creatures which crowd even in the most sacred places. [853](#)

The “Sons of God” *have* existed and *do* exist. From the Hindû Brahma-putras and Mânasaputras, Sons of Brahmâ and Mind-born Sons, down to the Bne Aleim of the Jewish Bible, the faith of the centuries and 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 has never varied throughout the historical cycles? For instance, read Esoterically the sixth chapter of Genesis, which repeats the statements of the Secret Doctrine, though slightly changing 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 Bne 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]. [854](#)

What does this sentence, “and also after that,” signify unless it means: 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 Mânasaputras would not people the Earth? And then comes a long break in the chapter 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 has ever been a dilemma, not alone for the men of Science and biblical scholars, but also for priests. For, as the Rev. Father Péronne puts it: Either they (the Bne Aleim) were good Angels, and in such case how could they fall? Or they were bad (Angels), and in that case could not be called Bne Aleim, or sons of God. [855](#)

This biblical riddle—“the real sense of which no author has ever understood,” as is candidly confessed by Fourmont [856](#)—can only be explained by the Occult doctrine, through the Zohar to the Western, and the Book of Dzyan to the Eastern. What the latter says we have seen; what the Zohar tells us is that Bne Aleim was a name common to the Malachim, the good Messengers, and to the Ischins, the lower Angels. [857](#)

We may add for the benefit of the Demonologists that their Satan, the “Adversary,” is included in Job among the “sons” of God or Bne Aleim who visit their father. [858](#) But of this later on.

Now the Zohar says that the Ischins, the beautiful Bne Aleim, were *not* guilty, but mixed themselves with mortal men because they were sent on earth to do so. [859](#) Elsewhere the same volume shows these Bne Aleim belonging to the tenth sub-division of the “Thrones.” [860](#) It also explains that the Ischins—“Men-spirits,” viri spirituales [861](#)—now that men can see them no longer, help Magicians to produce, by 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 Ischins had then, i.e., gaseous and ethereal. Their chief is Azazel.

But Azazel, whom the Church dogma persists in associating with Satan, is nothing of the kind. Azazel is a *mystery*, as explained elsewhere, and it

is so expressed by Maimonides: There is an impenetrable mystery in the narrative concerning Azazel. [862](#)

And so there is, as Lanci, a librarian to the Vatican, whom we have quoted before, and one who ought to know, says: 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. [863](#)

Therefore it seems foolish to derive the name, as Spencer does, from Azal (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. [864](#)

The amount of malicious fancy and fiction bestowed on this “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 Ischins chained to the mountain in the desert. This is allegorical, and simply alludes to these “Spirits” as being chained to the Earth during the Cycle of Incarnation. Azazel, or Azazyel, is one of the chiefs of the “transgressing” Angels in the Book of Enoch, who descending upon Ardis, the top of Mount Armon, bound themselves by swearing loyalty to each other. It is said that Azazyel 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; Tamiel, Astronomy; and Asaradel taught the motion of the Moon. [865](#) “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 just what its dead-letter expresses?

It is the symbolical representation of the great struggle between Divine Wisdom, Nous, and its Earthly Reflection, Psyche, 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 Éliphas 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 in the case of the Christians, and the man-like God with the Hindûs, which represent Matter in this case; and the Dragon, or Serpent, Spirit. Occult symbolism furnishes the key to the mystery; theological symbolism conceals it still more. For the former explains many a saying in the Bible and even in the New Testament which has 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 now partially revealed. The key to its metaphysical interpretation has now been restored, while the key to its theological interpretation shows the Gods and Archangels standing as symbols for the dead-letter or dogmatic religions, 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 the mystery may be found scattered throughout these volumes. To make the point clear once for all; that which the clergy of every dogmatic religion, preëminently the Christian, points out as Satan, the enemy of God, is, in reality, the highest divine Spirit—Occult Wisdom on Earth—which is naturally antagonistic 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 at the same time the trustee 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 Divine Wisdom. Whenever they anathematize 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 with the words: “Say we not well thou hast a devil?”

Read the account of Indra (Vâyu) in the Rig Veda, the Occult volume par excellence of Âryanism, 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 ordinary terrestrial way. He is the conqueror of all the “enemies of the Gods” the Daityas, Nâgas (Serpents), Asuras, all the Serpent-gods, and of Vritra, the Cosmic Serpent. Indra is the St. Michael of the Hindû Pantheon—the chief of the *militant* Host. Turning to the Bible, we find Satan, one of the “Sons of God,” [866](#) becoming in exoteric interpretation the Devil, and the Dragon, in its infernal, evil sense. But in the Kabalah, [867](#) Samael, who is Satan, is shown to be identical with St. Michael, the Slayer of the Dragon. How is this, when it is said that Tselem (the Image) reflects alike Michael and Samael, *who are one* ? Both proceed, it is taught, from Ruach (Spirit), Neshamah (Soul) and Nephesh (Life). In the Chaldæan 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 the one (Michael) is *influenced* by Neshamah, 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 once universally established through the formerly 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 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. [868](#)

Among 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 with its Sun-gods crossed over into the land of the Pharaohs from India. In the Gods of Stonehenge we recognize 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 Kâliya, 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 in Heaven,” its earthly origin has to be sought in the temples of Initiation and archaic crypts; and the proof is that 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 corroborating the teachings of the Secret Doctrine.

There were numerous catacombs in Egypt and Chaldæa, some of them of a very vast extent. The most renowned of these were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Libyan desert, and were known as the Serpent's Catacombs, or passages. It was there that were performed the Sacred Mysteries of the Kuklos Anagkês, the "Unavoidable Cycle," more generally known as the "Circle of Necessity"; the inexorable doom imposed upon every Soul after bodily death, when it has been judged in the Amentian region.

In De Bourbourg's book, Votan, the Mexican Demi-god, in narrating his expedition, describes a subterranean passage which ran on 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. [869](#)

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, and also of Babylon, generally styled themselves during the Mysteries, the "Sons of the Serpent-god," or "Sons of the Dragon."

"The Assyrian priest always bore 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 recognized as El Elion. [870](#) Besides the surname of Serpents, they had also the appellation of "Builders" or "Architects," for the immense grandeur of their temples and monuments was such that even now the pulverized remains of them "frighten the mathematical calculations of our modern engineers," as Taliesin says. [871](#)

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." [872](#)

Furthermore, the "War in Heaven" is shown, in one of its significations, to have referred to those terrible struggles in store for the Candidate for Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened *Inner 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.

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 anyone can study the allegorical narratives and traditions which have remained unchanged for many thousands of years.

Râhu, mythologically, is a Daitya—a Giant, a Demi-god, the lower part of whose body ended in a Dragon's or Serpent's tail. During the Churning of the Ocean, when the Gods produced the 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, Râhu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But this fable has another mystic meaning, for Râhu, the Dragon's head, played a prominent part in the Mysteries of the Sun's (Vikartana's) Initiation, when the Candidate and the Dragon had a supreme fight.

The caves of the Rishis, the abodes of Teiresias and the Greek seers, were modelled on those of the Nâgas—the Hindû King-Snakes, who dwelt

in cavities of the rocks under the ground. From Shesha, 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 Purânas. The children of Surasâ are the mighty “Dragons.” The Vâyu Purâna replacing the “Dragons” of Surasâ of the Vishnu Purâna by the Dânavas, the descendants of Danu by the sage Kashyapa, and these Dânavas being the Giants, or Titans, who warred against the Gods, they are thus shown identical with the “Dragons” and “Serpents” of Wisdom.

We have only to compare the Sun-gods of every country, to find their allegories agreeing perfectly with each other; and the more the allegorical symbol is Occult the more its corresponding symbol in exoteric systems agrees with it. Thus, if from three systems widely differing from each other in appearance—the old Âryan, the ancient Greek, and the modern Christian schemes—several Sun-gods and Dragons are selected at random, they will be found to be copied from each other.

Let us take Agni the Fire-god, Indra the firmament, and Kârttikeya from the Hindûs; the Greek Apollo; and Michael, 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 Vaishvânara in the Rig Veda. Now Vaishvânara is a Dânava, a Giant-demon, [873](#) whose daughters Pulomâ and Kâlakâ are the mothers of numberless Dânavas (30 millions), by Kashyapa, [874](#) and live in Hiranyapura, “the golden city, floating in the air.” [875](#) Therefore, Indra is, in a fashion, the step-son of these two as a son of Kashyapa; and Kashyapa is, in this sense, identical with Agni, the Fire-god, or Sun (Kashyapa-Âditya). To this same group belongs Skanda or Kârttikeya, God of War, the *six-faced* planet Mars astronomically, a Kumâra, or Virgin-youth, born of Agni, [876](#) for the purpose of destroying Târaka, the Dânava Demon, the grandson of Kashyapa by his son Hiranyâksha. [877](#) Târaka's Yoga austerities were so extraordinary that they became formidable to the Gods, who feared such a rival in power. [878](#) 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 surnamed Jishnu, “Leader of the Celestial Host.” Kârttikeya is also found bearing the same titles. For killing Târaka, the Dânava, he is called Târaka-jit, “Vanquisher of Târaka,” [879](#) Kumâra Guha, the “mysterious Virgin-youth,” Siddha-sena, “Leader of the Siddhas,” and Shakti-dhara, “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 to Indra, Kârttikeya, and even Kashyapa-Âditya, 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, perhaps, the abuse of human authority and power.

Apollo is Helios, the Sun, Phoibos-Apollo, the “Light of Life and of the World,” [880](#) 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, [881](#) and whom he is divinely commissioned to destroy—like Kârttikeya, who is born for the purpose of killing Târaka, 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 Hindû golden Hiranyapura; he is called the Pure (ἄγνός) Agnus Dei, the Indian Agni, as Dr. Kenealy thinks; and in the primal myth he is exempt “from all sensual love.” [882](#) He is, therefore, a Kumâra, like Kârttikeya, and as Indra was in his earlier life and biographies. Python, moreover, the “red Dragon,” connects Apollo with Michael, who fights the Apocalyptic Dragon, seeking to attack the woman in child-birth, 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 Hindû and Chaldæan religious symbols.

(3) The repetition of this archaic tradition is found in chapter xii of St. John's Revelation, and comes from the Babylonian legends, without the smallest doubt, though the Babylonian story, in its turn, had its origin in the allegories of the Âryans. The fragment read by the late George Smith is sufficient to disclose the source of this 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 he joins 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. [883](#)

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, [884](#) and Merodach [the Archangel Michael in Revelation] undertakes to lead the heavenly host against the dragon. The war, which is described with spirit, ends of course in the triumph of the principles of good. [885](#)

This War of the Gods with the Powers of the Deep, refers also, in its last and terrestrial application, to the struggle between the Âryan 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.

The symbols of the “Dragon” 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 they 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 Avestaic Amshaspands are a Host with a leader like St. Michael over them, and seem identical with the legions of Heaven, to judge from the

account in the Vendîdâd. Thus in Fargard xix, Zarathushtra is told by Ahura Mazda to “invoke the Amesha Spentas who rule over the seven Karshvares [886](#) of the Earth”; [887](#) which Karshvares in their seven 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, in his invocation against Angra Mainyu and his Host, Zarathushtra appeals to them in these words: “I invoke the seven bright Sravah with their sons and their flocks.” [888](#) The “Sravah”—a word which the Orientalists have given up as one “of unknown meaning”—means the same Amshaspands, but in their highest Occult meaning. The Sravah are the Noumenoi of the phenomenal Amshaspands, the Souls or Spirits of those *manifested* Powers; and “their sons and their flocks” refer to the Planetary Angels and their sidereal flocks of stars and constellations. “Amshaspand” is the exoteric term used in terrestrial combinations and affairs only. Zarathushtra addresses Ahura Mazda constantly as the “maker of the *material* world.” Ormazd is the father of our Earth (Spenta Ârmaiti), who is referred to, when personified, as “the fair daughter of Ahura Mazda,” [889](#) who is also the creator of the Tree (of Occult and Spiritual Knowledge and Wisdom) from which the mystic and mysterious Baresma 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, for the Talmud says that “the Angel of Death and Satan are the same.” He is killed by Michael, and 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 Apophis—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, [890](#) whose effigy was

discovered upon an Egyptian monument, with a cuirass and a spear, like Michael and St. George. Anubis is also represented as slaying a Dragon, that has the head and tail of a serpent. [891](#)

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.” [892](#)

In that night, the oppressor, the murderer of Osiris, otherwise called the deceiving Serpent ... calls the Sons of Rebellion in *Air* , and when they arrive to the East of the Heavens, then there is War in Heaven and in the entire World. [893](#)

In the Scandinavian Eddas the “War” of the Ases with the Hrimthurses or 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,” [894](#) who began by being simply the emblems of Chaos, have become euhemerized by the superstition of the rabble, until they have finally won the right of citizenship in what are claimed to be the most civilized and learned races of this globe *since its creation* , and have become a dogma with Christians. As George Smith has it: The evil principles [Spirits], emblems of Chaos [in Chaldæa 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. [895](#)

This is only another version of the Hindû “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 we can best see the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of Powers now called Evil; for it is they who, in their teachings, divulged the Esoteric nature of the Jewish substitute for Ain Suph, the true meaning of which the Rabbins concealed, while the Christians, with a few exceptions, knew nothing of it. 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 as a dragon it has 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, and those who have faith in the Occult Teachings believe that in the days of old there were such creatures as flying dragons, a kind of Pterodactyl, and that it is those gigantic winged lizards that served as prototypes for the Seraph of Moses and his great Brazen Serpent. [896](#) The Jews formerly worshipped the latter *idol* themselves, but, after the religious reforms brought about by Hezekiah, they 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.” [897](#)

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 the third chapter 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.” [898](#) 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 the first chapter 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 speculations and hypotheses; 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” purposely created 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. [899](#) The following statement, however, is now 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 Kabalah. Jehovah appears only in chapter iv of Genesis, in the first verse of which he is named Cain, and in the last transformed into *mankind* —male and female, Jah-veh. [900](#) The Serpent, moreover, is not Satan, but the bright Angel, one of the Elohim clothed in radiance and glory, who—promising the woman, 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 Iao 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* , [901](#) and sheds the *virgin blood* . Now Cain, being shown identical with Jehovah, on the authority of the correct reading of the first verse of chapter iv of 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 occupied the place of Adam,” [902](#) and the Talmud adding that “the evil Spirit, Satan, and Samael, the angel of Death, are the same” [903](#) —it becomes easy to see that Jehovah (mankind, or Jah-hovah) and Satan (therefore the tempting Serpent) are one and 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. [904](#) 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 to be 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 brother 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. [905](#) They taught that Iurbo and Adonai were names of Iao-Jehovah, who is an emanation of Ilda-baoth. [906](#) This, in their language, amounted to saying what the Rabbins expressed in a more veiled way, by stating that “Cain had been generated by Samael or Satan.”

The Fallen Angels, in every ancient system, are made 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 Thrætaona 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 Âryan Brâhmans of India.” And the conflict of the Gods with the Asuras is repeated in the Great War—the Mahâbhârata. 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 were Isis, or Ceres, the Kabiria, or again the Kabiri, who taught men agriculture; but it is very important to prevent fanatics from monopolizing 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 has now been discovered and proven, Cain is Mars, the God of *power and generation*, and of the first (sexual) bloodshed. [907](#) Tubal-Cain is a Kabir, “an instructor of every artificer in brass and iron”; or—if this will please better—he is one with Hephæstus or Vulcan. Jabal again 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 Cronus and the trident for Poseidon. [908](#)

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 in the third chapter of Genesis; 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. Says Decharme:

Like Lemnos and Samothrace, Rhodes, the birth-place of the Telchines, is an island of volcanic formation. [909](#)

The island of Rhodes emerged suddenly out of the seas, after having been previously engulfed by the Ocean, say the traditions. Like the Samothrace of the Kabiri, it is connected by 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, in poetized form, all the later fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies of Seth and Cain, [910](#) and the further equally futile attempt to show them as *real*, *historical* men, has only led to more serious enquiries 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 Cronus-Saturn is also proved.

That it is so may be easily demonstrated. It is not denied by any of the Christian writers. Bryant [911](#) concurs with all those who are of opinion that Sydic, or Sadic, was the Patriarch Noah, and also Melchizedek; and that the name by which he is called, Sadic, corresponds with the character given him in Genesis. [912](#)

He was צדיק, 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. [913](#)

Now it is Sanchuniathon, who informs the world that the Kabiri were the Sons of Sydic or Zedek (Melchi-zedek). True enough, as this information has descended to us through the *Preparatio Evangelica* of Eusebius, it may be regarded with a certain amount of suspicion, as it is more than likely that he dealt with Sanchuniathon's works as he has with Manetho's Synchronistic Tables. But let us suppose that the identification of Sydic, Cronus, 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 most high God," after "his own order"; [914](#) and finally, having seen what they all were spiritually, astronomically, psychically and cosmically, let us now see what they became rabbinically and kabalistically.

In speaking of Adam, Cain, 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 comprised under our English word Arts. He was the *primal principle*, disintegrating into the modification of *two opposites for production*. Astronomically, too, [915](#) 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*, [916](#) or Pater Sadic, or Melchizedek, he was lord of the *ecliptic*, or *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 Sadic, *The Just or Right One*, was Lord of the eighth, which was Mater Terra. [917](#)

This makes their functions, after they had been degraded, plain enough, 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 Cabiri, the first consisting of Ham and Mizraim, whom he conceives to be Jupiter and Dionusus of Mnaseas; the second, of the children of Shem, who are the Cabiri of Sanchoniatho, while their father Sydyk is consequently the scriptural Shem. [918](#)

The Kabirim, the “Mighty Ones,” are identical with our primeval Dhyân Chohans, with the corporeal and the incorporeal Pitris, and with all the Rulers and Instructors of the primeval races, who 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 unrecognizable 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 admit of such coincidence being due to simple chance. This has been well proven by Bailly. Let us pause for a moment to examine these traditions from every available source, in order to the better compare 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: Before the creation of Adam, two races lived on Earth, the one succeeding the other; the Devs who reigned 7,000 years, and the Peris (the Izedes) who reigned but 2,000, and while the former were still in existence. The Devs were giants, strong and wicked; the Peris were smaller in stature, but wiser and kinder.

Here we recognize the Atlantean Giants and the Âryans, or the Râkshasas of the Râmâyana and the children of Bharata-varsha, or India; the Ante- and the Post-diluvians of the Bible.

Gyan (or Gnan, Jnâna, True or Occult Wisdom and Knowledge), also called Gian-ben-Gian (or Wisdom, son of Wisdom), was the king of the Peris. [919](#) 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 Devs. Gian-ben-Gian had reigned 2,000 years when Iblis, the Devil, was permitted by God to defeat the Peris and scatter them to the other end of the world. Even the magic shield, which, by being

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. [920](#) 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 these legends are now found to be, one can hardly fail to identify them with the Chaldæan, Egyptian, Greek, and even Hebrew traditions, for the Jewish myth, though disdaining in its exclusiveness to speak of Pre-Adamite nations, nevertheless allows these to be clearly inferred, by sending out Cain—one of the only two living men on earth—into the land of Nod, where he gets married and builds a city. [921](#)

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 on this, but distorted it by his interpretation. The Secret Doctrine may restore the figures to their true meaning. We read in the Critias: First of all 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.

In the 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 Âryans were 200,000 years old when the first great “Island,” or Continent, was submerged, there seems hardly 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 Chaldæa and Persia through whose exoteric revelations the Persian legends were preserved and passed to posterity. Thus, we find the Hebrews calling a week “seven days,” and speaking of 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., and their Sabbath lasted indifferently 24 hours or 24,000 years, in the secret calculations of their Sods. We of the present times call an age a “century.” They of Plato's day, the initiated writers, at any rate, by a millennium meant not 1,000 but 100,000 years;

while the Hindûs, more independent than any, have never concealed their chronology. Thus, for 9,000 years, the Initiates will read 900,000 years, during which space of time—i.e., from the first appearance of the Âryan Race, when the Pliocene portions of the once great Atlantis began gradually sinking [922](#) and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis—the Âryan 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 Mahâbhârata, or Great War, so famous in Indian history. Such blending of events and epochs, and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that have 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. The latter event had never been kept a secret, and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because of their isolation; being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era.

History catches a glimpse of Egypt and its great Mysteries for the first time through Herodotus, if we do not take into account the Bible, and its queer chronology. [923](#) And how little Herodotus *could* tell is confessed by himself when, speaking of a mysterious tomb of an Initiate at Saïs, in the sacred precinct of Minerva, 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 the Egyptians call Mysteries: on these matters, however, though I am accurately acquainted with the particulars of them, *I must observe a discreet silence* . [924](#)

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, or images of Harpocrates, were in every temple—especially in those of Isis and Serapis—each pressing a finger to the lips. And the Hebrews taught that to divulge the secrets of the Kabalah, after initiation into the Rabbinical Mysteries, was like eating of the fruit of the Tree of Knowledge; it was punishable by death.

And yet we Europeans have accepted the exoteric chronology of the Jews! What wonder that it has ever since influenced and coloured 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. But this is not so; they are only transformed. These traditions are ever speaking of the Mountains of Kaf (Kafaristan?), which contain a gallery built by the giant Argeak, wherein 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. [925](#) Three among them reigned for 1,000 years each. [926](#)

Siamek, the beloved son of Kaimurath (Adam), their first king, was murdered by his giant brother. His father had a perpetual fire preserved in 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, after they had been concealed by the Devs or Giants in the bowels of the Earth, and also 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 Eternal Wisdom, and even with having built the cities of Luz, Babylon and Ispahan, though indeed they were built ages later. But as modern Delhi is built on six other older cities, so these 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 this 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 hippopotamus. This “Dodecapod”

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. Finally, however, this king of kings was killed by an enormous rock which the Giants threw at him from the great mountains of Damavend. [927](#)

Tahmurath is the third king of Persia, the St. George of Iran, the knight who always has the best of, and finally kills, the Dragon. He is the great enemy of the Devs who, in his day, dwelt 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. 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. [928](#) What says that Persian Phoenix? It complains of its old age, for it was born cycles and cycles before the days of Adam (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. [929](#) Simorgh is born with the last Deluge of the Pre-Adamites, says the “Romance of Simorgh and the good Khalif”! [930](#)

What says the Book of Numbers? Esoterically, Adam Rishoon is the Lunar Spirit (Jehovah, in a sense, or the Pitris), and his three sons—Kayin, Habel, and Seth—represent the three Races, as already explained. Noah-Xisuthrus represents, in his turn (in the cosmo-geological key), the Third 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.

Tahmurath visits on his winged steed 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, [931](#) whom Demrusch had kept as a prisoner, and takes her over to the “dry island,” i.e., the new continent of Europe. [932](#) After him came Giamschid, who builds Esikekar, or Persepolis. This king reigns 700 years, and, in his great pride, believes himself 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—which is 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. To begin with, what are the Mountains of Kaf?

Whatever they may be in their geographical status, whether they are the Caucasian or Central Asian mountains, legend places the Devs and Peris far beyond these mountains to the North, the Peris being the remote ancestors of the Parsîs or Farsîs. 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, from the beginning of life on earth, bubbles the “Fountain of Life.” [933](#) 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 keep 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 the sixtieth and forty-fifth degrees of longitude, or between Nova Zembla and Spitzbergen. This, of course, if one has the dodecapodian Horse of Huschenk or the winged Simorgh of Tahmurath, or Taimuraz, upon which to cross over the Arctic Ocean. [934](#)

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* , [935](#) 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 Devs will build between that portion of the “dry island” and its severed parts. [936](#) 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 Chaldæan. 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. [937](#)

The twelve-legged Horse of Huschenk was found on that continent named the “dry island.”

The “Christian Topography” of Cosmas Indicopleustes and its merits are well known; but here the good father repeats a universal tradition, which has now, moreover, been 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.

In the first beginnings of [human] life, the only dry land was on the right end [938](#) of the Sphere, where it [the Globe] is motionless. [939](#) 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. [940](#) 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 [941](#) 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. [942](#)

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. [943](#) 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 water. It was the belt, the sacred Himavat, which stretches around the World. [944](#) She broke toward the setting Sun from her neck [945](#) 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.

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, and that part of the world now known as Asia was 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, [946](#) on 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 seventieth degree of latitude; *here* it formed the horseshoe continent of which the Commentary speaks; of the two ends of which, one included Greenland with a prolongation which crossed the fiftieth 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. When it was destroyed in its turn, Atlantis appeared.

Western Speculations, Founded On The Greek And Paurânic Traditions.

Thus it becomes natural to find that, on even such meagre data as have reached the profane historian, Rudbeck, a Swedish Scientist, about two centuries ago, tried to prove that Sweden was the Atlantis of Plato. He even thought that he had found in the configuration of ancient Upsala, the situation and measurements of the capital of “Atlantis” as given by the Greek sage. As Bailly proved, Rudbeck was mistaken; but so was Bailly likewise, and still more so, 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 Purânas, that is to say if we will have nought to do with the Secret Teachings.

Three-quarters of a century have already elapsed since Wilford brought forward his fanciful theories about the British islands being the “White Island,” the Atala of the Purânas. This was sheer nonsense, as the Atala is one of the seven Dvîpas, or Islands, belonging to the nether Lokas, one of the seven regions of Pâtâla (the antipodes). Moreover, as Wilford [947](#) shows, the Purânas place it “on the seventh zone or seventh climate”—rather, on the seventh measure of heat—which thus locates it between the latitudes of 24° and 28° North. It is then to be sought on the same degree as the Tropic of Cancer, whereas England is between the latitudes of 50° and 60°. Wilford speaks of it as Atala, Atlantis, the White Island. Its

enemy is called the “White Devil,” the Demon of Terror, for he says: In their [the Hindû and Persian] romances, we see Cai-caus going to the mountain of Az-burj, or As-burj, at the foot of which the sun sets, to fight the Div-sefid, or white devil, the Târa-daitya of the Purânas, and whose abode was on the *seventh stage* of the world, answering to the seventh zone of the Bauddhists; ... or, in other words, to the White Island. [948](#)

Now here the Orientalists have been, and are still, facing the Sphinx's riddle, the erroneous solution of which will ever destroy their authority—if not their persons—in the eyes of every Hindû scholar, whether or not an Initiate. For there is not a statement in the Purânas—on the conflicting details of which Wilford based his speculations—which has not several meanings, and which does not apply to both the physical and the metaphysical worlds. If the old Hindûs divided the face of the Globe into seven Zones, Climates, Dvîpas, geographically, and into seven Hells and seven Heavens, allegorically, the measure of seven did not apply in both cases to the same localities. Now it is the North Pole, the country of “Meru,” which is the seventh division, as it answers to the seventh Principle (or fourth metaphysically), of the Occult calculation. It represents the region of Âtmâ, of pure Soul, and Spirituality. Hence Pushkara is shown as the seventh Zone, or Dvîpa, which encompasses the Kshîra Ocean, or Ocean of Milk (the ever-frozen white region) in the Vishnu and other Purânas. [949](#) And Pushkara, with its two Varshas, lies directly at the foot of Meru. For it is said that: The two countries north and south of Meru are shaped like a bow, ... [and that] one half of the surface of the earth is on the south of Meru and the other half on the north of Meru—beyond which is half of Pushkara.

Geographically, then, Pushkara is America, Northern and Southern; and allegorically it is the prolongation of Jambu-dvîpa, [950](#) in the middle of which stands Meru, for it is the country inhabited by beings who live ten thousand years, who are free from sickness or failing; where there is neither virtue nor vice, caste or laws, for these men are “of the same nature as the Gods.” [951](#) Wilford is inclined to see Meru in Mount Atlas, and locates there also the Lokâloka. Now Meru, we are told, which is the Svar-loka, the abode of Brahmâ, of Vishnu, and the Olympus of Indian exoteric religions, is described geographically as “passing through the middle of the earth-globe, and protruding on either side.” [952](#) On its upper

station are the Gods, at the nether, or South Pole, is the abode of Demons (Hells). How then can Meru be Mount Atlas? Besides which, Târadaitya, a Demon, cannot be placed on the seventh zone if the latter be identified with the White Island, which is Shveta-dvîpa, for reasons given in the foot-note above.

Wilford accuses the modern Brâhmans “of having jumbled them [islands and countries] all together”; but it is *he* who has jumbled them still more. He believes that as the Brahmânda and Vâyu Purânas divide the old Continent into seven Dvîpas, said to be surrounded by a vast ocean, beyond which lie the regions and mountains of Atala, hence: Most probably the Greeks derived their notion of the celebrated Atlantis, which, as it could not be found after having once been discovered, they conceived to have been destroyed by some shock of nature. [953](#)

As we find certain difficulties in believing that the Egyptian priests, Plato, and even Homer, all built their notions of Atlantis on Atala—a nether region located at the Southern Pole—we prefer holding to the statements given in the Secret Books. We believe in the seven Continents, four of which have already lived their day, the fifth still exists, and two are to appear in the future. We believe that each of these is not strictly a continent in the modern sense of the word, but that each name, from Jambu down to Pushkara, [954](#) refers to the geographical names given (i) to the dry lands covering the face of the whole Earth during the period of a Root-Race, in general; (ii) to what remained of these after a geological Race Pralaya, as Jambu, for instance; and (iii) to those localities which will enter, after future cataclysms, into the formation of new universal Continents, Peninsulas, or Dvîpas [955](#)—each Continent being, in one sense, a greater or smaller region of dry land surrounded with water. Thus, that whatever “jumble” the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key.

Thus, we believe we know that, though two of the Paurânic Islands—the Sixth and Seventh Continents—are yet to come, nevertheless there *were* , or there *are* , lands which will enter into the composition of the future dry lands, of new Earths whose geographical faces will be entirely changed, as were those of the past. Therefore we find in the Purânas that Shâka-dvîpa is (or will be) a Continent, and that Shankha-dvîpa, as shown in the Vâyu

Purâna, is only “a minor island,” one of the nine divisions (to which Vâyu adds six more) of Bhârata-varsha. Because Shankha-dvîpa was peopled by “Mlechchhas [unclean foreigners], who worshipped Hindû divinities,” therefore they were connected with India. [956](#) This accounts for Shankhâsura, a King of a portion of Shankha-dvîpa, who was killed by Krishna; that King who resided in the palace “which was an ocean shell, and whose subjects lived in shells also,” says Wilford.

On the banks of the Nîlâ [957](#) there were frequent contests between the Devatâs [Divine Beings, Demi-gods] and the Daityas [Giants]: but the latter tribe having prevailed, their king and leader, Shankhâsura, who resided in the ocean, made frequent incursions ... in the night. [958](#)

It is not on the banks of the Nile, as Wilford supposes, but on the coasts of Western Africa, South of where now lies Morocco, that these battles took place. There was a time when the whole of the Sahara Desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the Desert of Shamo or Gobi. This is shown in Paurânîc tradition, for on the same page as above cited, it is said: The people were between two fires; for, while Shankhâsura was ravaging one side of the continent, Cracacha [or Krauncha], king of Crauncha-dwîp [Krauncha-dvîpa], used to desolate the other: both armies ... thus changed the most fertile of regions into a barren desert.

That not only the last island of Atlantis, spoken of by Plato, but a large Continent, first divided, and then broken later on into seven peninsulas and islands (called Dvîpas), preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). The claim is corroborated by Indian Purânas, Greek writers, and Asiatic, Persian, and Mahommedan traditions. Wilford, who sorely confuses the Hindû and the Mussulman legends, shows this, however, clearly. [959](#) His facts and quotations from the Purânas give direct and conclusive evidence that the Âryan Hindûs and other ancient nations were earlier navigators than the Phœnicians, who are now credited with having been the first seamen that appeared in the post-diluvian times. This is what we read in the Asiatick Researches: In this distress the few natives, who

survived [in the war between Devatâs and Daityas] raised their hands and hearts to Bhagavân, and exclaimed, “Let him that can deliver us ... be our king”; using the word Ît [a *magic* term not understood by Wilford, evidently] which reëchoed through the whole country. [960](#)

Then comes a violent storm, the waters of the Kâlî are strangely agitated, “when there appeared from the waves ... a man, afterwards called Ît, at the head of a numerous army, saying ‘abhayan,’ or there is no fear”; and scattered the enemy. “The King Ît,” explains Wilford, “is a subordinate incarnation of Mrîra”—Mrida, a form of Rudra, probably?—who “reëstablished peace and prosperity throughout all Shankha-dvîpa, through Barbaradêsa, Misra-st'hân and Arva-st'hân, or Arabia,” [961](#) etc.

Surely, if the Hindû Purânas give a description of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean; if their writers speak of Barbaras and other people such as Arabs—they who were never known to navigate, or cross the Kâla-pâni, the Black Waters of the Ocean, in the days of Phœnician navigation—then these Purânas must be older than those Phœnicians who are placed at from 2,000 to 3,000 years b.c. At any rate, their traditions must have been older, [962](#) for an Adept writes: In the above accounts, the Hindûs speak of this island as existing and in great power; it must, therefore, have been more than eleven thousand years ago.

But another proof may be adduced of the great antiquity of these Hindû Âryans who described the last surviving island of Atlantis, or rather of that remnant of the Eastern portion of that Continent which had perished soon after the upheaval of the two Americas [963](#)—the two Varshas of Pushkara. And they described what they knew, for they had once dwelt on it. This may be demonstrated, moreover, on an astronomical calculation by an Adept who criticizes Wilford. Recalling what that Orientalist had brought forward concerning the Mount Ashburj “at the foot of which the sun sets,” where was the war between the Devatâs and the Daityas, [964](#) he says: We will consider, then, the latitude and longitude of the lost island, and of the remaining Mount Ashburj. It was on the seventh stage of the world, i.e., in the seventh climate (which is between the latitude of 24 degrees and latitude 28 degrees north)... This island, the daughter of the Ocean, is frequently described as lying in the West; and the Sun is represented as

setting at the foot of its mountain (Ashburj, Atlas, Teneriffe or Nila, no matter the name), and fighting the White Devil of the “White Island.”

Now, if we consider this statement from its astronomical aspect, as Krishna is the incarnated Sun (Vishnu), a solar God, and as he is said to have killed Div-sefid, the White Devil—a *possible* personification of the ancient inhabitants at the foot of the Atlas—he may perchance be only a representation of the vertical beams of the Sun. Again, these inhabitants, the Atlantides, as we have seen, are accused by Diodorus of daily *cursing* the Sun, and ever fighting his influence. This is, however, only an astronomical interpretation. It will now be proved that Shankhâsura, and Shankha-dvîpa, and all their history, is also geographically and ethnologically Plato's Atlantis in Hindû dress.

It has just been remarked that since, in the Paurânic accounts, the island is *still existing*, these accounts must be older than the 11,000 years which have elapsed since Shankha-dvîpa, or the Poseidonis of Atlantis, disappeared. But is it not barely possible that Hindûs should have known the island still earlier? Let us turn again to astronomical demonstrations, which make this quite plain if with the said Adept one assumes that: At the time when the summer tropical “colure” passed through the Pleiades, when Cor Leonis would be upon the equator, and when Leo was vertical to Ceylon at sunset, then would Taurus be vertical to the island of Atlantis at noon.

This explains, perhaps, why the Sinhalese, the heirs of the Râkshasas and Giants of Lankâ, and the direct descendants of Sinha, or Leo, became connected with Shankha-dvîpa or Poseidonis (Plato's Atlantis). Only, as shown by Mackey's Sphixiad, this must have occurred about 23,000 years ago, *astronomically*; at which time the obliquity of the ecliptic must have been rather more than 27 degrees, and consequently Taurus must have passed over Atlantis or Shankha-dvîpa. And that it was so is clearly demonstrated. Say the Commentaries: The sacred bull Nandi was brought from Bhârata to Shankha to meet Rishabha [Taurus] every Kalpa. But when those of the White Island [who descended originally from Shveta-dvîpa], [965](#) who had mixed with the Daityas [Giants] of the land of iniquity, had become black with sin, then Nandi remained for ever in the

White Island [or Shveta-dvîpa].... Those of the Fourth World [Race] lost AUM.

Asburj, or Azburj, whether the peak of Teneriffe or not, was a volcano, when the sinking of the “Western Atala,” or Hell, began, and those who were saved told the tale to their children. Plato's Atlantis perished between water below and fire above; the great mountain vomiting flames all the while.

The “fire-vomiting Monster” survived alone out of the ruins of the unfortunate island.

Do the Greeks, who are accused of borrowing a Hindû fiction (Atala), and inventing from it another (Atlantis), stand also accused of getting their geographical notions and the number seven from them?

“The famous Atlantis exists no longer, but we can hardly doubt that it did once,” says Proclus, “for Marcellus, who wrote a history of Ethiopian affairs, says that such, and so great, an island once existed, and this is evidenced by those who composed histories relative to the external sea. For they relate that in this time there were seven islands in the Atlantic sea sacred to Proserpine; and besides these, three of immense magnitude, sacred to Pluto, ... Jupiter, ... and Neptune. And, besides this, the inhabitants of the last island [Poseidonis] preserved the memory of the prodigious magnitude of the Atlantic island as related by their ancestors, and of its governing for many periods all the islands in the Atlantic sea. From this *isle* one may pass to other large islands beyond, which are not far from the firm land, near which is the true sea.”

These seven Dvîpas [inaccurately rendered islands] constitute, according to Marcellus, the body of the famous Atlantis.... This evidently shows that Atlantis is the old continent.... The Atlantis was destroyed after a violent storm [?]: this is well known to the Paurâunics, some of whom assert that in consequence of this dreadful convulsion of nature, six of the Dvîpas disappeared. [966](#)

Enough proofs have now been given to satisfy the greatest sceptic. Nevertheless, direct proofs based on exact Science will also be added. And yet even though volumes were written, it would be to no purpose for those

who will neither see nor hear, except through the eyes and ears of their respective authorities.

Hence the teaching of the Roman Catholic scholiasts, namely, that Hermon, the mount in the land of Mizpeth—meaning “anathema,” “destruction”—is the same as Mount Armon. As a proof of this, Josephus is often quoted, as affirming that still in his own day enormous bones of giants were daily discovered on it. But it was the land of Balaam the prophet, whom the “Lord loved well.” And so mixed up are facts and personages in the said scholiasts' brains, that, when the Zohar explains the “Birds” which inspired Balaam to mean “Serpents,” to wit, the Wise Men and Adepts at whose School he had learnt the mysteries of prophecy—the opportunity is again taken of showing Mount Hermon inhabited by the “winged dragons of Evil, whose chief is Samael”—the Jewish Satan! As Spencer says: It is to those unclean spirits chained on Mount Hermon of the Desert, that the scape-goat of Israel, who assumed the name of one of them [Azaz(y)el], was sent.

We say it is not so. The Zohar has the following explanation on the practice of magic which is called in Hebrew Nehhaschim, or the “Serpents' Works.” It says (part iii. col. 302): It is called Nehhaschim, because the magicians [practical Kabbalists] work surrounded by the light of the Primordial Serpent, which they perceive in heaven as a luminous zone composed of myriads of small stars.

This means simply the Astral Eight, so called by the Martinists, by Éliphas Lévi, and now by all the modern Occultists.

The “Curse” From A Philosophical Point Of View.

The foregoing teachings of the Secret Doctrine, supplemented by universal traditions, must now have demonstrated that the Brâhmanas and Purânas, the Vendîdâd and other Mazdean scriptures, down to the Egyptian, Greek, and Roman, and finally to the Jewish sacred records, all have the same origin. None are meaningless and baseless stories, invented to entrap the unwary profane; all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition. Space forbids us, in these volumes, from entering into further and more minute details with respect to the four Races which preceded our own. But before offering to the student the history of the psychic and spiritual evolution of the direct antediluvian fathers of our Fifth (Âryan) Humanity, and before demonstrating its bearing upon all the other side branches grown from the same trunk, we have to elucidate a few more facts. It has been shown, on the evidence of the whole ancient literary world, and the intuitional speculations of more than one Philosopher and Scientist of the later ages, that the tenets of our Esoteric Doctrine are, in almost every case, corroborated by inferential as well as by direct proof, that neither the “legendary” Giants, nor the lost Continents, nor yet the evolution of the preceding Races, are quite baseless tales. In the Addenda which close this volume, Science will find itself more than once unable to reply; these Addenda, will, it is hoped, finally dispose of every sceptical remark with regard to the sacred number in nature, and our figures in general.

Meanwhile, one task is left incomplete—the disposing of that most pernicious of all the theological dogmas, the Curse under which man-kind is alleged to have suffered ever since the supposed disobedience of Adam and Eve in the bower of Eden.

Creative powers in man were the gift of Divine Wisdom, not the result of sin. This is clearly instanced in the paradoxical behaviour of Jehovah, who first *curses* Adam and Eve (or Humanity) for the supposed crime committed, and then *blesses* his “chosen people” by saying, “Be fruitful,

and multiply, and replenish the earth.” [967](#) The Curse was not brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic Antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the Curse of Karma called down upon them for seeking *natural* union, as all the mindless animal-world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of Genesis will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones “in sorrow.” Since that period, however, during the evolution of the Fourth Race, there came enmity between its seed and the “Serpent's” seed, the seed or product of Karma and Divine Wisdom. For the seed of woman, or lust, *bruised the head* of the seed of the fruit of wisdom and knowledge, by turning the holy mystery of procreation into animal gratification; hence the Law of Karma “bruised the *heel*” of the Atlantean Race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind, [968](#) until, from being the healthy king of animal creation in the Third Race, man became in the Fifth, our Race, a helpless, scrofulous being, and has now become the wealthiest heir on the Globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals! [969](#)

This is the real Curse from the physiological standpoint, almost the only one touched upon in Kabalistic Esotericism. Viewed from this aspect, the Curse is undeniable, for it is evident. The intellectual evolution, in its progress hand-in-hand with the physical, has certainly been a curse instead of a blessing—a gift quickened by the “Lords of Wisdom,” who have poured on the human Manas the fresh dew of their own Spirit and Essence. The Divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Æschylus in his “Prometheus Bound,” when, at the close of the first Titanic Age (the Age that followed that of Ethereal Man, of the pious Kandu and Pramlochâ), nascent, physical mankind, still mindless

and (physiologically) senseless, is described as— Seeing, they saw in vain; Hearing, they heard not; but like shapes in dreams, Through the long time all things at random mixed.

Our Saviours, the Agnishvâta and other divine “Sons of the Flame of Wisdom”—personified by the Greeks in Prometheus [970](#)—may well be left unrecognized and unthanked, in the injustice of the human heart. They may, in our ignorance of the truth, be indirectly cursed for Pandora's gift; but to find themselves proclaimed and declared by the mouth of the clergy, as the Evil Ones, is too heavy a Karma for “Him” who, when Zeus “ardently desired” to quench the entire human race, “dared alone” to save that “mortal race” from perdition, or, as the suffering Titan is made to say: From sinking blasted down to Hades' gloom.

For this by these dire tortures I am bent, Grievous to suffer, piteous to behold, I who did mortals pity....

The chorus remarking very pertinently: Vast boon was this thou gavest unto mortals!

Prometheus answers:

Yea, and besides 'twas I that gave them fire.

Chorus: Have now these short-lived creatures flame-eyed fire?

Prom.: Ay, and by it full many arts will learn....

But, with the arts, the “fire” received has turned into the greatest curse; the animal element, and *consciousness* of its possession, has changed periodical instinct into chronic animalism and sensuality. [971](#) It is this which hangs over humanity like a heavy funereal pall. Thus arises the responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect;

The restless insatiability of the lower passions and desires, when, with self-asserting insolence, they bid defiance to the restraints of law. [972](#)

Prometheus having endowed man, according to Plato's Protagoras, with that “wisdom which ministers to physical well-being,” but the lower aspect of Manas of the animal (Kâma) having remained unchanged,

instead of “an untainted mind, heaven's first gift,” there was created the eternal vulture of ever unsatisfied desire, of regret and despair, coupled with “the dreamlike feebleness that fetters the blind race of mortals” (556), unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles.

Now Christians—Roman Catholics especially—have tried to prophetically connect this drama with the coming of Christ. No greater mistake could be made. The true Theosophist, the pursuer of Divine Wisdom and worshipper of Absolute Perfection—the Unknown Deity which is neither Zeus nor Jehovah—will demur to such an idea. Pointing to antiquity he will prove that there never has been an *original* sin, but only an abuse of physical intelligence—the Psychic being guided by the Animal, and both putting out the light of the Spiritual. He will say: All you who can read between the lines, study Ancient Wisdom in the old dramas, the Indian and the Greek; read carefully the “Prometheus Bound,” enacted in the theatres of Athens 2,400 years ago! The myth belongs to neither Hesiod nor Æschylus; but, as Bunsen says, it “is older than the Hellenes themselves,” for it belongs, in truth, to the dawn of human consciousness. The *crucified* Titan is the personified symbol of the collective Logos, the “Host,” and of the “Lords of Wisdom” or the Heavenly Man, who incarnated in Humanity. Moreover, as his name (Pro-me-theus, “he who sees before him” or futurity) shows [973](#)—in the arts he devised and taught to humanity, psychological insight was not the least. For as he complains to the daughters of Oceanus: Of prophecies the various modes I fixed, (492) And among dreams did first discriminate The truthful vision ... and mortals guided To a mysterious art....

All arts to mortals from Prometheus came....

Leaving for a few pages the main subject, let us pause and see what may be the hidden meaning of this, the most ancient as it is the most suggestive of traditional allegories. As it relates directly to the early Races, this will be no real digression.

The subject of Æschylus' trilogy, of which two plays are lost, is known to all cultured readers. The Demi-god robs the Gods (the Elohim) of their secret—the mystery of the Creative Fire. For this sacrilegious attempt he

is struck down by Cronus [974](#) and delivered unto Zeus, the Father and Creator of a mankind which he would have wished to have blind intellectually, and animal-like; a Personal Deity, which will not see Man “like one of us.” Hence Prometheus, the “Fire and Light-giver,” is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates (Karma), whose decrees, as the Titan says, even Zeus— E'en he the fore-ordained cannot escape....

—ordain that those sufferings will last only to that day when a son of Zeus— Ay, a son bearing stronger than his sire (787) One of thine [Io's] own descendants it must be (791) —is born. This “Son” will deliver Prometheus (suffering Humanity) from his own fatal gift. His name is, “He who has to come.”

On the authority, then, of these few lines, which, like any other allegorical sentence, may be twisted into almost any meaning—on the authority of the words pronounced by Prometheus and addressed to Io, the daughter of Inachus, persecuted by Zeus—a whole prophecy is constructed by some Catholic writers. Says the crucified Titan: And, portent past belief, the speaking oaks By which full clearly, in no riddling phrase, Wast hailed as the illustrious spouse of Zeus ... (853) ... stroking thee With touch alone of unalarming hand; Then thou dark Epaphos shalt bear, whose name Records his sacred gendering ... (870).

This was construed by several fanatics—Des Mousseaux and De Mirville amongst others—into a clear prophecy. Io “is the mother of God,” we are told, and “dark Epaphos”—Christ. But, the latter has not dethroned his Father, except metaphorically, if one has to regard Jehovah as that Father; nor has the Christian Saviour hurled *his* Father down into Hades. Prometheus says (in verse 930) that Zeus will be humbled yet: ... such marriage he prepares Which from his throne of power to nothingness Shall hurl him down; so shall be all fulfilled His father Kronos' curse....

.... Then let him sit Confiding in his lofty thunder-peals, And wielding with both hands the fiery bolt; For these shall not avail, but fall he shall, A fall disgraceful, not to be endured.... (980).

“Dark Epaphos” was the Dionysus-Sabasius, the son of Zeus and of Demeter in the Sabasian Mysteries, during which the “Father of the Gods,”

assuming the shape of a Serpent, begot on Demeter Dionysus, or the Solar Bacchus. Io is the Moon, and at the same time the Eve of a *new race* , and so is Demeter—in the present case. The Promethean myth is a prophecy indeed; but it does not relate to any of the cyclic Saviours who have appeared periodically in various countries and among various nations, in their transitional conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man* , and human progeny *was created, not begotten* .

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like “the light that never shone on sea or land,” and has to come to men through the Theosophical Society. That light will lead on and up to *true spiritual intuition* . Then, as expressed once in a letter to a Theosophist, The world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children—or Demons.... When that knowledge comes, all dogmatic religions, and with these the Demons, will die out.

If we reflect upon the serial development of the allegory, and the character of the heroes, the mystery may be unriddled. Cronus is of course “Time” in its cyclic course. He swallows his children—the *personal* Gods of exoteric dogmas included. Instead of Zeus he has swallowed his stone idol; but the symbol has grown, and has only developed in human fancy as mankind has been cycling down toward only its physical and intellectual—not spiritual—perfection. When it is as far advanced in its spiritual evolution Cronus will be no longer deceived. Instead of the stone image he will have swallowed the anthropomorphic fiction itself. Because, the Serpent of Wisdom, represented in the Sabasian Mysteries by the anthropomorphized Logos, the unity of spiritual and physical Powers, will have begotten in Time (Cronus) a progeny—Dionysus-Bacchus, or the “dark Epaphos,” the “mighty one,” the Race that will overthrow him. Where will he be born? Prometheus traces him to his origin and birth-place in his prophecy to Io. Io is the Moon-goddess of generation—for she is Isis and she is Eve, the Great Mother. [975](#) He traces the path of the

(racial) wanderings as plainly as words can express it. She has to quit Europe and go to Asia's continent, reaching there the highest of the mountains of Caucasus (v. 737), the Titan telling her: When thou hast crossed the flood, limit betwixt Two continents, fronting the burning East.... (810)— that she must travel Eastward, after passing the “Kimmerian Bosphorus,” and cross what is evidently the Volga and now Astrakhân on the Caspian Sea. After this she will encounter “fierce northern blasts” and cross thither to the land of the “Arimaspians” (East of Herodotus' Scythia) to— Pluto's gold-abounding flood.... (825).

This is rightly conjectured by Professor Newman to have meant the Ural, the Arimaspi of Herodotus being “the recognized inhabitants of this golden region.”

And here comes (between verses 825 and 835) a puzzle to all the European interpreters. Says the Titan: To these [Arimaspi and Grypes] approach not; a far border land Thou next shalt reach, where dwells a swarthy race Near the Sun's founts, whence is the Æthiopian river; Along its banks proceed till thou attain The mighty rapids, where from Byblis heights Pure draughts of sacred water Nilus sends.

There Io was ordained to found a colony for herself and her sons. Now we must see how the passage is interpreted. Io is told that she has to travel Eastward till she comes to the river Ethiops, which she is to follow till it falls into the Nile—hence the perplexity. “According to the geographical theories of the earliest Greeks,” we are informed by the author of the version of “Prometheus Bound”: This condition was fulfilled by the river Indus. Arrian (vi. 1) mentions that Alexander the Great, when preparing to sail down the Indus [having seen crocodiles in the river Indus, and in no other river except the Nile ...], seemed to himself to have discovered the sources of the Nile; as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next ... flowed through inhabited land, being now called Nile by the Ethiopians of those parts and afterwards by the Egyptians. Virgil in the IVth Georgic echoes the obsolete error. [976](#)

Both Alexander and Virgil may have erred considerably in their geographical notions; but the prophecy of Prometheus has not in the least

so sinned—not, at any rate, in its Esoteric spirit. When a certain Race is symbolized, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the itinerary traced for its personification. Yet it so happens, that the river Ethiops is certainly the Indus, and it is also the Nîl or Nîlâ. It is the river born on the Kailâsa Heaven mountain, the Mansion of the Gods—22,000 feet above the level of the sea. It was the Ethiops river, and was so called by the Greeks, long before the days of Alexander, because its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Ethiopians. India and Egypt were two kindred nations, and the Eastern Ethiopians—the mighty builders—have come from India, as is pretty well proved, it is hoped, in *Isis Unveiled*. [977](#)

Then why could not Alexander, and even the learned Virgil, have used the word Nile or Neilos when speaking of the Indus, since it is one of its names? To this day the Indus is called, in the regions around Kalabagh, Nîl, “blue,” and Nîlâ, the “blue river.” The water there is of such a dark blue colour that this name was given to it from time immemorial; a small town on its banks being called by the same name, and existing to this day. Evidently Arrian, who wrote far later than the days of Alexander, and who was ignorant of the old name of the Indus, has unconsciously slandered the Greek conqueror. Nor are our modern historians much wiser, in judging as they do, for they often make the most sweeping declarations on mere appearances, as much as their ancient colleagues ever did in days of old, when no Encyclopædias were yet ready for them.

The race of Io, the “cow-horned maid,” is then simply the first pioneer race of the Æthiopians brought by her from the Indus to the Nile, which received its name in memory of the mother river of the colonists from India. [978](#) Therefore Prometheus says to Io [979](#) that the sacred Neilos—the God, not the river—shall guide her “to the land, *three-cornered*,” namely, to the Delta, where her sons are foreordained to found “that far-off colony.” (833 et seqq.) It is there that a new race (the Egyptians) will begin, and a “female race” (873) which, “fifth in descent” from dark Epaphos— Fifty in number shall return to Argos.

Then one of the fifty virgins will fail through love and shall— ... A kingly race in Argos bear...

But from this seed shall dauntless heroes spring, Bow—famous, who shall free me from these ills.

When these heroes shall arise, the Titan does not reveal; for as he remarks: This, to set forth at large needs lengthy speech.

But “Argos” is Arghyavarsha, the Land of Libations of the old Hierophants, whence the Deliverer of Humanity will appear, a name which became ages later that of its neighbour, India—the Aryâvarta of old.

That the subject formed part of the Sabasian Mysteries is made known by several ancient writers; among others by Cicero [980](#) and by Clemens Alexandrinus. [981](#) The latter writers are the only ones who attribute the fact of Æschylus being charged by the Athenians with sacrilege and condemned to be stoned to death to its true cause. They say that being himself uninitiated, Æschylus had profaned the Mysteries by exposing them in his Trilogies on a public stage. [982](#) But he would have incurred the same condemnation had he been initiated; which must have been the case, as otherwise he must, like Socrates, have had a Daimon to reveal to him the secret and sacred allegorical Drama of Initiation. At all events, it is not the “father of the Greek tragedy” who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the Mysteria of the Sabasia. [983](#) The latter was one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras, the Sun, called Sabasius on some old monuments, with Jupiter and Bacchus. It was never, however, the property of the Greeks, but dates from days immemorial.

The translator of the drama wonders how Æschylus could become guilty of such Discrepancy between the character of Zeus as portrayed in the “Prometheus Bound” and that depicted in the remaining dramas. [984](#)

This is just because Æschylus, like Shakespeare, was and will ever remain the intellectual “Sphinx” of the ages. Between Zeus, the Abstract Deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented in the Mysteries no higher a principle than the lower aspect of human physical intelligence—Manas wedded to Kâma; whereas Prometheus—the divine aspect of Manas merging into and aspiring to Buddhi—was the divine Soul. Zeus, whenever shown as yielding to his

lower passions, is the Human Soul and nothing more—the *jealous* God, revengeful and cruel in its Egotism or “I-am-ness.” Hence, Zeus is represented as a Serpent—the intellectual tempter of man—which, nevertheless, begets in the course of cyclic evolution the “Man-Saviour,” the Solar Bacchus or Dionysus—more than a man.

Dionysus is one with Osiris, with Krishna, and with Buddha, the heavenly Wise One, and with the coming (tenth) Avatâra, the glorified Spiritual Christos, who will deliver the suffering Chrestos—mankind, or Prometheus, on its trial. This, say Brâhmanical and Buddhistic legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of the Kali Yuga. It is only after the appearance of Kalki Avatâra, or Sosiosh, that man will be born from woman without sin. Then will Brahmâ, the Hindû deity, Ahura Mazda (Ormazd), the Zoroastrian, Zeus, the Greco-Olympian Don Juan, Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air. And along with these will vanish their shadows, the *dark aspects* of all these Deities, ever represented as their “twin brothers” and creatures, in exoteric legend—their own *reflection* on Earth, in Esoteric Philosophy. The Ahrimans and Typhons, the Samaels and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

There is one Eternal Law in Nature, one that always tends to adjust contraries, and to produce final harmony. It is owing to this Law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false Gods, and find itself finally—Self-redeemed.

In its final revelation, the old myth of Prometheus, of whom the proto- and anti-types are found in every ancient Theogony, stands in each of them at the very origin of physical evil, because at the threshold of human physical life. Cronus is “Time,” whose first law is that the order of the successive and harmonious phases, in the process of evolution during cyclic development, should be strictly preserved—under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development, that man—higher animal though he may be—should become at once, intellectually, spiritually, and

psychically, the Demi-god he is on Earth, while his physical frame remains weaker, more helpless and ephemeral, than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling God. The gift of Prometheus thus became a Curse—though *foreknown* and *foreseen* by the Host personified in that personage, as his name well shows. [985](#) It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or Nemesis, preferred free-will to passive slavery, intellectual self-conscious pain and even torture, “while myriad time shall flow,” to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of Nature, the Heavenly Host, “Prometheus,” still sacrificed itself to benefit thereby, at least, one portion of mankind. [986](#) But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility—the result of his free will—besides every ill to which mortal man and flesh are heir. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still un-achieved at that period of formation.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin, of Evil. [987](#) Highly philosophical is the allegory which shows Cronus cursing Zeus for dethroning him, in the primitive Golden Age of Saturn, when all men were Demi-gods, and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus') revenge the culprit, who despoiled the Gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually. In the case of Prometheus, Zeus represents the Host of the Primeval Progenitors, of the Pitaras, the “Fathers” who created man senseless and without mind; while the Divine Titan stands for the Spiritual Creators, the Devas who “fell” into generation. The former are spiritually lower, but physically stronger, than the “Prometheans”; therefore, the latter are shown conquered. “The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus,” was on this Earth in its own sphere and plane of action; whereas the superior Host was an exile from Heaven, who had got entangled in the meshes of Matter. The inferior

Host were masters of all the Cosmic and lower Titanic Forces; the higher Titan possessed only the Intellectual and Spiritual Fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind; the lower passions chain the higher aspirations to the rock of Matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more— A god ... in fetters, anguish fraught; The foe of Zeus, in hatred held of all— a God, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice— For that to men he [I] bore too fond a mind— as the divine Titan is moved by altruism, but the mortal man by selfishness and egoism in every instance.

The modern Prometheus has now become Epi-metneus, “he who sees only after the event”; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will become the *free* Titan of old, but not before cyclic evolution has reestablished the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower Titanic Forces, invulnerable in his Personality, and immortal in his Individuality—but this cannot happen before every animal element is eliminated from his nature. When man understands that “Deus non fecit mortem,” [988](#) but that man has created it himself, he will re-become the Prometheus before his Fall.

For the full symbolism of Prometheus and the origin of this mythos in Greece, the reader is referred to Part II of this Volume, Section XX, “Prometheus, the Titan,” etc. In the said Part—a kind of supplement to the present portion—every additional information is given upon those tenets that will be the most controverted and questioned. This work is so heterodox, when confronted with the acknowledged standards of Theology and Modern Science, that no proof which tends to show that these standards often usurp an illegal authority should be neglected.

Additional Fragments From A Commentary On The Verses Of Stanza XII.

The MS. from which these additional explanations are taken belongs to the group called Tongshaktchi Sangye Songa, or the “Records of the

Thirty-five Buddhas of Confession,” as they are *exoterically* called. These personages, however, though called in the Northern Buddhist religion Buddhas, may just as well be called Rishis, Avatâras, etc., as they are “Buddhas who have preceded Shâkyamuni” only for the Northern followers of the ethics preached by Gautama. These great Mahâtmâs, or Buddhas, are a universal and common property; they are *historical* Sages—at any rate for all the Occultists who believe in such a Hierarchy of Sages, and who have had its existence proved to them by the learned ones of the Fraternity. They are chosen from among some ninety-seven Buddhas in one group, and fifty-three in another, [989](#) mostly imaginary personages, who are really the personifications of the powers of the first-named. [990](#) These “Baskets” of the oldest writings on “palm leaves” are kept very secret. Each MS. has appended to it a short synopsis of the history of that sub-race to which the particular Buddha-Lha belonged. The one special MS. from which the fragments which follow have been extracted, and then rendered into more comprehensible language, is said to have been copied from stone tablets which belonged to a Buddha of the earliest days of the Fifth Race, who had witnessed the Deluge and the submersion of the chief continents of the Atlantean Race. The day when much, if not all, of that which is given here from the Archaic Records, will be found correct, is not far distant. Then the modern Symbologists will acquire the certitude that even Odin, or the God Woden, the highest God in the German and Scandinavian mythology, is one of these thirty-five Buddhas; one of the earliest, indeed, for the Continent to which he and his Race belonged is also one of the earliest—so early, in truth, that in those days tropical nature was to be found, where now lie eternal unthawing snows, and one could cross almost by dry land from Norway viâ Iceland and Greenland, to the lands that at present surround Hudson's Bay. [991](#) In similar fashion, in the palmy days of the Atlantean Giants, the sons of the “Giants from the East,” a pilgrim could perform a journey from what in our days is termed the Sahara Desert, to the lands which now rest in dreamless sleep at the bottom of the waters of the Gulf of Mexico and the Caribbean Sea. Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission “within the book volume of the brain,” and through countless æons, with more truth and accuracy than inside any written document or record. “That which is part

of our souls is eternal,” says Thackeray; and what can be nearer to our Souls than that which happens at the dawn of our lives? Those lives are countless, but the Soul or Spirit that animates us throughout these myriads of existences is the same; and though “the book volume” of the *physical brain* may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the Divine Soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were* , just as much as the shadow of the events *that are to come* , is within its perceptive powers, and is ever present before its mind's eye.

It is this Soul-voice, perhaps, which tells those who believe in tradition more than in written history, that what is said below is all true, and relates to pre-historic facts.

This is what is written in one passage: The Kings of Light have departed in wrath. The sins of men have become so black that Earth quivers in her great agony... The Azure Seats remain empty. Who of the Brown, who of the Red, or yet among the Black [Races], can sit in the Seats of the Blessed, the Seats of Knowledge and Mercy? Who can assume the Flower of Power, the Plant of the Golden Stem and the Azure Blossom?

The “Kings of Light” is the name given in all old records to the Sovereigns of the Divine Dynasties. The “Azure Seats” are translated “Celestial Thrones” in certain documents. The “Flower of Power” is now the Lotus; what it may have been at that period, who can tell?

The writer proceeds, like the later Jeremiah, to bewail the fate of his people. They had become bereft of their “Azure” (Celestial) Kings, and “they of the deva-hue,” the moon-like complexion, and “they of the refulgent (golden) face” have gone “to the Land of Bliss, the Land of Fire and Metal”—or, agreeably with the rules of symbolism, to the lands lying North and East, from whence “the Great Waters have been swept away, sucked in by the Earth and dissipated in the Air.” The wise races had perceived “the black Storm-dragons, called down by the Dragons of Wisdom”—and “had fled, led on by the shining Protectors of the most Excellent Land”—the great ancient Adepts, presumably; those the Hindûs refer to as their Manus and Rishis. One of them was Vaivasvata Manu.

They “of the yellow hue” are the forefathers of those whom Ethnology now classes as the Turanians, the Mongols, Chinese and other ancient nations; and the land they fled to was no other than Central Asia. There, entirely new races were born; there, they lived and died until the separation of the nations. But this “separation” did not take place either in the localities assigned for it by Modern Science, nor in the way the Âryans are shown to have divided and separated by Prof. Max Müller and other Âryanists. Nearly two-thirds of one million years have elapsed since that period. The yellow-faced giants of the Post-Atlantean day had ample time, through this forced confinement to one part of the world, with the same racial blood and without any fresh infusion or admixture in it, during a period of nearly 700,000 years, to branch off into the most heterogeneous and diversified types. The same is shown in Africa; nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; and this only because of their forced isolation. The Africans have not left their continent for several hundred thousands of years. If to-morrow the continent of Europe were to disappear and other lands to reëmerge instead, and if the African tribes were to separate and scatter on the face of the Earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy.

Such are the facts given in the Archaic Records. Collating and comparing them with some modern theories of evolution, *minus* Natural Selection, [992](#) these statements appear quite reasonable and logical. Thus, while the Âryans are the descendants of the *yellow* Adam, the gigantic and highly civilized Atlanto-Âryan race, the Semites—and the Jews along with them—are those of the *red* Adam, and thus both De Quatrefages and the writers of the Mosaic Genesis are right. For, could chapter v of the First Book of Moses be compared with the genealogies found in our Archaic Bible, the period from Adam unto Noah would be found noticed therein, though of course under different names, the respective years of the Patriarchs being turned into periods, and the whole being symbolical and

allegorical. In the MS. under consideration many and frequent are the references to the great knowledge and civilization of the Atlantean nations, showing the polity of several of them and the nature of their arts and sciences. If the Third Root-Race, the Lemuro-Atlanteans, are already spoken of as having been drowned “with their high civilizations and Gods,” [993](#) how much more may the same be said of the Atlanteans!

It is from the Fourth Race that the early Âryans got their knowledge of “the bundle of wonderful things,” the Sabhâ and Mâyâsabhâ, mentioned in the Mahâbhârata, the gift of Mâyâsura to the Pândavas. It is from them that they learnt æronautics, Vimâna Vidyâ, the “knowledge of flying in air-vehicles,” and, therefore, their great arts of Meteorography and Meteorology. It is from them, again, that the Âryans inherited their most valuable Science of the hidden virtues of precious and other stones, of Chemistry, or rather Alchemy, of Mineralogy, Geology, Physics and Astronomy.

Several times the writer has put to herself the question: Is the story of Exodus—in its details at least—as narrated in the Old Testament, original? Or is it, like the story of Moses himself and many others, simply another version of the legends told of the Atlanteans? For who, upon hearing the story told of the latter, will fail to perceive the great similarity of the fundamental features? Remember the anger of “God” at the obduracy of Pharaoh, his command to the “chosen” ones to spoil the Egyptians, before departing, of their “jewels of silver and jewels of gold,” [994](#) and finally the Egyptians and their Pharaoh drowned in the Red Sea. Then read the following fragment of the earlier story from the Commentary: And the “Great King of the Dazzling Face” the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced.

He sent his air-vehicles [Vimânas] to all his brother-chiefs [chiefs of other nations and tribes] with pious men within, saying: “Prepare. Arise, ye men of the Good Law, and cross the land while [yet] dry.

“The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face [the Sorcerers] live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires [the Gnomes and Fire

Elementals] are preparing their magic Agnyastra [fire-weapons worked by Magic]. But the Lords of the Dark Eye [‘Evil Eye’] are stronger than they [the Elementals] and they are the slaves of the mighty ones. They are versed in Astra [Vidyâ, the highest magical knowledge]. [995](#) Come and use yours [i.e., your magic powers, in order to counteract those of the Sorcerers]. Let every Lord of the Dazzling Face [an Adept of the White Magic] cause the Vimâna of every Lord of the Dark Face to come into his hands [or possession], lest any [of the Sorcerers] should by its means escape from the waters, avoid the Rod of the Four [Karmic Deities], and save his wicked [followers, or people].

“May every Yellow Face send sleep from himself to [mesmerize?] every Black Face. May even they [the Sorcerers] avoid pain and suffering. May every man true to the Solar Gods bind [paralyze] every man under the Lunar Gods, lest he should suffer or escape his destiny.

“And may every Yellow Face offer of his life-water [blood] to the speaking animal of a Black Face, lest he awaken his master. [996](#)

“The hour has struck, the black night is ready.

“Let their destiny be accomplished. We are the servants of the Great Four. [997](#) May the Kings of Light return.”

The great King fell upon his Dazzling Face and wept....

When the Kings assembled, the waters had already moved....

[But] the nations had now crossed the dry lands. They were beyond the water-mark. Their Kings reached them in their Vimânas, and led them on to the lands of Fire and Metal [East and North].

Still, in another passage, it is said: Stars [meteors] showered on the lands of the Black Faces; but they slept.

The speaking beasts [the magic watchers] kept quiet.

The nether Lords waited for orders, but they came not, for their masters slept.

The waters arose, and covered the valleys from one end of the Earth to the other. High lands remained, the bottom of the Earth [the lands of the antipodes] remained dry. There dwelt those who escaped; the men of the Yellow Faces and of the straight eye [the frank and sincere people].

When the Lords of the Dark Faces awoke and bethought themselves of their Vimânas in order to escape from the rising waters, they found them gone.

Then a passage shows some of the more powerful Magicians of the “Dark Faces,” who awoke earlier than the others, pursuing those who had “spoilt them” and who were in the rear-guard, for—“the nations that were led away were as thick as the stars of the milky way,” says a more modern Commentary, written in Sanskrit only.

Like as a dragon-snake uncoils slowly its body, so the Sons of Men, led on by the Sons of Wisdom, opened their folds, and spreading out, expanded like a running stream of sweet waters ... many of the faint-hearted among them perished on their way. But most were saved.

Yet the pursuers, “whose heads and chests soared high above the water,” chased them “for three lunar terms” until finally reached by the rising waves, they perished to the last man, the soil sinking under their feet and the Earth engulfing those who had desecrated her.

This sounds a good deal like the original material upon which the similar story in Exodus was built many hundred thousands of years later. The biography of Moses, the story of his birth, childhood and rescue from the Nile by Pharaoh's daughter, is now shown to have been adapted from the Chaldæan narrative about Sargon. And if so, the Assyrian tiles in the British Museum being a good proof of it, why not that of the Jews robbing the Egyptians of their jewels, the death of Pharaoh and his army, and so on? The gigantic Magicians of Ruta and Daitya, the “Lords of the Dark Face,” may, in the later narrative, have become the Egyptian Magi, and the yellow-faced nations of the Fifth Race, the virtuous sons of Jacob, the “chosen people”! One more statement has to be made. There have been several Divine Dynasties—a series for every Root-Race beginning with the Third, each series according and adapted to its Humanity. The last seven Dynasties referred to in the Egyptian and Chaldæan records

belonged to the Fifth Race, which, though generally called Âryan, was not entirely so, as it was ever largely mixed up with races to which Ethnology gives other names. It would be impossible, in view of the limited space at our disposal, to go any further into the description of the Atlanteans, in whom the whole East believes as much as we believe in the ancient Egyptians, but whose existence the majority of the Western Scientists deny, as they have denied, before this, many a truth, from the existence of Homer down to that of the carrier pigeon. The civilization of the Atlanteans was greater than even that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, who built the first Pyramids in the country, and that certainty before the advent of the "Eastern Æthiopians," as Herodotus calls the Egyptians. This may be well inferred from the statement made by Ammianus Marcellinus, who says of the Pyramids that: There are also subterranean passages and winding retreats, which, it is said, men skilful in the ancient mysteries, by means of which they divined the coming of a flood, constructed in different places lest the memory of all their sacred ceremonies should be lost.

These men who "divined the coming of floods" were not Egyptians, who never had any, except the periodical rising of the Nile. Who were they? The last remnants of the Atlanteans, we maintain; those races which are dimly suspected by Science, and thinking of which Mr. Charles Gould, the well-known Geologist, says: Can we suppose that we have at all exhausted the great museum of nature? Have we, in fact, penetrated yet beyond its antechambers? Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldæa and of China, shadowy mementoes of pre-historic man, handed down by tradition, and perhaps transported by a few survivors to existing lands from others, which, like the fabled (?) Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization. [998](#)

After this one can turn with more confidence to the words of a Master who wrote, several years before these words were penned by Mr. Gould: The Fourth Race had its periods of the highest civilization. Greek and

Roman and even Egyptian civilizations are nothing compared to the civilizations that began with the Third Race [—after its separation].

But if this civilization and the mastery of arts and sciences are denied to the Third and Fourth Races, no one will deny that between the great civilizations of antiquity, such as those of Egypt and India, there stretched the dark ages of crass ignorance and barbarism ever since the beginning of the Christian era up to our modern civilization, during which period all recollection of these traditions was lost. As said in *Isis Unveiled*: Why should we forget that, ages before the prows of the adventurous Genoese clove the Western waters, the Phœnician vessels had circumnavigated the Globe, and spread civilization in regions now silent and deserted? What Archæologist will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon-Wat of Cambodia; or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin; or those on the ruins of Palenque and Uxmal, of Central America? Do not the relics we treasure in our museums—last mementoes of the long “lost arts”—speak loudly in favour of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist, have revived, nor will—at least, in the present century.

And the same question may be put now that was put then; it may be once more asked: How does it happen that the most advanced standpoint that has been reached in our times, only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?

If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colours of Luxor—the Tyrian purple, the bright vermilion, and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application; the indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade,

which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if Chemistry is so little able to rival even the early mediæval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago. The more Archæology and Philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition.

Among other Arts and Sciences, the Ancients—ay, as an heirloom from the Atlanteans—had those of Astronomy and Symbolism, which included the knowledge of the Zodiac.

As already explained, the whole of Antiquity believed, with good reason, that humanity and its races are all intimately connected with the Planets, and these with the Zodiacal Signs. The whole world's history is recorded in the latter. In the ancient temples of Egypt there is an example in the Dendera Zodiac; but except in an Arabic work, the property of a Sûfî, the writer has never met with a correct copy of these marvellous records of the past—and also of the *future*—history of our Globe. Yet the original records exist, most undeniably.

As Europeans are unacquainted with the real Zodiacs of India, and those they do happen to know of they fail to understand, as witness Bentley, the reader is advised, in order to verify the statement, to turn to the work of Denon [999](#) in which the two famous Egyptian Zodiacs can be found and examined. Having seen them personally, the writer has no longer need to trust to what other students—who have examined and studied both very carefully—have to say of them. The assertion of the Egyptian Priests to Herodotus, that the terrestrial Pole and the Pole of the Ecliptic had formerly coincided, has been corroborated by Mackey, who states that the Poles are represented on the Zodiacs in both positions.

And in that which shows the Poles [polar axes] at right angles, there are marks which show, that it was not the last time they were in that position;

but the first [—after the Zodiacs had been traced]. Capricorn, is, therein, represented at the North Pole; and Cancer is divided, near its middle, at the South Pole; which is a confirmation that, originally they had their winter when the Sun was in Cancer. But the chief characteristics of its being a monument commemorating the *first time* that the Pole had been in that position, are the Lion and the Virgin. [1000](#)

Broadly calculated, it is believed by Egyptologists that the Great Pyramid was built 3,350 b.c.; [1001](#) and that Menes and his Dynasty existed 750 years before the appearance of the Fourth Dynasty—during which the Pyramids are *supposed* to have been built. Thus 4,100 years b.c. is the age assigned to Menes. Now Sir J. Gardner Wilkinson's declaration that all the facts lead to the conclusion that the Egyptians had already— Made very great progress in the arts of civilization before the age of Menes, and perhaps before they immigrated into the valley of the Nile— [1002](#)

is very suggestive, as destroying this hypothesis of the comparatively modern civilizing of Egypt. It points to a great civilization in *pre-historic* times, and a still greater antiquity. The Schesoo-Hor, the “servants of Horus,” were the people who had settled in Egypt; and, as M. Maspéro affirms, it is to this “pre-historic race” that— Belongs the honour of having constituted Egypt, such as we know it, from the commencement of the historic period.

And Staniland Wake adds:

They founded the principal cities of Egypt, and established the most important sanctuaries. [1003](#)

This was *before* the Great Pyramid epoch, and when Egypt had hardly arisen from the waters. Yet: They possessed the hieroglyphic form of writing special to the Egyptians, and must have been already considerably advanced in civilization.

As says Lenormant:

It was the country of the great pre-historic sanctuaries, seats of the sacerdotal dominion, which played the most important part in the origin of civilization.

What is the date assigned to this people? We hear of 4,000, at the utmost of 5,000, years b.c. (Maspéro). Now it is claimed that it is by means of the Cycle of 25,868 years (the Sidereal Year) that the approximate year of the erection of the Great Pyramid can be ascertained.

Assuming that the long narrow downward passage leading from the entrance was directed towards the pole-star of the pyramid builders, astronomers have shown that in the year 2,170 b.c. the passage pointed to Alpha Draconis, the then pole-star... Mr. Richard A. Proctor, the astronomer, after stating that the pole-star was in the required position about 3,350 b.c., as well as in 2,170 b.c., says: "either of these would correspond with the position of the descending passage in the Great Pyramid; but Egyptologists tell us there can absolutely be no doubt that the later epoch is far too late." [1004](#)

But we are also told that:

This relative position of Alpha Draconis and Alcyone being an extraordinary one ... it could not occur again for a whole Sidereal Year. [1005](#)

This demonstrates that, since the Dendera Zodiac shows the passage of three Sidereal Years, the Great Pyramid must have been built 78,000 years ago, or in any case that this possibility deserves to be accepted at least as readily as the later date of 3,350 b.c.

Now on the Zodiac of a certain temple in far Northern India, the same characteristics of the signs as on the Dendera Zodiac are found. Those who know the Hindû symbols and constellations well, will be able to find out from the description of the Egyptian, whether the indications of time are correct or not. On the Dendera Zodiac, as preserved by the modern Egyptian Coptic and Greek Adepts, and explained a little differently by Mackey, the Dion stands upon the Hydra and his tail is almost straight, pointing downwards at an angle of forty or fifty degrees, this position agreeing with the *original* conformation of these constellations. But adds Mackey: In many places we see the Lion [Sinha], with his tail turned up over his back, and ending with a Serpent's head; thereby, shewing that the Lion had been *inverted* : which, indeed, must have been the case with the

whole Zodiac, and every other Constellation, when the Pole had been inverted.

Speaking of the *circular* Zodiac, which is also given by Denon, he says: There ... the Lion is standing *on* the Serpent, and his tail forming a curve downward, from which we find that, though six or seven hundred thousand years must have passed between the two positions, yet they had made but little or no difference in the Constellations of Leo and the Hydra; while Virgo is represented very differently in the two—in the circular Zodiac, the Virgin is *nursing her child* : but it seems that they had not had that idea when the Pole was first within the plane of the Ecliptic; for in *this* Zodiac, as given by Denon, we see three Virgins between the Lion and the Scales, the last of which holds, in her hand, an ear of wheat. It is much to be lamented that, there is in this Zodiac a breach of the figures in the latter part of Leo and the beginning of Virgo, which has taken away one Decan out of each sign. [1006](#)

Nevertheless, the meaning is plain, as the three Zodiacs belong to three different epochs; namely, to the last three family races of the fourth sub-race of the Fifth Root-Race, each of which must have lived approximately from 25,000 to 30,000 years. The first of these, the “Âryan-Asiatics,” witnessed the doom of the last of the populations of the Giant Atlanteans [1007](#) (the Ruta and Daitya Island-Continents) who perished some 850,000 years ago, toward the close of the Miocene Age. [1008](#) The fourth sub-race witnessed the destruction of the last remnant of the Atlanteans—the Âryo-Atlanteans in the last island of Atlantis, namely, some 11,000 years ago. In order to understand this, the reader is asked to glance at the diagram of the Genealogical Tree of the Fifth Root-Race—generally, though hardly correctly, called the Âryan Race—and the explanations appended to it.

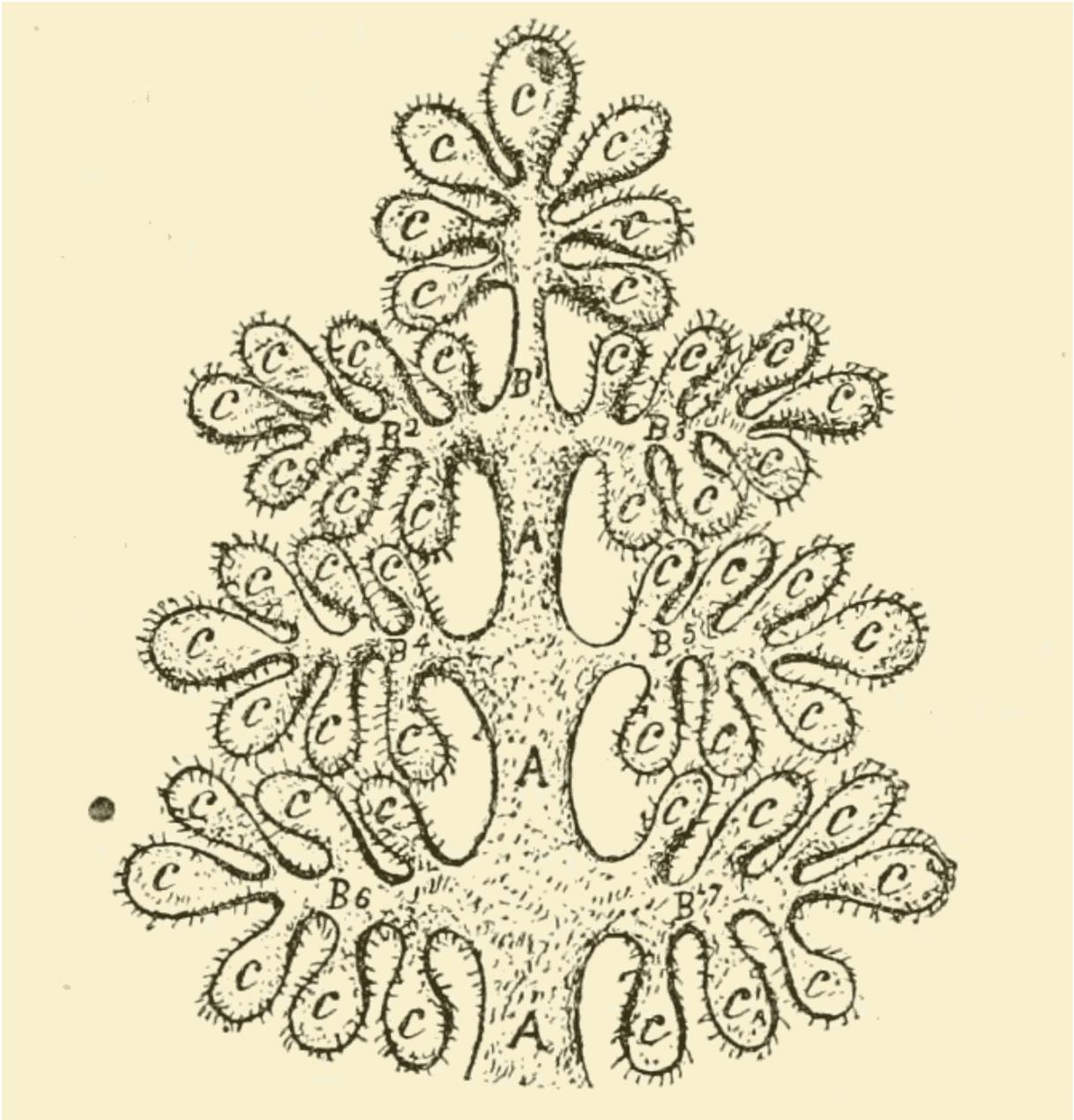
Let the reader remember well that which is said of the divisions of Root-Races and the evolution of Humanity in this work, and stated clearly and concisely in Mr. Sinnett's Esoteric Buddhism.

1. There are seven Rounds in every Manvantara; this Round is the Fourth, and we are in the Fifth Root-Race, at present.
2. Each Root-Race has seven sub-races.

3. Each sub-race has, in its turn, seven ramifications, which may be called “branch” or “family” races.

4. The little tribes, shoots, and offshoots of the last-named are countless, and depend on Karmic action.

Examine the Genealogical Tree hereto appended, and you will understand. The illustration is purely diagrammatic, and is only intended to assist the reader in obtaining a slight grasp of the subject, amidst the confusion which exists between the terms which have been used at different times for the divisions of Humanity. It is also here attempted to express in figures—but only within approximate limits, for the sake of comparison—the duration of time through which it is possible to definitely distinguish one division from another. It would only lead to hopeless confusion if any attempt were made to give accurate dates to a few; for the Races, sub-races, etc., down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them.



The Human Race has been compared to a tree, and this serves admirably as an illustration.

The main stem of a tree may be compared to the Root-Race (a).
Its larger limbs to the various sub-races; seven in number (b1, b2, etc.).
On each of these limbs are seven “branches,” or “family” races (c).

After this the cactus-plant is a better illustration, for its fleshy “leaves” are covered with sharp spines, each of which may be compared to a nation or tribe of human beings.

Now our Fifth Root-Race has already been in existence—as a Race *sui generis* and quite free from its parent stem—about 1,000,000 years; therefore it must be inferred that each of the four preceding sub-races has lived approximately 210,000 years; thus each family race has an average existence of about 30,000 years, and thus the European “family race” has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding “season” of three or four thousand years. It is somewhat curious to mark the comparative approximation of duration between the lives of a “family race” and a Sidereal Year.

The knowledge of the foregoing, and the absolutely correct divisions of time, formed part and parcel of the Mysteries, where these Sciences were taught to the Disciples, and where they were transmitted by one Hierophant to another. Everyone is aware that the European Astronomers assign—arbitrarily enough—the date of the invention of the Egyptian Zodiac to the years 2,000 or 2,400 b.c. (Proctor); and insist that the date of this invention coincides with that of the erection of the Great Pyramid. This, to an Occultist and Eastern Astronomer, must appear quite absurd. The Cycle of the Kali Yuga is said to have begun between the 17th and 18th of February in the year 3,102 b.c. Now the Hindûs claim that in the year 20,400 before Kali Yugam, the origin of their Zodiac coincided with the Spring Equinox—there being at the time a conjunction of the Sun and Moon—and Bailly proved by a lengthy and careful computation of that date, that, even if fictitious, the epoch from which they had started to establish the beginning of their Kali Yuga was *very real*. That “epoch is the year 3,102 before our era,” he writes. [1009](#) The lunar eclipse arriving just a fortnight after the beginning of the Black Age—it took place in a point situated between the Wheat Ear of Virgo and the star Θ of the same constellation. One of their most esoteric Cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades (Krittika). Hence, as the Egyptians brought their Zodiac from Southern India and Lankâ, [1010](#) the esoteric meaning was evidently identical. The “three Virgins,” or Virgo in three different positions, meant, with both, the record

of the first three “Divine or Astronomical Dynasties,” who taught the Third Root-Race; and after having abandoned the Atlanteans to their doom, returned, or redescended rather, during the third sub-race of the Fifth, in order to reveal to saved humanity the mysteries of their birth-place—the Sidereal Heavens. The same symbolical record of the human Races and the three Dynasties (Gods, Manes—Semi-divine Astrals of the Third and Fourth—and the Heroes of the Fifth Race) which preceded the purely human kings, was found in the distribution of the tiers and passages of the Egyptian Labyrinth. As the three inversions of the Poles of course changed the face of the Zodiac, a new one had to be constructed each time. In Mackey's Sphixiad the speculations of the bold author must have horrified the orthodox portion of the population of Norwich, for he says, fantastically enough: But, after all, the greatest length of time recorded by those monuments [the Labyrinth, the Pyramids and the Zodiacs] does not exceed five millions of years: [1011](#) which falls short of the records given us both by the [esoteric] Chinese and Hindoos: which latter nation has registered a knowledge of time for seven or eight millions of years: [1012](#) which I have seen upon a talisman of porcelain. [1013](#)

The Egyptian priests had the Zodiacs of the Atlantean Asura Maya, as the modern Hindûs still have. As stated in Esoteric Buddhism, the Egyptians, as well as the Greeks and “Romans” some thousand years ago, were “remnants of the Atlanto-Âryans”—the former, of the older, or the Ruta Atlanteans; the last-named, the descendants of the last race of that island, whose sudden disappearance was narrated to Solon by the Egyptian Initiates. The *human* Dynasty of the older Egyptians, beginning with Menes, had all the *knowledge* of the Atlanteans, though there was no longer Atlantean blood in their veins. Nevertheless, they had preserved all their Archaic Records. All this has been shown long ago. [1014](#) And it is just because the Egyptian Zodiac is between 75,000 and 80,000 years old that the Zodiac of the Greeks is far later. Volney has correctly pointed out that it is only 16,984 years old, or up to the present date 17,082. [1015](#)

Conclusion.

Space forbids us to say anything more, and this part of The Secret Doctrine has to be closed. The forty-nine Stanzas and the few fragments from the Commentaries which have been given are all that can be published in these Volumes. These, with some still older Records—to which none but the highest Initiates have access—and a whole library of comments, glossaries, and explanations, form the synopsis of Man's Genesis.

It is from these Commentaries that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the true views of Esoteric Antiquity upon Geology, Anthropology, and even Ethnology. In the Part which follows we will endeavour to establish a still closer metaphysical connection between the earliest Races and their Creators, the *Divine* Men from other Worlds; accompanying the statements proffered with the most important demonstrations of the same in Esoteric Astronomy and Symbolism.

The duration of the “periods” that separate, in space and time, the Fourth from the Fifth Race—in the historical [1016](#) or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the Post-diluvian Ages, which were marked at certain periodical epochs by the most terrible cataclysms, too many races and nations were born, and disappeared almost without leaving a trace, for anyone to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a full and consecutive history of our Race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he developed into a complete physical being, and became thereby the king of the animals and master on this Earth—is not for the writer to say. Most probably they have, and such is our own personal conviction. But if so, this knowledge is only for the highest Initiates, who do not take their students into their confidence. The writer

can, therefore, give but what she has herself been taught, and no more, and even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality.

This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilized, countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present Globe and its human Races must have been born, grown and developed in this, and in no other way.

But this is the personal view of the writer; and her orthodoxy cannot be expected to have any more weight than any other “doxy,” in the eyes of those to whom every fresh theory is heterodox until otherwise proved. Therefore are we Occultists fully prepared for such questions as these: How do we know that the writer has not invented the whole scheme? And supposing *she* has not, how can one tell that the whole of the foregoing, as given in the Stanzas, is not the product of the imagination of the ancients? How could they have preserved the records of such an immense, such an incredible antiquity?

The answer that the history of this world since its formation and to its end is “written in the stars,” i.e., is recorded in the Zodiac and Universal Symbolism, whose keys are in the keeping of the Initiates, will hardly satisfy the doubters. The antiquity of the Zodiac in Egypt is much doubted, and it is denied point-blank with regard to India. “Your conclusions are often excellent, but your premises are always doubtful,” the writer was once told by a profane friend. To this, the answer came that it was at least one point gained on scientific syllogisms, for, with the exception of a few problems from the domain of purely Physical Science, both the premises and conclusions of men of Science are as hypothetical as they are almost invariably erroneous. And if they do not so appear to the profane, the reason is simply this: the said profane are very little aware, taking as they do their scientific data on faith, that both premises and conclusions are generally the product of the same brains, which, however learned, are not

infallible—a truism demonstrated daily by the shifting and re-shifting of scientific theories and speculations.

However it may be, the records of the temples, zodiacal and traditional, as well as the ideographic records of the East, as read by the Adepts of the Sacred Science or Vidyâ, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archæological discoveries, and the very problematical readings of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. Our data also are based upon the same “readings”—in addition to an almost inexhaustible number of secret works of which Europe knows nothing— *plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded. Some of these records belong to an immense antiquity. Every Archæologist and Palæontologist is acquainted with the ideographic productions of certain semi-savage tribes, who from time immemorial have aimed at rendering their thoughts symbolically. This is the earliest mode of recording events and ideas. And how old this knowledge is in the human race may be inferred from some signs, evidently ideographic, found on hatchets of the Palæolithic period. The Red Indian tribes of America, only a few years ago, comparatively speaking, petitioned the President of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of fabric, which was covered with barely a dozen representations of animals and birds. The American savages have a number of such different kinds of writing, but not one of our Scientists is yet familiar with, or even knows of, the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the Senzar. Moreover, all those who have decided to regard such modes of writing—e.g., the ideographs of the Red Indians, and even the Chinese characters—as “attempts of the early races of mankind to express their untutored thoughts,” will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phœnicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face of the Philologists who have decreed that writing was unknown in the days of Pânini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn. All denial and ridicule notwithstanding, the Occultists will

maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have too long a period full of the most ludicrous mistakes made by Science, to warrant our believing in modern scientific assumptions rather than in the statements of our Teachers. Writing, our Scientists say, was unknown to Pânini; and this Sage nevertheless composed a grammar which contains 3,996 rules, and is the most perfect of all the grammars that were ever made! Pânini is made out to have lived barely a few centuries b.c., by the most liberal; and the rocks in Iran and Central Asia—whence the Philologists and Historians show us the ancestors of the same Pânini, the Brâhmans, coming into India—are *covered with writing*, two and three thousand years old, at least, and twelve thousand, according to some fearless Palæontologists.

Writing was an *ars incognita* in the days of Hesiod and Homer, agreeably to Grote, and was unknown to the Greeks so late as 770 b.c.; and the Phœnicians who had *invented* it, and knew writing as far back as 1,500 b.c. at the earliest, [1017](#) were living among the Greeks, and elbowing them, all the time! All these scientific and contradictory conclusions disappeared, however, into thin air, when Schliemann discovered (a) the site of ancient Troy, whose actual existence had been so long regarded as a fable, and (b) excavated from that site earthenware vessels with inscriptions *in characters unknown* to Palæontologists and the all-denying Sanskritists. Who will now deny Troy, or these archaic inscriptions? As Professor Virchow witnesses: I was myself an eye-witness of two such discoveries, and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture. [1018](#)

Nor were truthful women spared any more than truthful men. Du Chaillu, Gordon Cumming, Madame Merian, [1019](#) Bruce, and a host of others were charged with lying.

Says the author of *Mythical Monsters*, who gives this information in the Introduction: [1020](#)

Madame Merian was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But now-

a-days ... reliable observers have confirmed it in regard to South America, India, and elsewhere.

Audubon was similarly accused by botanists of having invented the yellow water-lily, which he figured in his *Birds of the South* under the name of *Nymphæa lutea*, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower in Florida ... in ... 1876. [1021](#)

And, as Audubon was called a liar for this, and for his *Haliæetus Washingtonii*, [1022](#) so Victor Hugo was ridiculed for his marvellous word-painting of the devil-fish, and his description of a man becoming its helpless victim.

The thing was derided as a monstrous impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle-fishes with arms extending to thirty feet in length, and capable of dragging a good-sized boat beneath the surface; and their action has been reproduced *for centuries past* ... by Japanese artists. [1023](#)

And if Troy was denied, and regarded as a myth; the existence of Herculaneum and Pompeii declared a fiction; the travels of Marco Polo laughed at and called as absurd a fable as one of Baron Münchhausen's tales, why should the writer of *Isis Unveiled* and of *The Secret Doctrine* be any better treated? Mr. Charles Gould, the author of the above-cited volume quotes, in his excellent work, a few lines from Macmillan (1860), which are as true as life, and too much to the point not to be reproduced: When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of inventing his game.... As soon as the creature is found to sin against preconception, the great (mis?) guiding spirit, à priori by name, who furnishes philosophers with their omniscience *pro re natâ*, whispers that no such thing *can* be, and forthwith there is a charge of hoax. The heavens themselves have been charged with hoaxes. When Leverrier and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the neighbourhood of the true body. The disposition to suspect hoax is

stronger than the disposition to hoax. Who was it that first announced that the classical writings of Greece and Rome were one huge hoax perpetrated by the monks in what the announcer would be as little or less inclined than Dr. Maitland to call the dark ages? [1024](#)

Thus let it be. No disbeliever who takes The Secret Doctrine for a “hoax” is forced, or even asked, to credit our statements, which have already been proclaimed to be such by certain very clever American journalists even before the work went to press. [1025](#)

Nor, after all, is it necessary that any one should believe in the Occult Sciences and the Old Teachings, before he knows anything of, or even believes in his own Soul. No great truth has ever been accepted *à priori*, and generally a century or two has passed before it has begun to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of to-day are the falsehoods and errors of yesterday, and vice versa. It is only in the twentieth century that portions, if not the whole, of the present work will be vindicated.

It is not destructive of our statements, therefore, even if Sir John Evans does affirm that writing was unknown in the Stone Age. For it may have been unknown during that period in the Fifth *Âryan* Race, and yet have been perfectly known to the Atlanteans of the Fourth, in the palmy days of their highest civilization. The cycles of the rise and fall of nations and races are there to account for it.

If told that there have been cases before now of forged pseudographs being palmed off on the credulous, and that our work may be classed with Jacolliot's Bible in India—although, by the way, there are more truths mixed up with its errors than are found in the works of orthodox and recognized Orientalists—the charge and comparison will dismay us very little. We bide our time. Even the famous *Ezour Veda* of the last century, considered by Voltaire “the most precious gift from the East to the West,” and by Max Müller “about the silliest book that can be read,” is not altogether without facts and truths in it. The cases when the *à priori* negations of specialists have become justified by subsequent corroborations, form but an insignificant percentage of those that have

been fully vindicated by subsequent discoveries and confirmed, to the great dismay of the learned objectors. Ezour Veda was a very small bone of contention compared with the triumph of Sir William Jones, Anquetil du Perron, and others in the matter of Sanskrit and its literature. Such facts are recorded by Professor Max Müller himself, who, speaking of the discomfiture of Dugald Stewart and Co. in connection with this, states that: If the facts about Sanskrit were true, Dugald Stewart was too wise not to see that the conclusions drawn from them were inevitable. He therefore denied the reality of such a language as Sanskrit altogether, and wrote his famous essay to prove that Sanskrit had been put together after the model of Greek and Latin, by those arch-forgers and liars, the Brâhmans, and that the whole of Sanskrit literature was an imposition. [1026](#)

The writer is quite willing and feels proud to keep company with these Brâhmans, and other *historical* “liars,” in the opinion of our modern Dugald Stewarts. She has lived too long, and her experience has been too varied and personal, for her not to know at least something of human nature. “When you doubt, abstain,” says the wise Zoroaster, whose prudent aphorism is found corroborated in every case by daily life and experience. Yet, like St. John the Baptist, this Sage of the past ages is found preaching in the desert, in company with a more modern Philosopher, namely Bacon, who offers the same priceless bit of practical wisdom, when saying: In contemplation [in any question of knowledge, we add], if a man begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties.

With this piece of advice from the father of English Philosophy to the representatives of British Scepticism we ought to close the debate, but our Theosophical readers are entitled to a final piece of Occult information.

Enough has been said to show that evolution in general, events, mankind, and everything else in Nature proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding Race. This will be objected to, on the authority of uniform experience, in the question of Anthropology and Ethnology. Man—save in colour and type, and perhaps a difference in facial peculiarities and cranial

capacity—has been ever the same under every climate and in every part of the world, say the Naturalists; ay, even in stature—this, while maintaining that man descends from the same unknown ancestor as the ape; a claim that is logically impossible without an infinite variation of stature and form from his first evolution into a biped. The very logical persons who maintain both propositions are welcome to their paradoxical views. Once more we address only those who, doubting the general derivation of myths from “the contemplation of the visible workings of external nature,” think it less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions.

It is only such “transformations” in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of Modern Science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums, which Europeans call their “history,” the Old Science says to us: Listen, now, to my version of the memoirs of Humanity.

The Human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying Modern Science and so-called Philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman. On the other hand, it is formally denied by most Naturalists that *mixed* human races, i.e., the seeds for entirely new races, are any longer formed in our days, although indeed the latter is maintained on good grounds by De Quatrefages and some others.

Nevertheless our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long pre-historic past there are no more changes for him—save certain variations, as at present—in the future. Hence that our Sixth and Seventh Root-Races are fictions.

To this it is again answered: How do you know? Your experience is limited to a few thousand years, to less than a day in the whole age of Humanity and to the present types of the actual continents and isles of our Fifth Race. How can you tell what will or will not be? Meanwhile, such is the prophecy of the Secret Books and their not uncertain statements.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans still mixed up with the Âryan element, 11,000 years ago. This shows the enormous overlapping of one Race over the Race which succeeds it, though in characters and external type the elder loses its characteristics, and assumes the new features of the younger Race. This is proved in all the formations of mixed human races. Now, Occult Philosophy teaches that even now, under our very eyes, the new Race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. To quote from De Quatrefages: Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings. Mankind, in its present state, has thus been formed, certainly for the greatest part, by the successive crossing of a number of races *at present undetermined* . [1027](#)

Thus the Americans have become in only three centuries a “primary race,” temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Âryan Race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows

save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums will its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusûs naturæ*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. Then the present men will begin to be regarded as exceptional mongrels, until they die out in their turn in civilized lands, surviving only in small groups on islands—the mountain peaks of to-day—where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it more slowly than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our *Âryan Race*, and the Third had overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races. [1028](#) But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new Race*; when another and *new dwelling*, the Sixth Continent, will have appeared above the *new waters* on the face of the Globe, so as to receive the new stranger. To it also will emigrate and there will settle all those who will be fortunate enough to escape the general disaster. When this shall be—as just said—it is not for the writer to know. Only, as Nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a *new Race, and many new nations*. Yet the Fifth will not die, but will survive for a while; overlapping the new Race for many hundred

thousands of years to come, it will, as we have just said, become transformed with it more slowly than its new successor—still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth Race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the New World, the senior by far of our Old one—a fact men had also forgotten—of Pâtâla (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its coöperative work with Nature. Thus will Mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to, change, each Tropical Year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of Nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of Karmic Law; of Ever-present and Ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists: The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say “I am the progeny of the departed moment, the child of the past,” thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future the Ever-living Trinity in One—the Mahámâyâ of the Absolute “IS.”

Part II. The Archaic Symbolism Of The World-Religions.

The narratives of the Doctrine are its cloak. The simple look only at the garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.—Zohar (iii. 152; Franck, 119).

The Mysteries of the Faith (are) not to be divulged to all.... It is requisite to hide in a mystery the wisdom spoken.—Stromateis (12; Clemens Alexandrinus).

Section I. Esoteric Tenets Corroborated in Every Scripture.

In view of the strangeness of the teachings, and of many a doctrine which from the modern scientific standpoint must seem absurd, some necessary and additional explanations have to be made. The theories contained in the Stanzas of Volume II are even more difficult to assimilate than those which are embodied in Volume I, on Cosmogony. Theology, therefore, has to be questioned here, in Part II, as Science will be in Part III, for since our doctrines differ so widely from the current ideas of both Materialism and Theology, the Occultists must be ever prepared to repel the attacks of either or of both.

The reader can never be too often reminded that, as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is simply an attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in

certain Asiatic centres of Esoteric Learning. These must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations.

One feels serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each Western nation even one solitary *uninitiated* Scholar or Philosopher capable of fully comprehending the spirit of Archaic Philosophy. Nor can either be expected to do so, before the real meaning of the Alpha and the Omega of Eastern Esotericism, the terms Sat and Asat—so freely used in the Rig Veda and elsewhere—is thoroughly assimilated. Without this key to Âryan Wisdom, the Cosmogony of the Rishis and the Arhats is in danger of remaining a dead letter to the average Orientalist. Asat is not merely the negation of Sat, nor is it the “not yet existing”; for Sat is in itself neither the “existent,” nor “being.” Sat is the immutable, the ever-present, changeless, and eternal Root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting. [1029](#) Sat is born from Asat, and Asat is begotten by Sat—perpetual motion in a circle, truly; yet a circle that can be squared only at the Supreme Initiation, at the threshold of Parinirvâna.

Barth started a reflection on the Rig Veda which was meant for a stern criticism, an unusual, therefore, as was thought, an original, view of this archaic volume. It so happened, however, that, in his criticism, this scholar revealed a truth, without being himself aware of its full importance. He premises by saying that “neither in the language nor in the thought of the Rig Veda” has he “been able to discover that quality of *primitive natural simplicity*, which so many are fain to see in it.” Barth had Max Müller in his mind's eye when writing this. For the famous Oxford professor has throughout characterized the hymns of the Rig Veda, as the unsophisticated expression of the religious feeling of a pastoral innocent people. “In the Vedic hymns the ideas and myths appear in their simplest and freshest form”—the Sanskrit scholar thinks. Barth is of a different opinion, however.

So divided and personal are the opinions of Sanskritists as to the importance and intrinsic value of the Rig Veda, that these opinions become entirely biased whichever way they incline. Thus Prof. Max Müller declares that: Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt, than when we compare the growing myths of the Veda with the full grown and decayed myths on which the poetry of Homer is founded. The Veda is the real Theogony of the Aryan races, while that of Hesiod is a distorted caricature of the original image.

This is a sweeping assertion, and perhaps rather unjust in its general application. But why not try to account for it? Orientalists cannot do so, for they reject the chronology of the Secret Doctrine, and can hardly admit the fact that between the Rig Vedic hymns and Hesiod's Theogony tens of thousands of years have elapsed. So they fail to see that the Greek myths are no longer the primitive symbolical language of the Initiates, the Disciples of the Gods-Hierophants, the divine ancient "Sacrificers," and that disfigured by the distance, and encumbered by the exuberant growth of human *profane* fancy, they now stand like distorted images of stars in running waves. But if Hesiod's Cosmogony and Theogony are to be viewed as caricatures of the original images, how much more so the myths in the Hebrew Genesis, in the sight of those for whom they are no more divine revelation or the word of God, than is Hesiod's Theogony for Mr. Gladstone.

As Barth says:

The poetry it [the Rig Veda] contains appears to me, on the contrary, to be of a singularly refined character and artificially elaborated, full of allusions and reticences, of pretensions [?] to mysticism and theosophic insight; and the manner of its expression is such as reminds one more frequently of the phraseology in use among certain small groups of initiated than the poetic language of a large community. [1030](#)

We will not stop to enquire of the critic what he can know of the phraseology in use among the "initiated," or whether he belongs himself to such a group; for, in the latter case, he would hardly have used such language. But the above shows the remarkable disagreement between

scholars even with regard to the *external* character of the Rig Veda. What, then, can any of the modern Sanskritists know about its *internal* or *esoteric* meaning, beyond the correct inference of Barth, that this Scripture *has been compiled by Initiates* ?

The whole of the present work is an endeavour to prove this truth. The ancient Adepts have solved the great problems of Science, however unwilling modern Materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secrecy and silence, it is because these problems formed part of the Sacred Mysteries, which must have remained incomprehensible to the vast majority of men then, as they do now. If such teachings are still regarded as chimeras by our opponents in Philosophy, it may be a consolation to Theosophists to learn, on good proof, that the speculations of modern Psychologists—whether serious Idealists, like Mr. Herbert Spencer, or wool-gathering Pseudo-idealists—are far more chimerical. Indeed, instead of resting on the firm foundation of facts in Nature, they are the unhealthy will-o'-the-wisps of materialistic imagination, of the brains that evolved them—and no more. While they deny, we affirm; and our affirmation is corroborated by almost all the Sages of antiquity. Believing in Occultism and a host of invisible Potencies for good reasons, we say, *Certus sum, scio quod credidi*; to which our critics reply, *Credat Judæus Apella*. Neither is converted by the other, nor does such result affect even our little planet. *E pur se muove!*

Nor is there any need of proselytizing. As remarked by the wise Cicero: Time destroys the speculations of man, but it confirms the judgment of nature.

Let us bide our time. Meanwhile, it is not in the human constitution to witness in silence the destruction of one's Gods, whether they be true or false. And as Theology and Materialism have combined together to destroy the old Gods of antiquity and seek to disfigure every old philosophical conception, it is but just that the lovers of the Old Wisdom should defend their position, by proving that the whole arsenal of the two is, at best, formed of new weapons made out of very old material.

Section II. Adam=Adami.

Names such as Adam-Adami, used by Dr. Chwolsohn in his Nabathean Agriculture and derided by M. Renan, may prove little to the profane. To the Occultist, however, once that the term is found in a work of such immense antiquity as that above cited, it proves a good deal. It proves, for instance, that Adami was a manifold symbol, originating with the Âryan people, as the root word shows, and having been taken from them by the Semites and the Turanians—as many other things were.

Adam-Adami is a generic compound name as old as language is. The Secret Doctrine teaches that Ad-i was the name given by the Âryans to the first *speaking* race of mankind, in this Round. Hence the terms Adonim and Adonai (the ancient plural form of the word Adon), which the Jews applied to their Jehovah and Angels, who were simply the first spiritual and ethereal sons of the Earth, and the God Adonis, who in his many variations stood for the “First Lord.” Adam is the Sanskrit Âdi-Nâth, also meaning First Lord, as Âd-Îshvara, or any Ad (the First) prefixed to an adjective or substantive. The reason for this is that such truths were a common inheritance. It was a revelation received by the *first* mankind before that time which, in biblical phraseology, is called “the period of one *lip* and word,” or speech; knowledge expanded by man's own intuition later on, still later hidden from profanation under an adequate symbology. The author of the Qabbalah, according to the philosophical writings of Ibn Gebirol, shows the Israelites using Ad-onaï (A Do Na Y), “Lord,” instead of Eh'yeh, “I am,” and YHVH, and adds that, while Adonaï is rendered “Lord” in the Bible, The lowest designation, or the Deity in Nature, the more general term Elohim, is translated God. [1031](#)

A curious work was translated in 1860 or thereabout, by the Orientalist Chwolsohn, and presented to ever-incredulous and flippant Europe under the innocent title of Nabathean Agriculture. In the opinion of the translator that archaic volume *is a complete initiation* into the mysteries of the Pre-Adamite nations, on the authority of *undeniably authentic documents*. It is an invaluable compendium, the full epitome of the doctrines, arts and sciences, not only of the Chaldæans, but also of the Assyrians and Canaanites of the pre-historic ages. [1032](#) These Nabatheans—as some

critics thought—were simply the Sabæans, or Chaldæan star-worshippers. The work is a retranslation from the Arabic, into which language it was at first translated from the Chaldæan.

Masoudi, the Arabian historian, speaks of these Nabatheans, and explains their origin in this wise: After the Deluge [?] the nations established themselves in various countries. Among these were the Nabatheans, who founded the city of Babylon, and were those descendants of Ham who settled in the same province under the leadership of Nimrod, the son of Cush, who was the son of Ham and great-grandson of Noah. This took place at the time when Nimrod received the governorship of Babylonia as the delegate of Dzahhak named Biourasp. [1033](#)

The translator, Chwolsohn, finds that the assertions of this historian are in perfect accord with those of Moses in Genesis; while more irreverent critics might express the opinion that for this very reason their truth should be suspected. It is useless, however, to argue the point, which is of no value in the present question. The weather-beaten, long-since-buried problem, and the difficulty of accounting, on any logical ground, for the phenomenal derivation of millions of people of various races, of many civilized nations and tribes, from *three* couples—Noah's sons and their wives—in 346 years [1034](#) after the Deluge, may be left to the Karma of the author of Genesis, whether he is called Moses or Ezra. That which is interesting in the work under notice, however, are its contents, the doctrines enunciated in it, which are again, if read Esoterically, almost all of them identical with the Secret Teachings.

Quatremère suggested that this book might have been simply a copy made under Nebuchadnezzar II from some Hamitic treatise, “infinitely more ancient,” while the author maintains, on internal and external evidence, that its Chaldæan original was written out from the oral discourses and teachings of a wealthy Babylonian landowner, named Qû-tâmy, who had used for those lectures still more ancient materials. The first Arabic translation is placed by Chwolsohn so far back as the thirteenth century b.c. On the first page of this “revelation,” the author, or amanuensis, Qû-tâmy, declares that “the doctrines propounded therein, were originally told by Saturn ... to the Moon, who communicated them to

her idol,” and the idol revealed them to her devotee, the writer—the Adept Scribe of that work—Qû-tâmy.

The details given by the God for the benefit and instruction of mortals, show periods of incalculable duration and a series of numberless kingdoms and Dynasties that preceded the appearance on Earth of Adami (the “red-earth”). These periods, as might have been expected, have roused the defenders of the chronology of the biblical dead-letter meaning almost to fury. De Rougemont was the first to make a levée-in-arms against the translator. He reproaches him with *sacrificing* Moses to anonymous authors. [1035](#) Berosus, he urges, however great were *his chronological errors*, was at least in perfect accord with the prophet with regard to the first men, since he speaks of Alorus-Adam, of Xisuthrus-Noah, and of Belus-Nimrod, etc. Therefore, he adds, the work must be an apocryphon to be ranged with its contemporaries—the Fourth Book of Esdras, the Book of Enoch, the Sibylline Oracles, and the Book of Hermes—every one of these dating no further back than two or three centuries B.C. Ewald came down still harder on Chwolsohn, and finally M. Renan, who in the *Revue Germanique* [1036](#) asks him to show reason why his Nabathean Agriculture should not be the fraudulent work of some Jew of the third or fourth century of our era? It can hardly be otherwise—argues the romancer of the *Vie de Jésus*, since, in this in-folio on Astrology and Sorcery: We recognize in the personages introduced Qû-tâmy, all the patriarchs of the biblical legends, such as Adam-Adami, Anouka-Noah, and his Ibrahim-Abraham, etc.

But this is no reason, since Adam and others are generic names. Meanwhile it is humbly submitted that, all things considered, an apocryphon—if even of the third century a.d., instead of the thirteenth century b.c., is old enough to appear *genuine* as a document, and so satisfy the demands of the most exacting archæologist and critic. For even admitting, for argument's sake, that this literary relic has been compiled by “some Jew of the third century of our era”—what of that? Leaving the credibility of its doctrines for a moment aside, why should it be less entitled to a hearing, or less instructive as reflecting older opinions, than any other religious work, also a “compilation from old texts” or oral tradition—of the same or even a later age? In such case we should have to reject and call “apocryphal” the Kurân—three centuries later, though we

know it to have sprung, Minerva-like, direct from the brain of the Arabian prophet; and we should have to pooh-pooh all the information we can get from the Talmud, which, in its present form, was also compiled from older materials, and is not earlier than the ninth century of our era.

This curious “Bible” of the Chaldæan Adept and the various criticisms upon it (as in Chwolsohn's translation) are noticed, because it has an important bearing upon a great portion of the present work. With the exception of the contention of M. Renan, an iconoclast on principle—so pointedly called by Jules Lemaître “le Paganini du néant”—the worst fault found with the work is, it would seem, that the apocryphon pretends to have been communicated *as a revelation* to an Adept by, and from, the “idol of the Moon,” who received it from “Saturn.” Hence, very naturally, it is “a fairy tale all round.” To this there is but one answer: It is no more a fairy tale than the Bible, and if one falls, the other must follow it. Even the mode of divination through “the idol of the Moon” is the same as that practised by David, Saul and the High Priests of the Jewish Tabernacle by means of the Teraphim.

The Nabathean Agriculture is a compilation indeed; it is no apocryphon, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldæan form of national symbols, for the purpose of “cloaking” the tenets, just as the Books of Hermes and the Purânas are like attempts by Egyptians and Hindûs. The work was as well known in antiquity as it was during the Middle Ages. Maimonides speaks of it, and refers more than once to this Chaldæo-Arabic MS., calling the Nabatheans by the name of their co-religionists, the “star-worshippers,” or Sabæans, but yet failing to see in the disfigured word “Nabathean” the mystic name of the caste devoted to Nebo, the God of Secret Wisdom, which shows on its face that the Nabatheans were an Occult Brotherhood. [1037](#) The Nabatheans who, according to the Persian Yezidi, originally came to Syria from Busrah, were the degenerate members of that fraternity; still their religion, even at that late day, was purely kabalistic. [1038](#) Nebo is the Deity of the Planet Mercury, and Mercury is the God of Wisdom, or Hermes, or Budha, which the Jews called Kokab (ככב), “the Lord on high, the aspiring,” and the Greeks Nabo (Ναβώ), hence Nabatheans. Notwithstanding that Maimonides calls their doctrines “heathenish foolishness” and their archaic literature “Sabæorum fœtum,” he places their “agriculture,” the

Bible of Qû-tâmy, in the first rank of archaic literature; and Abarbanel praises it in unmeasured terms. Spencer, [1039](#) quoting the latter, speaks of it as that “most excellent oriental work,” adding that by Nabatheans, the Sabæans, the Chaldæans, and the Egyptians, in short all those nations against whom the laws of Moses were most severely enacted, have to be understood.

Nebo, the oldest God of Wisdom of Babylonia and Mesopotamia, was identical with the Hindû Budha and the Hermes-Mercury of the Greeks. A slight change in the sexes of the parents is the only alteration. As Budha was the Son of Soma (the Moon) in India, and of the wife of Brihaspati (Jupiter), so Nebo was the son of Zarpanitu (the Moon) and of Merodach, who became Jupiter, after having been a Sun-god. As Mercury the Planet, Nebo was the “overseer” among the seven Gods of the Planets; and as the personification of the Secret Wisdom he was Nabin, a seer and a prophet. Moses is made to die and disappear on the mount sacred to Nebo. This shows him to have been an Initiate, and a priest of that God under another name; for this God of Wisdom was the great Creative Deity, and was worshipped as such. And this not only at Borsippa in his gorgeous Temple, or Planet-tower; he was likewise adored by the Moabites, the Canaanites, the Assyrians, and throughout the whole of Palestine. Then why not by the Israelites? “The planetary temple of Babylon” had its “Holy of Holies” within the shrine of Nebo, the Prophet-God of Wisdom. We are told in the Hibbert Lectures: The ancient Babylonians had an intercessor between men and the gods ... and Nebo, was the “proclaimer” or “prophet,” as he made known the desire of his father Merodach. [1040](#)

Nebo is a Creator, like Budha, of the Fourth, and also of the Fifth, Race. For the former starts a new race of Adepts, and the latter, the Solar-Lunar Dynasty, or the men of these Races and Round. Both are the Adams of their respective creatures. Adam-Adami is a personation of the *dual* Adam: of the paradigmatic Adam-Kadmon, the Creator, and of the lower Adam, the terrestrial, who, as the Syrian Kabalists have it, had only Nephesh, the “breath of life,” but *no Living Soul* , until after his Fall.

If, therefore, Renan persists in regarding the Chaldæan Scriptures—or what remains of them—as apocryphal, it is quite immaterial to truth and fact. There are other Orientalists who may be of a different opinion; and

even were they not, it would still really matter very little. These doctrines contain the teachings of Esoteric Philosophy, and this must suffice. To those who understand nothing of symbology it may appear astrolatry, pure and simple, or to him who would conceal the Esoteric Truth, even “heathenish foolishness.” Maimonides, however, while expressing scorn for the Esotericism in the religion of other nations, confessed Esotericism and Symbology in his own, preached silence and secrecy upon the true meaning of Mosaic sayings, and thus came to grief. The Doctrines of Qû-tâmy, the Chaldæan, are, in short, the allegorical rendering of the religion of the earliest nations of the Fifth Race.

Why then should M. Renan treat the name “Adam-Adami” with such academical contempt? The author of the *Origins of Christianity* evidently knows nothing of the origins of Pagan symbolism or of Esotericism either, otherwise he would have known that the name Adam-Adami was a form of a universal symbol, referring, *even with the Jews*, not to one man, but to four distinct humanities or mankinds. This is very easily proven.

The Kabalists teach the existence of four distinct Adams, or the transformation of four consecutive Adams, the emanations from the Dyooknah, or Divine Phantom, of the Heavenly Man, an ethereal combination of Neshamah, the highest Soul or Spirit; this Adam having, of course, neither a gross human body, nor a *body of desire*. This Adam is the Prototype (Tzure) of the second Adam. That they represent our Five Races, is certain, as everyone can see by their description in the Kabbalah. The first is the Perfect Holy Adam, “a shadow that disappeared” (the Kings of Edom), produced from the divine Tzelem (Image); the second is called the Protoplastic Androgyne Adam of the future terrestrial and separated Adam; the third Adam is the man made of “dust” (the first, Innocent Adam); and the fourth, is the supposed forefather of our own race—the Fallen Adam. See, however, the admirably clear description of these in Isaac Myer's *Qabbalah*. He gives only four Adams, because of the Kings of Edom, no doubt, and adds: The fourth Adam ... was clothed with skin, flesh, nerves, etc. This answers to the Lower Nephesh and Guff, i.e., body, united. He has the animal power of reproduction and continuance of species. [1041](#)

This is the *human* Root-Race.

It is just at this point that the modern Kabalists—led into error by the long generations of Christian Mystics who have tampered with the kabalistic records wherever they could—diverge from the Occultists in their interpretations, and take the later thought for the earlier idea. The original Kabbalah was entirely metaphysical, and had no concern with animal, or terrestrial, sexes; the later Kabbalah has suffocated the divine ideal under the heavy phallic element. The Kabalists say: “God made man male and female.” Says the author of the Qabbalah: Among the Qabbalists, the necessity to continued creation and existence is called the Balance. [1042](#)

And being without this “Balance,” connected with Maqom (the mysterious “Place”), [1043](#) even the First Race is not, as we have seen, recognized by the Sons of the Fifth Adam. From the highest Heavenly Man, the Upper Adam who is “male-female” or Androgyne, down to the Adam of dust, these personified symbols are all connected with sex and procreation. With the Eastern Occultists it is entirely the reverse. The sexual relation they consider as a “Karma” pertaining only to the mundane relation of man, who is dominated by Illusion, a thing to be put aside, the moment that the person becomes “wise.” They considered it a most fortunate circumstance if the Guru (teacher) found in his pupil an aptitude for the pure life of Brahmâchârya. Their dual symbols were to them but the poetical imagery of the sublime correlation of creative cosmic forces. And this ideal conception is found beaming like a golden ray upon each idol, however coarse and grotesque, in the crowded galleries of the sombre fanes of India and other mother-lands of cults.

This will be demonstrated in the following Section.

Meanwhile, it may be added that, with the Gnostics, the second Adam also emanates from the Primeval Man, the Ophite Adamas, in “whose image he is made”; the third, from this second—an Androgyne. The latter is symbolized in the sixth and seventh pairs of the male-female Æons, Amphain-Essumen (Ἀμφαὶν Ἐσσοῦμὲν), and Vananin-Lamertade (Οὐανανὶν Λαμερτάδε)—Father and Mother [1044](#)—while the fourth Adam, or Race, is represented by a Priapean monster. The latter—a Post-Christian fancy—is the degraded copy of the Ante-Christian Gnostic symbol of the “Good One,” or “He, *who created before anything existed*,”

the Celestial Priapus—truly born from Venus and Bacchus *when that God returned from his expedition into India* , for Venus and Bacchus are the post-types of Aditi and the Spirit. The later Priapus, one, however, with Agathodæmon, the Gnostic Saviour, and even with Abraxas, is no longer the glyph for *abstract creative* Power, but symbolizes the four Adams, or Races, the fifth being represented by the *five* branches cut off from the Tree of Life on which the old man stands in the Gnostic gems. The number of the Root-Races was recorded in the ancient Greek temples by the seven vowels, of which *five* were framed in a panel in the Initiation Halls of the Adyta. The Egyptian glyph for it was a hand with five fingers spread out, the fifth or little finger being only half-grown, and also *five* “N's”—hieroglyphs standing for that letter. The Romans used the five vowels A E I O V in their fanes; and this archaic symbol was adopted during the Middle Ages as a motto by the House of the Hapsburgs. Sic transit gloria!

Section III. The “Holy of Holies.” Its Degradation.

The Sanctum Sanctorum of the Ancients, also called the Adytum—the recess at the West end of the Temple which was enclosed on three sides by blank walls and had its only aperture or door hung over with a curtain—was common to all ancient nations.

A great difference is now found between the secret meaning of this symbolical place as given in the Esotericism of the Pagans and in that of the later Jews, though its symbology was originally identical throughout the ancient races and nations. The Gentiles placed in the Adytum a sarcophagus, or a tomb (taphos), in which was the Solar God to whom the temple was consecrated, holding it, as Pantheists, in the greatest veneration. They regarded it, in its Esoteric meaning, as the symbol of *resurrection*, cosmic, solar, or diurnal, and human. It embraced the wide range of periodical, and (in time) punctual, Manvantaras, or the reawakenings of Kosmos, Earth, and Man to new existences; the Sun being the most poetical and also the most grandiose symbol of such Cycles in Heaven, and man—in his reïncarnations—on Earth. The *Jews*—whose realism, if judged by the dead-letter, was as practical and gross in the days of Moses as it is now [1045](#)—in the course of their estrangement from the Gods of their Pagan neighbours, consummated a national and levitical polity, by the device of setting forth their Holy of Holies as the most solemn sign of their Monotheism—exoterically, while seeing in it but a universal phallic symbol—esoterically. While the Kabalists knew but Ain Suph and the “Gods” of the Mysteries, the Levites had no tomb, no God in their Adytum but the “Sacred” Ark of the Covenant—their “Holy of Holies.”

When the esoteric meaning of this recess is made clear, however, the profane will be better able to understand why David danced “uncovered” before the *Ark* of the Covenant, and was so anxious to appear *vile* for the sake of his “Lord,” and *base* in his own sight. [1046](#)

The Ark is the navi-form Argha of the Mysteries. Parkhurst, who has a long dissertation upon it in his Greek dictionary, and who never breathes a word about it in his Hebrew lexicon, explains it thus: Archê (Ἀρχή) in this application answers to the Hebrew Rasit or wisdom, ... a word which had the meaning of the emblem of the female generative power, the Arg or Arca, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle.

Quite so; and the Jewish Ark of the Covenant had *precisely the same significance* ; with the supplementary addition that, instead of a beautiful and chaste sarcophagus (the symbol of the Matrix of Nature and Resurrection), as in the Sanctum Sanctorum of the Pagans, they had the Ark made still more *realistic* in its construction by the two Cherubs set up on the coffer or Ark of the Covenant, facing each other, with their wings spread in such a manner as to form a perfect Yoni (as now seen in India). Besides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah's name, namely, IHVH (יהוה); Jod (י) meaning the membrum virile; Hé (ה), the womb; Vau (ו), a crook or a hook, a nail, and Hé (ה) again, meaning also “an opening”; the whole forming the perfect *bisexual* emblem or symbol or I(e)H(o)V(a)H, the male and female symbol.

Perhaps also, when people realize the true meaning of the office and title of the Kadash Kadeshim, the “holy ones,” or “the consecrated to the Temple of the Lord”—the “Holy of Holies” of these “holy ones” may assume an aspect far from edifying.

Iacchus again is Iao or Jehovah; and Baal or Adon, like Bacchus, was a phallic God.

“Who shall ascend into the hill [the high place] of the Lord?” asks the holy king David, “Who shall stand in the place of his Kadushu (קדשו)?” [1047](#) Kadash may mean in one sense to “devote,” “hallow,” “sanctify,” and even to “initiate” or to “set apart”; but it also means the ministry of lascivious rites—the Venus-worship—and the true interpretation of the word Kadash is bluntly rendered in Deuteronomy, xxiii. 17; Hosea, iv. 14; and Genesis, xxxviii. 15-22. The “holy” Kadeshim of the Bible were

identical, as to the duties of their office, with the Nautch-girls of the later Hindû pagodas. The Hebrew Kadeshim, or Galli, lived “by the house of the Lord, where the women wove hangings for the grove,” or the bust of Venus-Astarte. [1048](#)

The dance performed by David round the Ark was the “circle-dance,” said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh, [1049](#) and the leaping of the prophets of Baal. [1050](#) It was simply a characteristic of the Sabæan worship, for it denoted the motion of the Planets round the Sun. That the dance was a Bacchic frenzy is apparent. Sistra were used on the occasion, and the taunt of Michal and the King's reply are very expressive. [1051](#)

The Ark, in which are preserved the germs of all living things necessary to repeople the Earth, represents the survival of life, and the supremacy of Spirit over Matter, through the conflict of the opposing powers of Nature. In the Astro-theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the Moon), one of whose symbols is the left pillar of Solomon's Temple—Boaz. The umbilicus is connected (through the placenta) with the receptacle in which are fructified the embryos of the race. The Ark is the sacred Argha of the Hindûs, and thus the relation in which it stands to Noah's Ark may be easily inferred when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were Goddesses of the generative powers of Nature, or of Matter—hence representing symbolically the Ark containing the germs of all living things. [1052](#)

Mistaken is he who accepts the kabalistic works of to-day, and the interpretations of the Zohar by the Rabbis, for the genuine kabalistic lore of old! [1053](#) For no more to-day than in the day of Frederick von Schelling does the Kabalah accessible to Europe and America contain much more than Ruins and fragments, much distorted, remnants still of that primitive system which is the key to all religious systems. [1054](#)

The oldest system and the Chaldæan Kabalah were identical. The latest renderings of the Zohar are those of the Synagogue in the early centuries

—i.e., the Torah (or Law), dogmatic and uncompromising.

The “King's Chamber” in Cheops' Pyramid is thus an Egyptian “Holy of Holies.” On the days of the Mysteries of Initiation, the Candidate, representing the Solar God, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of Life after the change called Death. In the Great Mysteries his figurative “death” lasted two days, when with the Sun he arose on the third morning, after a last night of the most cruel trials. While the Postulant represented the Sun—the all-vivifying orb that “resurrects” every morning but to impart life to all—the Sarcophagus was symbolic of the female principle. This, in Egypt; its form and shape changed with every country, provided it remained a vessel, a symbolic “navis” or boat-shaped vehicle, and a “container,” symbolically, of germs or the germ of life. In India, it is the “Golden” Cow through which the Candidate for Brâhmanism has to pass if he desires to be a Brâhman, and to become Dvi-ja, “born a *second* time.” The crescent-form Argha of the Greeks was the type of the Queen of Heaven—Diana, or the Moon. She was the Great Mother of all Existences, as the Sun was the Father. The Jews, previous to, as well as after, their metamorphosis of Jehovah into a *male* God, worshipped Astoreth, which made Isaiah declare: “*Your new moons and ... feasts my soul hateth*”; [1055](#) in saying which, he was evidently unjust. Astoreth and the New Moon (the crescent Argha) Festivals, had no worse significance as a form of public worship than had the hidden meaning of the Moon in general, which was kabalistically connected directly with, and sacred to, Jehovah, as is well known; with the sole difference, however, that one was the female and the other the male aspect of the Moon, and of the star Venus.

The Sun (the Father), the Moon (the Mother), and Mercury-Thoth (the Son), were the earliest Trinity of the Egyptians, who personified them in Osiris, Isis, and Thoth (Hermes). In the Gnostic Gospel Pistis Sophia, the seven Great Gods, divided into two Triads and the highest God (the Sun), are the lower Triple Powers (Τριδυνάμεις), whose powers reside respectively in Mars, Mercury and Venus; and the higher Triad—the three “Unseen Gods,” who dwell in the Moon, Jupiter and Saturn. [1056](#)

This requires no proof. Astoreth was in one sense an impersonal symbol of Nature, the Ship of Life carrying throughout the boundless Sidereal Ocean the germs of all being. And when she was not identified with Venus, like every other “Queen of Heaven” to whom cakes and buns were offered in sacrifice, Astoreth became the reflection of the Chaldæan “Nuah, the Universal Mother” (the female Noah, considered as one with the Ark), and of the female Triad, Ana, Belita and Davkina; called, when blended into one, “Sovereign Goddess, Lady of the Nether Abyss, Mother of Gods, Queen of the Earth, and Queen of Fecundity.” Later, Belita or Tamtu [1057](#) (the sea), the Mother of the City of Erech (the great Chaldæan Necropolis), became Eve; and now she is Mary the Virgin, in the Latin Church, represented as standing on the Crescent Moon, and, at times on the Globe, to vary the programme. The Navis, or ship-like form of the crescent, which blends in itself all those common symbols of the Ship of Life, such as Noah's Ark, the Yoni of the Hindûs, and the Ark of the Covenant, is the female symbol of the Universal “Mother of the Gods,” and is now found under its Christian symbol in every Church, as the “nave” (from navis). [1058](#) The Navis, the Sidereal Vessel, is fructified by the Spirit of Life—the male God; or, as the learned Kenealy, in his Apocalypse, very appropriately calls it—the Holy Spirit. In Western religious symbology the crescent was the male, the full Moon the female, aspect of that universal Spirit. The mystic word ALM, which the prophet Mahomet prefixed to many chapters of the Korân, alludes to *her* as the Alm, the Immaculate Virgin of the Heavens. [1059](#) And—the sublime ever falling into the ridiculous—it is from this root Alm that we have to derive the word Almeh—the Egyptian dancing-girls. The latter are “virgins” of the same type as the Nautchees in India, and the (female) Kadeshim, the “holy ones” of the Jewish temples—consecrated to Jehovah, who represented both sexes—whose *holy* functions in the Israelite fanes were *identical* with those of the Nautchees.

Now Eustathius declares that IO (ΙΩ) means the Moon, in the dialect of the Argians; it was also one of the names of the Moon in Egypt. Says Jablonski: ΙΩ, Ioh, Ægyptiis Lunam significat neque habent illi, in communi sermonis usu, aliud nomen quo Lunam designent præter IO.

The Pillar and Circle (IO), which with Pythagoras was the perfect number contained in the Tetraktys, [1060](#) became later a *preëminently*

phallic number—amongst the Jews, foremost of all, with whom it is the male and female Jehovah.

This is how a scholar explains it: I find, on the Rosetta stone of Uhlemann, the word mooth (also in Seiffarth), the name of the moon, used as a cycle of time, hence the lunar month, from the hieroglyph [Symbol: half circle], with [Symbol: five-pointed star] and [Symbol: circle with middle dot] as determinatives, given as the Coptic I O H, or I O H. The Hebrew יהוה may also be used as I O H, for the letter vau (ו) was used for o and for u, and for v or w. This, before the Massora, of which the point (·) was used as ו = o, ו = u, and ו = v or w. Now I had worked it out by original search that the great distinctive function of the god-name Jehovah was designative of the influence of the moon as the *causative* of *generation*, and as of its exact value as a lunar year in the natural *measure of days*, as you will fully see,... And here comes this linguistic same word from a source far more ancient; viz., the Coptic, or rather from the old Egyptian in time of the Coptic. [1061](#)

This is the more remarkable when Egyptology compares this with the little which it knows about the Theban Triad—composed of Ammon, Mooth (or Moot), and their son Khonsoo. This Triad was, when united, contained in the Moon as their common symbol; and when separated, it was Khonsoo who was the God Lunus, being thus confounded with Thoth and Phtah. His mother Moot—the name signifying “Mother,” by the bye, and not the Moon, which was only her symbol—is called the “Queen of Heaven,” the “Virgin,” etc., as she is an aspect of Isis, Hathor, and other Mother Goddesses. She was less the wife than the mother of Ammon, whose distinct title is the “husband of his mother.” In a statuette at Boulaq, Cairo, this Triad is represented as a mummy-god holding in his hand three different sceptres, and bearing the lunar disk on his head, the characteristic tress of hair showing the design of representing it as that of an *infant* God, or the “Sun,” in the Triad. He was the God of Destinies in Thebes, and appears under two aspects (1) as Khonsoo, the Lunar God, and Lord of Thebes, Nofir-hotpoo, “he who is in absolute repose,” and (2) as “Khonsoo p. iri-sokhroo,” or “Khonsoo, who executes Destiny”; the former preparing the events and conceiving them for those born under his generative influence, the latter putting them into action. [1062](#) Under theogonic permutations Ammon becomes Horus, Hor-Ammon, and Moot(h)-Isis is

seen suckling him in a statuette of the Saïtic period. [1063](#) In his turn, in this transformed Triad, Khonsoo becomes Thoth-Lunus, “he who operates salvation.” His brow is crowned with the head of an ibis decorated with the lunar disk and the diadem called Io-tef (IO-tef). [1064](#)

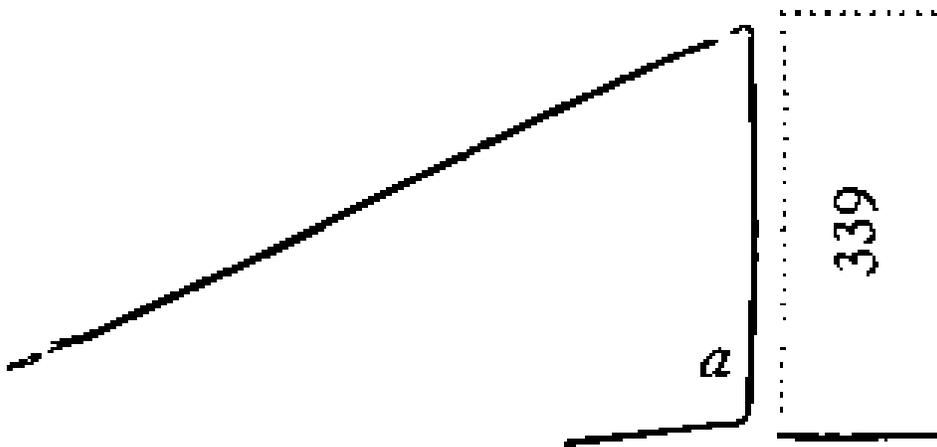
Now all these symbols are certainly found reflected in (some believe them identical with) the Yave, or Jehovah of the Bible. This will be made plain to anyone who reads *The Source of Measures*, or “The Hebrew-Egyptian Mystery,” and understands its undeniable, clear, and mathematical proofs that the *esoteric foundations*, or the system used in the building of the Great Pyramid, and the architectural measurements in the Temple of Solomon (whether the latter be mythical or real), Noah's Ark, and the Ark of the Covenant, are the same. If anything in the world can settle the dispute that the old, as much as the later Post-Babylonian, Jews, and especially the former, built their Theogony and Religion on the very same foundation as did all the Pagans, it is the work in question.

And now it may be as well to remind the reader of what we said of IAO in *Isis Unveiled*: No other deity affords such a variety of etymologies as Iaho, nor is there any name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read “Adonai”—or Lord. Philo Byblus spells it in Greek letters IEYΩ—IEVO. Theodoret says that the Samaritans pronounced it Iabé (Yahva), and the Jews Yaho; which would make it as we have shown, I—Ah—O. Diodorus states that “among the Jews they relate that Moses called the God IAO.” It is on the authority of the Bible itself, that we maintain that, before his initiation by Jethro, his father-in-law, Moses had never known the word Iaho. [1065](#)

The above receives corroboration in a private letter from a very learned Kabbalist. In our first volume, [1066](#) it is stated that exoterically Brahma (neuter), so flippantly and so often confused by the Orientalists with Brahmâ (the male), is sometimes called Kâla-hansa, the “Swan in Eternity,” and the Esoteric meaning of Aham-sa, is given as “I [am] he,” So-ham being equal to Sah “he,” and Aham “I”—a mystic anagram and permutation. It is also the “four-faced” Brahmâ, the Chatur-mukham (the Perfect Cube) forming itself *within*, and *from*, the Infinite Circle; and again the use of the 1, 3, 5, and $7/7 = 14$, as the Esoteric Hierarchy of the

Dhyân Chohans, is explained. On this, the said correspondent comments in the following manner: Of the 1, 3, 5, and twice 7, intending, and very especially, 13514, which on a circle may be read as 31415 (or π value), I think there cannot be a possibility of doubting; and especially when considered with symbol marks on Sac'r', [1067](#) "Chakra," or Circle of Vishnu.

But let me carry your description a step further: You say, "The One from the Egg, the *Six*, and the *Five*, [1068](#) give the numbers 1065, the value of the First-born." If it be so, then in 1065 we have the famous Jehovah's name, the Jve or Jave, or Jupiter, and by change of η to γ , or h to n, then $\eta\gamma$ or the Latin Jun or Juno, the base of the Chinese riddle, the key measuring numbers of Sni (Sinai) and Jehovah coming down on that Mount, which numbers (1065) are but the use of our ratio of 113 to 355, because $1065 = 355 \times 3$ which is circumference to a diameter of $113 \times 3 = 339$. Thus the first born of Brahmâ-Prajâpati (or any Demiurgus) indicates a measuring use of a circular relation taken from the Chakra (or Vishnu) and, as stated above, the Divine Manifestation takes the form of Life and the First-born.



It is a most singular thing: At the entrance passage to the King's Chamber the measurement *from the surface* of the Great Step [1069](#) and the Grand Gallery to the top of the said Gallery is, by the very careful measures of Piazzzi Smyth, 339 inches. Take *a* as a centre and with this radius describe a circle; the diameter of that circle will be $339 \times 2 = 678$, and these numbers are those of the expression *and the raven*, in the "dove and raven" scenes or pictures of the Flood of Noah; (the radius is taken to

show division into two parts, which are 1065 each) for $113 \text{ (man)} \times 6 = 678$, and the diameter to a circumference of 1065×2 —so we have here an indication of cosmic *man* on this high grade or step, at the *entrance* of the King's Chamber (the Holy of Holies)— *which is the womb* . Now this passage is of such a height that a man to enter it *must stoop* . But a man *upright* is 113, and broken, or stooping, he becomes $113/2 = 56.5$ or 5.65×10 (יהוה), or Jehovah. That is, he personifies [1070](#) him as entering the Holy of Holies. But by Hebrew Esotericism the *chief function* of Jehovah was *child giving* , etc., and that because, by the numbers of his name, he was the *measure of the lunar year* , which cycle of time—because by its factor of 7 (seven) it ran so coördinately with the periods of the quickening, viability, and gestation—was taken as the *causative of the generative action* and therefore was worshipped and besought.

This discovery connects Jehovah still more with all the other Creative and Generative Gods, Solar and Lunar, and especially with “King” Soma, the Hindû Deus Lunus, the Moon, because of the Esoteric influence attributed to this Planet in Occultism. There are other corroborations of this, however, in Hebrew tradition itself. Adam is spoken of in the More Nevochim (or “Guide of the Perplexed”—truly!) of Maimonides in two aspects; as a man, like all others born of a man and a woman, and—as the Prophet of the Moon; the reason of which is now made apparent, and has to be explained.

Adam, as the supposed great “Progenitor of the Human Race,” is, as Adam Kadmon, made in the *image* of God—a priapic image, therefore. The Hebrew words Sacr' and N'cabvah are, literally translated, Lingam (Phallus) and Yoni (Cteis), notwithstanding their translation in the Bible “male and female.” [1071](#) As said there, “God creates ‘man in his own image,’ in the image of God created he him; *male and female* created he them”—the androgyne Adam Kadmon. Now this kabalistic name is not that of a living man, nor even of a human or divine Being, but of the two sexes or organs of procreation, called in Hebrew with that usual sincerity of language preëminently biblical, Sacr' and N'cabvah [1072](#) ; these two being, therefore, the *image* under which the “Lord God” appeared usually to his chosen people. That this is so, is now undeniably proven by almost all the symbologists and Hebrew scholars as well as by the Kabbalah. Therefore Adam is in one sense Jehovah. This makes plain another general

tradition in the East mentioned in Gregorie's Notes and Observations upon several Passages in Scripture, [1073](#) and quoted by Hargrave Jennings in his Phallicism: That Adam was commanded by God that his dead body should be kept above ground till a fulness of time should come to commit it ... to the *middle of the earth* by a priest of the Most High God....

Therefore,

Noah daily prayed in the Ark before the “Body of Adam”— [1074](#)

or before the Phallus in the Ark, or Holy of Holies, again. He who is a Kabbalist and accustomed to the incessant permutation of biblical names, once they are interpreted numerically and symbolically, will understand what is meant.

The two words of which Jehovah is composed, make up the original idea of male-female, as birth-originator, for the ך was the membrum virile and Hovah was Eve. So ... the *perfect one* , as originator of measures, takes also the form of *birth* origin, as *hermaphrodite one* ; hence, the phallic use of form. [1075](#)

Besides, the same author shows and demonstrates numerically and geometrically that (a) Arets, “earth,” Adam, “man,” and H-adam-h, are cognate with each other, and are *personified* in the Bible under one form, as the Egyptian and Hebrew Mars, God of Generation; [1076](#) and (b) that Jehovah, or Jah, is Noah, for Jehovah is Noah in Hebrew would be נח׳ or literally in English, Inch.

The above affords, then, a key to the said traditions. Noah, a divine permutation, the supposed Saviour of Humanity, who carries in his Ark or Argha (the Moon), the germs of all living things, worships before the “Body of Adam,” which body is the image of the Creator, and a Creator itself. Hence Adam is called the “Prophet of the Moon,” the Argha or “Holy of Holies” of the Yod (י). This also shows the origin of the Jewish popular belief that the face of Moses *is in the Moon* —i.e., the spots in the Moon. For Moses and Jehovah are kabbalistically once more permutations, as has been shown. Says the author of The Source of Measures: There is one fact in regard to Moses and his works too important to be omitted. When he is instructed by the Lord as to his mission, the *power* name

assumed by the Deity is, I am that I am, the Hebrew words being אהיה אשר אהיה ; a various reading of יהוה. Now, Moses is משה, and equals 345.

Add the values of the *new form* of the name Jehovah, $21 + 501 + 21 = 543$, or, by a reverse reading, 345; thus showing Moses to be a form of Jehovah in this combination. $21 \div 2 = 105$, or, reversed, 501, so that the asher or the that in I am-that-I am is simply a guide to a use of 21 or $7 \times 3.501^2 = 251 +$, a very valuable pyramid number, etc. [1077](#)

For a clearer explanation for the benefit of Non-Kabalists we put it thus: “I am that I am” is in Hebrew: $\hat{A}hiy\acute{e}$ is א ה י ה, or 5 10 5 1.

Asher is א ש ר, or 200 300 1.

$\hat{A}hiy\acute{e}$ is א ה י ה, or 5 10 5 1.

Add the numbers of these separate words and you have: אהיה (21) אשר (21) אהיה (501)).

This relates to the process of descending in Fire on the Mount to make Man, etc., and is explained to be but a *check* and use of the numbers of the mountains; for on one side we have $10 + 5 + 6 = 21$, down the middle 501, and on the other side $6 + 5 + 10 = 21$. [1078](#)

The “Holy of Holies,” both kabalistic and rabbinical, is thus shown as an international symbol, and common property. Neither had originated with the Hebrews; but owing to the too realistic handling of the half-initiated Levites, the symbol had acquired with them a significance which it scarcely has with any other people to this day, and which it was originally never meant to have by the true Kabalist. The Lingam and Yoni of the modern average Hindû is, on the face of it, of course, no better than the rabbinical “Holy of Holies”—but *it is no worse* ; and this is a point gained on the Christian traducers of the Asiatic religious Philosophies. For, in such religious myths, in the hidden symbolism of a creed and philosophy, the *spirit* of the tenets propounded ought to decide their relative value. And who will say, that, examined either way, this so-called “Wisdom,” applied solely to the uses and benefit of one little nation, has ever developed in it anything like national ethics. The Prophets are there, to show the walk in life of the chosen but “stiff-necked” people before, during, and after, the days of Moses. That they have had at one time the

Wisdom-Religion and the use of its universal language and symbols is proved by the same Esotericism existing to this day in India with regard to the “Holy of Holies.” This, as said above, was and still is the passage through the “Golden” Cow in the same *stooping position* as was necessitated by the Gallery of the Pyramid, which identified man with Jehovah in Hebrew Esotericism. The whole difference lies in the spirit of the interpretation. With the Hindûs as with the ancient Egyptians that spirit was and is entirely metaphysical and psychological; with the Hebrews it was *realistic* and *physiological*. It pointed to the first sexual separation of the human race—Eve giving birth to Cain-Jehovah, as shown in The Source of Measures; to the consummation of terrestrial physiological union and conception—as in the allegory of Cain shedding Abel's blood, Habel being the feminine principle; and to child-bearing—a process shown to have begun in the Third Race, or with Adam's Third Son, Seth, with whose Son Henoch, men began to call themselves Jehovah or Jah-hovah, the male Jod and Havah or Eve, to wit, male and female beings. [1079](#) Thus the difference lies in the religious and ethical feeling, but the two symbols are identical. There is no doubt that, with the fully initiated Judæan Tanaim, the inner sense of the symbolism was as holy in its abstraction as with the ancient Âryan Dvijas. The worship of the “God in the Ark” dates only from David; and for a thousand years Israel knew of no phallic Jehovah. And now the old Kabbalah edited and reëdited, has become tainted with it.

With the ancient Âryans the hidden meaning was grandiose, sublime and poetical, however much the external appearance of their symbol may now militate against the claim. The ceremony of passing through the Holy of Holies—now symbolized by the Cow, but in the beginning through the temple Hiranya-garbha, the Radiant Egg, in itself a symbol of Universal, Abstract Nature—meant spiritual conception and birth, or rather the *re-birth* of the individual and his regeneration; the *stooping* man at the entrance of the Sanctum Sanctorum, ready to pass through the Matrix of Mother Nature, or the physical creature ready to re-become the original Spiritual Being, *pre*-natal Man. With the Semite, that *stooping* man meant the *fall* of Spirit into Matter, and that *fall* and *degradation* were apotheosized by him with the result of dragging Deity down to the level of man. For the Âryan, the symbol represented the divorce of Spirit from

Matter, its merging into and return to its primal Source; for the Semite, the wedlock of Spiritual Man with Material Female Nature, the physiological taking preëminence over the psychological and the purely immaterial. The Âryan views of the symbolism were those of the whole Pagan world; the Semite interpretations emanated from, and were preëminently those of a small tribe, thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day—gross realism, selfishness, and sensuality. They had made a bargain, through their father Jacob, with their tribal deity, self-exalted above all others, and a *covenant* that his “seed shall be as the dust of the earth”; and that deity could have no better image henceforth than that of the symbol of generation, and as representation a *number* and numbers.

Carlyle has wise words for both these nations. With the Hindû Âryan—the most metaphysical and spiritual people on earth—religion has ever been, in his words, An everlasting lode-star, that beams the brighter in the heavens the darker here on earth grows the night around him.

The religion of the Hindû detaches him from this Earth; therefore, even now, the cow-symbol is one of the grandest and most philosophical among all others in its inner meaning. To the “Masters” and “Lords” of European potencies, the Israelites, certain words of Carlyle apply still more admirably; for them Religion is a wise prudential feeling grounded on *mere calculation* — and it was so from its beginnings. Having burdened themselves with it, Christian nations feel bound to defend and *poetize* it, at the expense of all other religions.

But it was not so with the ancient nations. For them the passage-entrance and the sarcophagus in the King's Chamber meant regeneration—not generation. It was the most solemn symbol, a *Holy of Holies* , indeed, wherein were created Immortal Hierophants and “Sons of God”—never mortal men and sons of lust and flesh, as now in the hidden sense of the Semite Kabbalist. The reason for the difference in the views of the two races is easy to account for. The Âryan Hindû belongs to the oldest races now on Earth; the Semite Hebrew to the latest. The former is nearly one million years old; the latter is a small sub-race some 8,000 years of age and no more. [1080](#)

But phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols, and there was a day when the Israelites had beliefs as pure as the Âryans have. But now Judaism, built *solely* on phallic worship, has become one of the latest creeds in Asia, and theologically a religion of hate and malice toward everyone and everything outside itself. Philo Judæus shows what was the genuine Hebrew faith. The Sacred Writings, he says, prescribe what we ought to do, commanding us to hate the heathen and their laws and institutions. True, they did hate Baal or Bacchus worship publicly, but left its worst features to be followed secretly. It is with the Talmudic Jews that the grand symbols of Nature were the most profaned. With them, as now shown by the discovery of the key to the correct Bible reading, Geometry, the *fifth* Divine Science—“fifth” in the series of the Seven Keys to the universal Esoteric Language and Symbology—was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and Religion were degraded.

We are told that it is just the same with our Brahmâ-Prajâpati, with Osiris and all other *Creative* Gods. Quite so, when their rites are judged exoterically and externally; the reverse when their *inner* meaning is unveiled, as we see. The Hindû Lingam is identical with Jacob's “Pillar”—most undeniably. But the difference, as said, seems to consist in the fact that the Esoteric significance of the Lingam was too truly sacred and metaphysical to be revealed to the profane and the vulgar; hence its superficial appearance was left to the speculations of the mob. Nor would the Âryan Hierophant and Brâhman, in their proud exclusiveness and the satisfaction of their knowledge, go to the trouble of concealing its primeval *nakedness* under cunningly devised fables; whereas the Rabbi, having interpreted the symbol to suit his own tendencies, had to veil the crude significance; and this served a double purpose—that of keeping his secret to himself and of exalting himself in his supposed monotheism over the Heathen, whom his Law commanded him to hate [1081](#)—a commandment now gladly accepted by the Christian too, in spite of another and later commandment, “Love one another.” Both India and Egypt had and have their sacred lotuses, symbolic of the same “Holy of Holies”—the lotus growing in the water, a double feminine symbol—the *bearer* of its own seed and root of all. Virâj and Horus are both male

symbols, emanating from Androgyne Nature, one from Brahmâ and his female counterpart Vâch, the other, from Osiris and Isis—never from the One Infinite God. In the Judæo-Christian systems it is different. Whereas the lotus, containing Brahmâ, the Universe, is shown growing out of Vishnu's Navel, the Central Point in the Waters of Infinite Space, and whereas Horus springs from the lotus of the Celestial Nile—all these abstract pantheistic ideas are dwarfed and made terrestrially concrete in the Bible. One is almost inclined to say that in the *esoteric* they are *grosser and still more anthropomorphic*, than in their *exoteric* rendering. Take as an example the same symbol, even in its Christian application—the *lilies* in the hand of the Archangel Gabriel. [1082](#) In Hindûism—the “Holy of Holies” is a universal abstraction, whose dramatis personæ are Infinite Spirit and Nature; in Christian Judaism, it is a *personal* God, *outside* of that Nature, and the human womb—Eve, Sarah, etc.; hence, an anthropomorphic phallic God, and his image—man.

Thus it is maintained, that with regard to the contents of the Bible, one of two hypotheses has to be admitted. Either behind the symbolic substitute Jehovah, there was the Unknown, Incognizable Deity, the kabalistic Ain Suph; or, the Jews have been from the beginning no better than the dead-letter Lingam-worshippers [1083](#) of the India of to-day. We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedântin Philosophers are reproached with to-day; Jehovah was a *substitute* for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite Priests and Philosophers—the Sadducees, the most refined and the most learned of all the Israelite sects, who stand as a living proof of it, with their contemptuous rejection of every belief, save the Law. For how could those who invented the stupendous scheme now known as the Bible, or their successors who knew, as all Kabalists do, that it was so invented for a popular “blind”—how could they, we ask, feel reverence for such a phallic symbol and a *number*, as Jehovah is shown most undeniably to be in the kabalistic works? How could anyone worthy of the name of a Philosopher, and knowing the real *secret* meaning of their “Pillar of Jacob,” their Bethels, oil-anointed Phalli, and their “Brazen Serpent,” worship such a gross symbol, and minister unto it, seeing in it their “Covenant”—the Lord Himself! Let the reader turn to Gemara Sanhedrim

and judge. As various writers have shown, and as brutally stated in Hargrave Jennings' *Phallicism*: We know from the Jewish records that the Ark contained a *table of stone* ; and if it can be demonstrated that that stone was phallic, and yet identical with the sacred name Jehovah or Yehovah, which, written in unpointed Hebrew with four letters, is J-E-V-E or J-H-V-H (the H being merely an aspirate and the same as E). This process leaves us the two letters I and V (or in another of its forms U); then if we place the I *in* the U we have the “Holy of Holies”; we also have the Linga and Yoni and Argha of the Hindûs, the Iswarra [Îshvara] or “supreme Lord”; and here we have the whole secret of its mystic and arcelestial import, confirmed in itself by being identical with the Linyoni [?] of the Ark of the Covenant. [1084](#)

The biblical Jews of to-day do not date from Moses but from David—even admitting the identity of the old and genuine with the later and remodelled Mosaic scrolls. Before that time their nationality is lost in the mists of pre-historic darkness, the veil from which is now withdrawn as much as we have space to do. It is only to the days of the Babylonian captivity that the Old Testament may be referred by the most lenient criticism as the approximately correct views that were current about the days of Moses. Even such fanatical Christians and worshippers of Jehovah as the Rev. Mr. Horne, have to admit the numerous changes and alterations made by the later compilers of the “Book of God,” since it was *found* by Hilkiâh, [1085](#) and since The Pentateuch arose out of the *primitive or older* documents, by means of a *supplementary* one.

The Elohist texts were re-written 500 years after the date of Moses; the Jehovistic 800, on the authority of the biblical chronology itself. Hence, it is maintained that the deity, represented as the organ of generation in his pillar-form, and as a symbol of the double-sexed organ in the numeral value of the letters of his name—the Yod, ך or “phallus,” and Hé, ה, the “opening,” or the “womb,” according to kabalistic authority—is of a far later date than the Elohim-symbols and is borrowed from the Pagan *exoteric* rites; and Jehovah is thus on a par with the Lingam and Yoni found on every roadside in India.

Just as the Iao of the Mysteries was distinct from Jehovah, so was the later Iao and Abraxas, or Abrasax, of some Gnostic sects identical with the

God of the Hebrews, who was the same as the Egyptian Horus. This is undeniably proven on “Heathen” as on the Gnostic “Christian” gems. In Matter’s collection of such gems there is a “Horus”— Seated on the lotus, inscribed ABPAΣAΞ IAΩ (Abraxas Iao)—an address exactly parallel to the so frequent EΙΣ ZEYΣ ΣAPAIH (Eis Zeus Sarapi) on the contemporary Heathen gems, and therefore only to be translated by “Abraxas is the One Jehovah.” [1086](#)

But who was Abraxas? As the same author shows: The numerical or Kabbalistic value of the name Abraxas directly refers to the Persian title of the god “Mithras,” Ruler of the year, worshipped from the earliest times under the appellation of Iao. [1087](#)

Thus, he was the Sun, in one aspect, the Moon or the Lunar Genius, in another, that Generative Deity whom the Gnostics saluted as “Thou that presidest over the Mysteries of the Father and the Son, who shinest in the night-time, holding *the second rank* , the first Lord of Death.”

It is only in his capacity of the Genius of the Moon—the latter being credited in the old cosmogony with being the parent of our Earth—that Jehovah could ever be regarded as the *Creator* of our Globe and *its* Heaven, namely, the Firmament.

The knowledge of all this will be no proof, however, to the average bigot. Missionaries will go on with the most virulent attacks on the religions of India, and Christians read with the same benighted smile of satisfaction as ever these preposterously unjust words of Coleridge: It is highly worthy of observation that the inspired writings received by Christians are distinguishable from all other books *pretending to inspiration* , from the Scriptures of the Brahmins, and even from the Koran, in their strong and frequent recommendation of truth [!!].

Section IV. On the Myth of the “Fallen Angels” in its Various Aspects.

A. The Evil Spirit: Who, And What?

Our present quarrel is exclusively with Theology. The Church enforces belief in a Personal God and a Personal Devil, while Occultism shows the fallacy of such a belief. For the Pantheists and Occultists, as much as for the Pessimists, “Nature” is no better than “a comely mother, but stone cold”; but this is true only so far as regards *external* Physical Nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims, and victims executioners in their turn. It is quite natural that the pessimistically inclined profane, once convinced of Nature's numerous shortcomings and failures, and especially of her autophagous propensities, should imagine this to be the best evidence that there is no Deity in abscondito within Nature, nor anything divine in her. Nor is it less natural that the Materialist and the Physicist should imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. But the Occultists, who regard Physical Nature as a bundle of most varied illusions on the plane of deceptive perceptions; who recognize in every pain and suffering but the necessary pangs of incessant procreation; a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *Abstract* Nature—the Occultists, we say, view the Great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

If our modern Philosophers—preceded by the mediæval scholars—have helped themselves to more than one fundamental idea of antiquity,

Theologians have built their God and his Archangels, their Satan and his Angels, along with the Logos and his staff, entirely out of the dramatis personæ of the old heathen Pantheons. They would have been welcome to these, had they not cunningly distorted the original characters, perverted the philosophical meaning, and, taking advantage of the ignorance of Christendom—the result of long ages of mental sleep, during which humanity was permitted to think only by proxy—tossed every symbol into the most inextricable confusion. One of their most sinful achievements in this direction, was the transformation of the divine Alter Ego into the grotesque Satan of their Theology.

As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the *Inner* Being of Nature and Man, of the divine within the animal, and hence also the correctness of the whole system as given in these pages, with regard to the crown piece of evolution—Man—we cannot take sufficient precautions against theological subterfuges. When the good St. Augustine and the fiery Tertullian call the Devil the “monkey of God,” we can attribute it to the ignorance of the age they lived in. It is more difficult to excuse our modern writers on the same ground. The translation of Mazdean literature has afforded Roman Catholic writers the pretext for proving their point in the same direction once more. They have taken advantage of the dual nature of Ahura Mazda and of his Amshaspands in the Zend Avesta and the Vendîdâd, to emphasize still further their wild theories. Satan is the plagiarist and the copyist by anticipation of the religion which came ages later. This was one of the master strokes of the Latin Church, its best trump-card after the appearance of Spiritualism in Europe. Though only a succès d'estime, in general, even among those who are not interested in either Theosophy or Spiritualism, yet the weapon is often used by the Christian (Roman Catholic) Kabalists against the Eastern Occultists.

Now even the Materialists are quite harmless, and may be regarded as the friends of Theosophy, when compared to some fanatical “Christian”—as they call themselves, “Sectarian” as we call them—Kabalists, on the Continent. These read the Zohar, not to find in it ancient Wisdom, but, by mangling the texts and meaning, to discover in its verses Christian dogmas, where none could ever have been meant; and, having fished them out with the collective help of Jesuitical casuistry and learning, the

supposed “Kabalists” proceed to write books and to mislead less far-sighted students of the Kabbalah. [1088](#)

May we not then be permitted to drag the deep rivers of the Past, and thus bring to the surface the root idea that led to the transformation of the Wisdom-God, who had first been regarded as the Creator of everything that exists, into an Angel of Evil—a ridiculous horned biped, half goat and half monkey, with hoofs and a tail? We need not go out of the way to compare the Pagan Demons of either Egypt, India, or Chaldæa with the Devil of Christianity, for no such comparison is possible. But we may stop to glance at the biography of the Christian Devil, a piratical reprint from the Chaldæo-Judæan mythology.

The primitive origin of this personification rests upon the Akkadian conception of the Cosmic Powers—the Heavens and the Earth—in eternal feud and struggle with Chaos. Their Silik-Muludag (? Murudug), “the God amongst all the Gods,” the “merciful guardian of men on Earth,” was the son of Hea (or Ea) the great God of Wisdom, called by the Babylonians Nebo. With both peoples, as also in the case of the Hindû Gods, their deities were both beneficent and maleficent. As evil and punishment are the agents of Karma, in an absolutely just retributive sense, so Evil was the servant of the Good. [1089](#) The reading of the Chaldæo-Assyrian tiles has now demonstrated this beyond a shadow of doubt. We find the same idea in the Zohar. Satan was a Son and an Angel of God. With all the Semitic nations, the Spirit of the Earth was as much the Creator in his own realm as the Spirit of the Heavens. They were twin brothers and interchangeable in their functions, when not two in one. Nothing of that which we find in Genesis is absent from the Chaldæo-Assyrian religious beliefs, even in the little that has hitherto been deciphered. The great “Face of the Deep” of Genesis is traced in the Tohu Bohu (“Deep” or “Primeval Space”), or Chaos, of the Babylonians. Wisdom, the Great Unseen God—called in Genesis the “Spirit of God”—lived, for the older Babylonians as for the Akkadians, in the Sea of Space. Toward the days described by Berosus, this Sea became the Visible Waters on the face of the Earth—the crystalline abode of the Great Mother, the Mother of Ea and all the Gods, which became, still later, the great Dragon Tiamat, the Sea Serpent. Its last stage of development was the great struggle of Bel with the Dragon—the Devil!

Whence the Christian idea that God cursed the Devil? The God of the Jews, whosoever he was, forbids cursing Satan. Philo Judæus and Josephus both state that the Law (the Pentateuch and the Talmud) undeviatingly forbid one to curse the Adversary, and also the Gods of the Gentiles. “Thou shalt not revile the Gods,” quoth the God of Moses, [1090](#) for it is God who “hath divided [them] unto all nations”; [1091](#) and those who speak evil of “Dignities” (Gods) are called “filthy dreamers” by Jude.

For even Michael the Archangel ... durst not bring against him [the Devil] a railing accusation, but said, The Lord rebuke thee. [1092](#)

Finally the same is repeated in the Talmud: [1093](#)

Satan appeared one day to a man who used to curse him daily, and said to him: “Why dost thou this?” Consider that *God himself* would not curse me, but merely said: “The Lord rebuke thee, Satan.” [1094](#)

This piece of Talmudic information shows plainly (a) that St. Michael is called “God” in the Talmud, and somebody else the “Lord,” and (b) that Satan is a God, of whom even the “Lord” is in fear. All we read in the Zohar and other kabalistic works on Satan shows plainly that this “personage” is simply the personification of the abstract Evil, which is the weapon of Karmic Law and Karma. It is our human nature and man himself, as it is said that “Satan is always near and inextricably interwoven with man.” It is only a question of that Power being latent or active in us.

It is a well-known fact—to learned Symbologists at all events—that in every great religion of antiquity, it is the Logos Demiurge—the Second Logos, or the first emanation from the Mind, Mahat—who is made to strike, so to say, the key-note of that which may be called the correlation of Individuality and Personality in the subsequent scheme of evolution. It is the Logos who is shown, in the mystic symbolism of Cosmogony, Theogony, and Anthropogony, playing two parts in the drama of Creation and Being—that of the purely human Personality and the divine Impersonality of the so-called Avatâras, or divine Incarnations, and of the Universal Spirit, called Christos by the Gnostics, and the Fravarshi (or Ferouer) of Ahura Mazda in the Mazdean Philosophy. On the lower rungs of Theogony the Celestial Beings of lower Hierarchies had each a

Fravarshi, or a Celestial “Double.” It is the same, only still more mystic, reassertion of the kabalistic axiom, “Deus est Demon inversus”; the word “Demon,” however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the Guardian Spirit, an “Angel,” not a Devil of Satanic descent as Theology would have it. The Roman Catholic Church shows its usual logic and consistency by accepting St. Michael as the Ferouer of Christ. This Ferouer was his “Angel Guardian,” as *proved* by St. Thomas, [1095](#) who, however, calls the prototypes and synonyms of Michael, such as Mercury for example, Devils!

The Church positively accepts the tenet that Christ has his Ferouer as any other God or mortal has. Writes De Mirville: Here we have the two heroes of the Old Testament, the Verbum [?] (or *second* Jehovah), and his *Face* [“Presence,” as the Protestants translate], both making but one, and yet being two, a mystery which seemed to us unsolvable before we had studied the doctrine of the Mazdean Ferouers, and learnt that the Ferouer was the spiritual potency, at once image, face, and guardian of the Soul which finally assimilates the Ferouer. [1096](#)

This is *almost* correct.

Among other absurdities, the Kabalists maintain that the word Metatron, being divided into meta-thronon (μετὰ, θρόνον), means “near the throne.” [1097](#) It means quite the reverse, as meta means “beyond” and not “near.” This is of great importance in our argument. St. Michael, then, the “quis ut Deus,” is the translator, so to speak, of the invisible world into the visible and the objective.

They maintain, furthermore, along with the Roman Catholic Church, that in the Biblical and Christian Theology there does not exist a “higher celestial personality, after the Trinity, than that of the Archangel, or the Seraphim, Michael.” According to them, the conqueror of the Dragon is the Archisatrap of the Sacred Militia, the Guardian of the Planets, the King of the Stars, the Slayer of Satan and the Powerful Rector. In the mystic Astronomy of these gentlemen, he is the Conqueror of Ahriman, who having upset the Sidereal Throne of the usurper, bathes in his stead in the Solar Fires; and, Defender of the Christ-Sun, he approaches so near his

Master, “that he seems to become one with him.” [1098](#) Owing to this fusion with the Word (Verbum) the Protestants, and among them Calvin, ended by losing sight entirely of the duality, and saw no Michael “but only his Master,” writes the Abbé Caron. The Roman Catholics, and especially their Kabalists, know better; and it is they who explain to the world this duality, which affords them the means of glorifying the chosen ones of the Church, and of rejecting and anathematizing all those Gods who may be in the way of their dogmas.

Thus the same titles and the same names are given in turn to God and the Archangel. Both are called Metatron, “both have the name of Jehovah applied to them when they speak *one in the other* ” (sic), for, according to the Zohar, the term signifies equally the Master and the Ambassador. Both are the Angel of the Face, because, as we are informed, if on the one hand the “Word” is called “the Face [or the Presence] and the Image of the Substance of God,” on the other, “when speaking of the Saviour to the Israelites, Isaiah [?] tells them” that “the Angel of his Presence saved them in their affliction”—“so he was their Saviour.” [1099](#) Elsewhere Michael is called very plainly the “Prince of the Faces of the Lord,” the “Glory of the Lord.” Both Jehovah and Michael are the “Guides of Israel [1100](#)... Chiefs of the Armies of the Lord, Supreme Judges of the Souls and even Seraphs.” [1101](#)

The whole of the above is given on the authority of various works by Roman Catholics, and must, therefore, be orthodox. Some expressions are translated to show what subtle Theologians and Casuists mean by the term Ferouer, [1102](#) a word borrowed by some French writers from the Zend Avesta, as said, and utilized in Roman Catholicism for a purpose Zoroaster was very far from anticipating. In Fargard xix (verse 14), of the Vendîdâd it is said: Invoke, O Zarathushtra! my Fravarshi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, ... and whose soul is the holy Word (Mâthra Spenta). [1103](#)

The French Orientalists translate Fravarshi by Ferouer.

Now what is a Ferouer, or Fravarshi? In some Mazdean works it is plainly implied that Fravarshi is the *inner* , immortal Man, or the Ego

which reïncarnates; that it existed before the physical body and survives all such bodies it happens to be clothed in.

Not only man was endowed with a Fravarshi, *but gods too* , and the sky, fire, waters, and plants. [1104](#)

This shows as plainly as can be shown that the Ferouer is the “spiritual counterpart” of either God, animal, plant, or even element, i.e., the refined and the *purer* part of the grosser creation, the soul of the body, whatever the body may happen to be. Therefore does Ahura Mazda recommend Zarathushtra to invoke his Fravarshi and not himself (Ahura Mazda); that is to say, the impersonal and *true* Essence of Deity, one with Zoroaster's own Âtmâ (or Christos), not the *false* and personal appearance. This is quite clear.

Now it is on this divine and ethereal prototype that the Roman Catholics have seized so as to build up the supposed difference between their God and Angels and the Deity and its aspects, or the Gods of the old religions. Thus, while calling Mercury, Venus, Jupiter (whether as Gods or Planets) Devils, they at the same time make of the same Mercury the Ferouer of their Christ. This fact is undeniable. Vossius [1105](#) proves that Michael is the Mercury of the Pagans, and Maury and other French writers corroborate him, and add that according to great Theologians *Mercury and the Sun are one* , (?) and no wonder, they think, since Mercury being so near the Wisdom and the Verbum (the Sun), must be absorbed by and confounded with him. [1106](#)

This “Pagan” view was accepted from the first century of our era, as shown in the original Acts of the Apostles (the English translation being worthless). So much is Michael the Mercury of the Greeks and other nations, that when the inhabitants of Lystra mistook Paul and Barnabas for Mercury and Jupiter, saying, “The Gods have come down to us in the likeness of men”—the text adds: “And they called Barnabas Zeus, and Paul, Hermes, because he was the leader of the Word (Logos),” and not “the chief speaker,” as erroneously translated in the Authorized, and repeated even in the Revised, English Bible. Michael is the Angel of the vision in Daniel, the Son of God, “who was like unto a Son of Man.” It is the Hermes-Christos of the Gnostics, the Anubis-Syrius of the Egyptians,

the Counsellor of Osiris in Amenti, the Leontoid Michael-Ophiomorphos (ὄφιομόρφος) of the Ophites, who wears on certain Gnostic jewels a lion's *head* , like his father Ildabaoth. [1107](#)

Now to all this the Roman Catholic Church tacitly consents, many of her writers even avowing it publicly. Unable to deny the flagrant “borrowing” of their Church, who “spoiled” her seniors of their symbols, as the Jews had “spoiled” the Egyptians of their jewels of silver and gold, they explain the fact quite coolly and seriously. Thus the writers who have hitherto been *timid* enough to see, in this repetition by Christian dogmas of old Pagan ideas, “a *legendary plagiarism* perpetrated by man,” are gravely assured that, far from such a simple solution of the almost perfect resemblance, it has to be attributed to quite another cause—“to a *pre-historical plagiarism*, of a *superhuman* origin.”

If the reader would know how, he must again kindly turn to the same volume of De Mirville's work. [1108](#) Please note that this author was the *official and recognized defender* of the Roman Church, and was helped by the learning of all the Jesuits. There we read: We have pointed out several demi-gods, and also “very historical” heroes of the Pagans, who were predestined from the moment of their birth, *to ape* , while at the same time they dishonoured, the nativity of the hero, *who was quite God* , before whom the whole earth had to bow; we have traced them being born as *he* was, from an immaculate mother; we have seen them strangling serpents in their cradles, fighting against demons, performing miracles, dying as martyrs, descending to the nether world and rising again from the dead. And we have bitterly deplored that timid and shy Christians should feel compelled to explain all such identities on the ground of coincidence of myth and symbol. They forget apparently these words of the Saviour, all that came before me are thieves and robbers—a word which explains all without any absurd negation and which I have commented on in these words, “The Evangel is a sublime drama, parodied and played before its appointed time by ruffians.”

The “ruffians” (les drôles), are of course Demons whose manager is Satan. Now this is the easiest and the most sublime and simple way of getting out of the difficulty! The Rev. Dr. Lundy, a Protestant De Mirville, followed the happy suggestion in his Monumental Christianity, and so did

Dr. Sepp of Munich in his works written to prove the divinity of Jesus and the Satanic origin of all other Saviours. So much greater the pity that a systematic and collective plagiarism which went on for several centuries on the most gigantic scale, should be explained by another plagiarism, this time in the fourth Gospel. For the sentence quoted from it, “All that ever came before me,” etc., is a verbatim repetition of words written in the Book of Enoch. In the Introduction to Archbishop Laurence's translation from an Ethiopic MS. in the Bodleian Library, the editor, author of the *Evolution of Christianity*, remarks: In revising the proof-sheets of the Book of Enoch, we have been still further impressed by relationship with New Testament Scripture. Thus, the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, is *obviously borrowed* by the fourth Evangelist from Enoch lxxxix, in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable—“All that ever came before me are thieves and robbers”—language in which we now detect an obvious reference to the allegorical shepherds of Enoch. [1109](#)

It is too late in the day to claim that it is Enoch who borrowed from the New Testament, instead of vice versâ. Jude (14, 15) quotes verbatim from Enoch a long passage about the coming of the Lord with his ten thousand saints, and naming the prophet specifically *acknowledges* the source.

In ... perfecting the parallelism between prophet and apostle, [we] have placed beyond controversy that, in the eyes of the author of an Epistle accepted as Divine revelation, the Book of Enoch was the inspired production of an antediluvian patriarch....

The cumulative coincidence of language and ideas in Enoch and the authors of New Testament Scripture, ... clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness under the eternal dominion of the Son of Man. This evangelical plagiarism culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in

which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian Patriarch. [1110](#)

“Antediluvian,” truly; but if the phraseology of the text dates hardly a few centuries or even millenniums before the historical era, then it is no longer the original *prediction* of the events to come, but is, in its turn, a copy of some scripture of a pre-historic religion.

In the Krita age, Vishnu, in the form of Kapila and other (inspired teachers) ... imparts ... true wisdom [as Enoch did]. In the Tretâ age he restrains the wicked, in the form of a universal monarch [Chakravartin, the “Everlasting King” of Enoch [1111](#)] and protects the three worlds [or Races]. In the Dvâpara age, in the person of Veda-vyâsa, he divides the one Veda into four, and distributes it into hundreds (Shata) of branches. [1112](#)

Truly so; the Veda of the earliest Âryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The off-shoots of the never dying Tree of Wisdom have scattered their dead leaves even on Judæo-Christianity. And at the end of the Kali, our present Age, Vishnu, or the “Everlasting King,” will appear as Kalki, and reestablish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal.

The men who are thus changed by virtue of that peculiar time [the Sixth Race] *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity; i.e., it shall be the Seventh Race, the Race of “Buddhas,” the “Sons of God,” born of *immaculate* parents.

B. The Gods Of Light Proceed From The Gods Of Darkness.

Thus it is pretty well established that Christ, the Logos, or the God in Space and the Saviour on Earth, is but one of the echoes of this same antediluvian and sorely misunderstood Wisdom. Its history begins by the descent on Earth of the “Gods” who incarnate in mankind, and this is the “Fall.” Whether Brahmâ hurled down on Earth by Bhagavân in the allegory, or Jupiter by Cronus, all are the symbols of the human races.

Once having touched this Planet of dense Matter, the snow-white wings of even the highest Angel can no longer remain immaculate, or the Avatâra (or incarnation) be perfect, as every such Avatâra is the fall of a God into generation. Nowhere is the metaphysical truth more clear, when explained Esoterically, or more hidden from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade it—than in the Upanishads, the Esoteric glossaries of the Vedas. The Rig Veda, as Guignault characterized it, “is the most sublime conception of the great highways of humanity.” The Vedas are, and will remain for ever, in the Esotericism of the Vedânta and the Upanishads, “the mirror of the Eternal Wisdom.”

For upwards of sixteen centuries the new masks, forced over the faces of the old Gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical Fall, and the as metaphorical Atonement and Crucifixion, have led Western Humanity through roads knee-deep in blood. Worse than all, they have led it to believe in the dogma of the Evil Spirit distinct from the Spirit of all Good, whereas the former lives in all Matter and preëminently in man. Finally it has created the God-slandering dogma of Hell and eternal perdition; it has spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it has made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other Earths. Hence the people have been led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.

The philosophy of that Law in Nature, which implants in man as well as in every beast a passionate, inherent, and instinctive desire for freedom and self-guidance, pertains to Psychology and cannot be touched on now, for to demonstrate this feeling in higher Intelligences, to analyze and give a natural reason for it, would necessitate an endless philosophical explanation for which there here is no room. Perhaps the best synthesis of this feeling is found in three lines of Milton's Paradise Lost. Says the “Fallen One”: Here we may reign secure; and in my choice, To reign is worth ambition, though in hell!

Better to reign in hell than serve in heaven!

Better be man, the crown of terrestrial production and king over its opus operatum, than be lost among the will-less Spiritual Hosts in Heaven.

We have said elsewhere that the dogma of the first Fall rested on a few verses in Revelation, which are now shown to be a plagiarism from Enoch by some scholars. These have given rise to endless theories and speculations, which have gradually acquired the importance of dogma and inspired tradition. Every one sought to explain the verse about the seven-headed dragon with his ten horns and seven crowns, whose tail “drew the third part of the stars of heaven, and did cast them to the earth,” and whose place, with that of his Angels, “was found no more in heaven.” What the seven heads of the Dragon (or Cycle) mean, and its *five* wicked kings also, may be learned in the Addenda which close Part III of this Volume.

From Newton to Bossuet speculations were incessantly evolved in Christian brains with regard to these obscure verses. Says Bossuet: The star that falls is the heresiarch Theodosius.... The clouds of smoke are the heresies of the Montanists.... The third part of the stars are the martyrs, and especially the doctors of divinity.

Bossuet ought to have known, however, that the events described in Revelation were not original, and may, as shown, be found in other and Pagan traditions. There were no scholastics nor Montanists during Vedic times, nor yet far earlier in China. But Christian Theology had to be *protected and saved* .

This is only natural. But why should truth be sacrificed in order to protect from destruction the lucubrations of Christian Theologians?

The “*princeps aeris hujus*,” the “Prince of the Air,” of St. Paul, is not the Devil, but the effects of the Astral Light, as Éliphas Lévi correctly explains. The Devil is not the “*God of this period*,” as he says, for it is the Deity of every age and period since Man appeared on Earth, and Matter in its countless forms and states had to fight for its evanescent existence against other disintegrating Forces.

The “Dragon” is simply the symbol of the Cycle and of the “Sons of Manvantaric Eternity,” who had descended on Earth during a certain epoch of its formative period. The “clouds of smoke” are geological phenomena.

The “third part of the stars of heaven,” cast down to the Earth, refers to the Divine Monads—the Spirits of the Stars in Astrology—that circumambulate our Globe; i.e., the *human* Egos destined to perform the whole Cycle of Incarnations. The sentence, “qui circumambulat terram,” however, is again referred to the Devil in Theology, the mythical Father of Evil being said to “fall like lightning.” Unfortunately for this interpretation, the “Son of Man,” or Christ, is expected, on the personal testimony of Jesus, to descend on Earth likewise, “as the lightning cometh out of the East,” [1113](#) just in the same shape and under the same symbol as Satan, who is seen to fall “as lightning ... from heaven.” [1114](#) All these metaphors and figures of speech, preëminently Oriental in their character, must have their origin searched for in the East. In all the ancient Cosmogonies Light comes from Darkness. In Egypt, as elsewhere, Darkness was “the principle of all things.” Hence Pymander, the “Thought Divine,” issues as Light from Darkness. Behemoth [1115](#) is the principle of Darkness, or Satan, in Roman Catholic Theology, and yet Job says of him that Behemoth is “the chief [principle] of the ways of God”—“Principium viarum Domini Behemoth!” [1116](#)

Consistency does not seem to be a favourite virtue in any portion of Divine Revelation, so-called—not as interpreted by Theologians, at any rate.

The Egyptians and the Chaldæans referred the birth of their Divine Dynasties to that period when creative Earth was in her last final throes in giving birth to her pre-historic mountain ranges, which have since disappeared, her seas and her continents. Her face was covered with “deep Darkness and in that [Secondary] Chaos was the principle of all things” that developed on the Globe later on. Our Geologists have now ascertained that there was such a terrestrial conflagration in the early geological periods, several hundred millions of years ago. [1117](#) As to the tradition itself, every country and nation had it, each under its respective national form.

It is not alone Egypt, Greece, Scandinavia or Mexico, that had its Typhon, Python, Loki, and its “falling” Demon, but China also. The Celestials have a whole literature upon the subject. It is said that in consequence of the rebellion against Ti of a proud Spirit, who said he was

Ti himself, seven Choirs of Celestial Spirits were exiled upon Earth, which “brought a change in all Nature, Heaven itself *bending* down and uniting with Earth.”

In the Y-King, one reads: The flying Dragon, superb and rebellious, suffers now, and his pride is punished; he thought he would reign in Heaven, he reigns only on the Earth.

Again, the Tchoon-Tsieoo says allegorically: One night the stars ceased shining in darkness, and deserted it, falling down like rain upon the Earth, where they are now hidden.

These stars are the Monads.

Chinese Cosmogonies have their “Lord of the Flame” and their “Celestial Virgin,” with little “Spirits to help and minister to her; and big Spirits to fight those who are the enemies of other Gods.” But all this does not prove that the said allegories are *presentments* or *prophetic* writings which all refer to Christian Theology.

The best proof one can offer to Christian Theologians that the Esoteric statements in the Bible—in both Testaments—are the assertion of the same idea as in our Archaic Teachings, to wit, that the “Fall of the Angels” referred simply to the Incarnation of Angels “who had broken through the Seven Circles”—is found in the Zohar. Now the Kabbalah of Simeon Ben Iochai is the soul and essence of the allegorical narrative, as the later Christian Kabbalah is the “dark cloaked” Mosaic Pentateuch. And it says (in the Agrippa MSS.): The Wisdom of the Kabbalah rests in the Science of the Equilibrium and Harmony.

Forces that manifest without having been first equilibrated perish in Space [“equilibrated” meaning differentiated].

Thus perished the first Kings [the Divine Dynasties] of the Ancient World, the *self-produced* Princes of Giants. They fell like rootless trees, and were seen no more; for *they were the Shadow of the Shadow* [to wit, the Chhâyâ of the Shadowy Pitris]. [1118](#)

But those that came after them, who shooting down like falling stars were enshrined in the Shadows—prevailed to this day [Dhyânîs, who by

incarnating in those “empty Shadows,” inaugurated the era of mankind].

Every sentence in the ancient Cosmogonies unfolds to him who can read between the lines the identity of the ideas, though under different garbs.

The first lesson taught in Esoteric Philosophy is, that the Incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects* of Itself to the perception of *finite* minds. Now the Collective Mind—the Universal—composed of various and numberless Hosts of Creative Powers, however infinite in Manifested Time, is still finite when contrasted with the Unborn and Undecaying Space in its supreme essential aspect. That which is finite cannot be perfect. Therefore there are inferior Beings among those Hosts, but there never have been any Devils or “disobedient Angels,” for the simple reason that they are all governed by Law. The Asuras (call them by any other name you will) who incarnated, followed in this a law as implacable as any other. They had manifested prior to the Pitris, and as Time (in Space) proceeds in Cycles, their turn had come—hence the numerous allegories. The name “Asura” was first given by the Brâhmans indiscriminately to those who opposed their mummeries and sacrifices, as did the great Asura called Asurendra. It is to those ages, probably, that the origin of the idea of the Demon, as opposer and adversary, has to be traced.

The Hebrew Elohim, called “God” in the translations, who create “Light,” are identical with the Âryan Asuras. They are also referred to as the “Sons of Darkness,” as a philosophical and logical contrast to Light Immutable and Eternal. The earliest Zoroastrians did not believe in Evil or Darkness being *coëternal* with Good or Light, and they give the same interpretation. Ahriman is the manifested Shadow of Ahura Mazda (Asura Mazda), himself issued from Zeruâna Âkerne, the “Boundless [Circle of] Time,” or the Unknown Cause. They say of the latter: Its glory is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see.

Its primal emanation is Eternal Light, which, from having been previously concealed in Darkness, was called to manifest itself and thus was formed Ormazd, the “King of Life.” He is the “First-born” in Boundless Time, but, like his own antetype (preëxisting spiritual idea), has

lived within Darkness from all Eternity. The six Amshaspands—seven with himself, the Chief of all—the primitive Spiritual Angels and Men, are *collectively* his Logos. The Zoroastrian Amshaspands create the World in six Days or periods also, and rest on the seventh; but in the Esoteric Philosophy, that *seventh* is the *first* period or “Day,” the so-called Primary Creation in Âryan Cosmogony. It is that intermediate Æon which is the Prologue to Creation, and which stands on the borderland between the Uncreated Eternal Causation and the produced finite effects; a state of *nascent* activity and energy as the first aspect of the Eternal Immutable Quiescence. In Genesis, on which no metaphysical energy has been spent, but only an extraordinary acuteness and ingenuity to veil the Esoteric Truth, Creation begins at the third stage of manifestation. “God” or the Elohim are the “Seven Regents” of Pymander. They are identical with all the other Creators. But even in Genesis that period is hinted at by the abruptness of the picture, and the “Darkness” that was on the face of the Deep. The Elohim are shown to “create”—that is to say, to build or to produce the two Heavens or “double” Heaven (*not* Heaven and Earth); which means, in so many words, that they separated the upper manifested (Angelic) Heaven, or plane of consciousness, from the lower or terrestrial plane; the (to us) Eternal and Immutable Æons from those Periods that are in space, time and duration; Heaven from Earth, the Unknown from the Known—to the profane. Such is the meaning of the sentence in Pymander, which says that: Thought, the *divine* , which is Light and Life [Zeruâna Âkerne] produced through its Word, or first aspect, the other, *operating* Thought, which being the God of Spirit and Fire, constructed Seven Regents enclosing within their Circle the World of Senses named “Fatal Destiny.”

The latter refers to Karma; the “Seven Circles” are the seven planets and planes, as also the seven Invisible Spirits, in the Angelic Spheres, whose visible symbols are the seven planets, [1119](#) the seven Rishis of the Great Bear and other glyphs. As said of the Âdityas by Roth: They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life which exists as it were behind all these phenomena.

It is they—the “Seven Hosts”—who, having “considered in their Father [Divine Thought] the plan of the operator,” as says Pymander, *desired* to operate (or build the world with its creatures) likewise; for, having been

born “ *within* the Sphere of Operation”—the manifesting Universe—such is the Manvantaric Law. And now comes the second portion of the passage, or rather of two passages merged into one to conceal the full meaning. Those who were born within the Sphere of Operation were “the brothers who loved *him* well.” The latter—the “*him*”—were the Primordial Angels; the Asuras, the Ahriman, the Elohim, or “Sons of God,” of whom Satan was one—all those Spiritual Beings who were called the “Angels of Darkness,” because that Darkness is *absolute* Light, a fact now neglected if not entirely forgotten in Theology. Nevertheless, the spirituality of those much abused “Sons of Light” which is Darkness, must be evidently as great, in comparison with that of the Angels next in order, as the ethereality of the latter would be when contrasted with the density of the human body. The former are the “First-born,” and therefore so near to the confines of Pure Quiescent Spirit as to be merely the “privations”—in the Aristotelian sense—the Ferouers or the ideal types of those who followed. They could not create material, *corporeal* things; and, therefore, were said in process of time to have “refused” to create, as “commanded” by “God”—otherwise, to have “*rebelled* .”

Perchance, this is justified on the principle of the *scientific* theory which teaches us as to the effect of two sound waves of equal length meeting: If the two sounds be of the same intensity, their coincidence produces a sound four times the intensity of either, while their interference produces *absolute silence* .

While explaining some of the “heresies” of his day, Justin Martyr shows the identity of all the world religions at their starting points. The first Beginning opens invariably with the Unknown and Passive Deity, from which emanates a certain Active Power or Virtue, the Mystery that is sometimes called Wisdom, sometimes the Son, very often God, Angel, Lord, and Logos. [1120](#) The latter is sometimes applied to the very first Emanation, but in several systems it proceeds from the first Androgyne or Double Ray produced at the beginning by the Unseen. Philo depicts this Wisdom as male and female. But though its first manifestation had a beginning—for it proceeded from Oulom [1121](#) (Aiôn, Time), the highest of the Æons when emitted from the Father—it had remained with the Father *before all creations* , for it is part of him. [1122](#) Therefore Philo

Judæus calls Adam Kadmon by the name “Mind”—the Ennoia of Bythos in the Gnostic System. “The Mind, let it be named Adam.” [1123](#)

As the old Magian books explain it, the whole event becomes clear. A thing can only exist through its opposite—Hegel teaches us; and only a little philosophy and spirituality are needed to comprehend the origin of the later dogma, which is so truly satanic and infernal in its cold and cruel wickedness. The Magians accounted for the Origin of Evil in their exoteric teachings in this way. “Light can produce nothing but Light, and can never be the origin of Evil”; how then was Evil produced, since there was nothing coëqual or like the Light in its production? Light, say they, produced several Beings, all of them spiritual, luminous, and powerful. But a Great One (the “Great Asura,” Ahriman, Lucifer, etc.) had an *evil thought*, contrary to the Light. He doubted, and by that doubt he became dark.

This is a little nearer to the truth, but still wide of the mark. There was *no* “*evil thought*” that originated the opposing Power, but simply Thought per se; something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure Quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the Law of Evolution that asserted itself; the progress of Mental Unfolding, differentiated from Spirit, involved and entangled already with Matter, into which it is irresistibly drawn. Ideas, in their very nature and essence, as conceptions bearing relation to objects, whether true or imaginary, are opposed to Absolute Thought, that Unknowable All of whose mysterious operations Mr. Spencer predicates that nothing can be said, but that “it has no kinship of nature with Evolution” [1124](#)—which it certainly has not. [1125](#)

The Zohar gives it very suggestively. When the “Holy One” (the Logos) desired to create man, he called the *highest* Host of Angels and spake unto them what he wanted, but they *doubted* the wisdom of this desire and answered: “Man will not continue one night in his glory”—for which they were burnt (annihilated?), by the “Holy” Lord. Then he called another, lower Host, and said the same. And they contradicted the “Holy One”: “What is the good of Man?”—they argued. Still Elohim created Man, and when Man *sinned* there came the Hosts of Uzza and Azael, and twitted

God: “Here is the Son of Man that thou hast made”—they said. “Behold, he sinned!” Then the Holy One replied: “If you had been among them [Men] you would have been worse than they.” And he threw them from their exalted position in Heaven even down on to the Earth; and “they were changed [into Men] and sinned after the women of the earth.” [1126](#) This is quite plain. No mention is made in Genesis (vi) of these “Sons of God” receiving *punishment*. The only reference to it in the Bible is in Jude: And the angels which kept not their first estate but left their own habitation, he hath reserved in *everlasting chains* under *darkness* unto the *judgment of the great day*. [1127](#)

And this means simply that the “Angels,” doomed to incarnation, are in the *chains* of flesh and matter, under the *darkness* of ignorance, till the “Great Day,” which will come as always after the Seventh Round, after the expiration of the “Week,” on the Seventh Sabbath, or in the Post-Manvantaric Nirvâna.

How truly Esoteric and consonant with the Secret Doctrine is Pymander, the Thought Divine, of Hermes, may be inferred from its original and primitive translations in Latin and Greek only. On the other hand how disfigured it has been later on by Christians in Europe, is seen from the remarks and unconscious *confessions* made by De St. Marc, in his Preface and Letter to the Bishop of Ayre, in 1578. Therein, the whole cycle of transformations from a Pantheistic and Egyptian into a Mystic Roman Catholic treatise is given, and we see how Pymander has become what it is now. Still, even in St. Marc's translation, traces are found of the real Pymander—the “Universal Thought” or “Mind.” This is the translation from the old French translation, the original being given in the foot-note [1128](#) in its quaint old French: Seven men [principles] were generated in Man... The nature of the harmony of the Seven of the Father and of the Spirit. Nature ... produced seven men in accordance with the natures of the Seven Spirits ... having in them, potentially, the two sexes.

Metaphysically, the Father and the Son are the “Universal Mind” and the “Periodical Universe”; the “Angel” and the “Man.” It is the Son and the Father at one and the same time; in Pymander, the *active* Idea and the *passive* Thought that generates it; the radical keynote in Nature which gives birth to the seven notes—the septenary scale of the Creative Forces,

and to the seven prismatic *aspects* of colour, all born from the one White Ray, or Light—itself generated in Darkness.

C. The Many Meanings Of The “War In Heaven.”

The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is with all manifested Nature the vehicle (a) of the Breath of One Universal Principle, in its primal differentiation; and (b) of the countless “breaths” proceeding from that One Breath in its secondary and further differentiations, as Nature with its many “mankinds” proceeds downwards toward the planes that are ever increasing in materiality. The Primary Breath informs the higher Hierarchies; the secondary—the lower, on the constantly descending planes.

Now there are many passages in the Bible which prove on their face, *exoterically*, that this belief was at one time *universal*; and the two most convincing are Ezekiel, xxviii and Isaiah, xiv. Christian Theologians are welcome to interpret both as referring to the great War before Creation, the Epos of Satan's Rebellion, etc., if they so choose, but the absurdity of the idea is too apparent. Ezekiel addresses his lamentations and reproofs to the King of Tyre; Isaiah—to King Ahaz, who indulged in the worship of idols, as did the rest of the nation with the exception of a few Initiates (the Prophets, so-called), who tried to arrest it on its way to exotericism—or idolatry, which is the same thing. Let the student judge.

In Ezekiel, it is said: Son of Man, say unto the prince of Tyrus, Thus saith the Lord God [as we understand it, the “God” Karma]; Because thine heart is lifted up, and thou hast said I am a God, ... yet thou art a man.... Behold, therefore, I will bring strangers upon thee: ... and they shall draw their swords against the beauty of thy wisdom, ... and they shall bring thee down to the pit [or Earth-life]. [1129](#)

The origin of the “prince of Tyrus” is to be traced to the “Divine Dynasties” of the iniquitous Atlanteans, the Great Sorcerers. There is no metaphor in the words of Ezekiel, but actual *history* this time. For the voice *in* the prophet, the voice of the “Lord,” his own Spirit, which spake unto him, says: Because ... thou hast said, I am a God, I sit in the seat of

God(s) [Divine Dynasties], in the midst of the seas; yet thou art a man.... Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom ... thou hast increased thy riches, and thine heart is lifted up because of thy riches. Behold, therefore ... strangers ... shall draw their swords against the beauty of thy wisdom ... They shall bring thee down ... and thou shalt die the deaths of them that are slain in the midst of the seas. [1130](#)

All such imprecations are not *prophecy*, but simply *reminders* of the fate of the Atlanteans, the “Giants on Earth.”

What can be the meaning of this last sentence if it is not a narrative of the fate of the Atlanteans? Again, “Thine heart was lifted up because of thy beauty,” [1131](#) may refer to the “Heavenly Man” in Pymander, or to the Fallen Angels, who are accused of having fallen through pride on account of the great beauty and wisdom which became their lot. There is no metaphor here, except in the preconceived ideas of our Theologians, perhaps. These verses relate to the Past and belong more to the Knowledge acquired at the Mysteries of Initiation than to retrospective clairvoyance! Says the voice, again: Thou hast been in Eden, the garden of God [in the Satya Yuga]; every precious stone was thy covering: ... the workmanship of thy tabrets and thy pipes was prepared in thee in the day thou wast created. Thou art the anointed cherub; ... thou hast walked up and down in the midst of the stones of fire.... Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Therefore I will cast thee ... out of the mountain of God, and ... destroy thee. [1132](#)

The “Mountain of God” means the “Mountain of the Gods” or Meru, whose representative in the Fourth Race was Mount Atlas, the last form of one of the divine Titans, so high in those days that the ancients believed that the Heavens rested on its top. Did not Atlas assist the Giants in their War against the Gods (Hyginus)? Another version shows the *fable* as arising from the fondness of Atlas, son of Iapetus and Clymene, for Astronomy, and from his dwelling for that reason on the highest mountain peaks. The truth is that Atlas, the “Mountain of the Gods,” and also the hero of that name, are the Esoteric symbols of the Fourth Race, and his seven daughters, the Atlantides, are the symbols of its seven sub-races. Mount Atlas, according to all the legends, was three times as high as it is

now; for it has sunk at two different times. It is of a volcanic origin, and therefore the voice within Ezekiel says: Therefore will I bring forth a fire from the midst of thee, it shall devour thee. [1133](#)

Surely it does not mean, as seems to be the case from the translated texts, that this fire was to be brought from the midst of the Prince of Tyrus, or his people, but from Mount Atlas, symbolizing the proud Race, learned in Magic and high in arts and civilization, whose last remnant was destroyed almost at the foot of the range of those once gigantic mountains.

Truly, “thou shalt be a terror, and never shalt thou be any more”; [1134](#) as the very name of the Race and its fate is now annihilated from man's memory. Bear in mind that almost every ancient king and priest was an Initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the Right and those of the Left Path; finally, that the Garden of Eden is referred to by other personages than the Jews of the Adamic Race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows: All the trees of Eden, the choice and best of Lebanon, ... comforted in the nether parts of the earth. [For] they also went down into hell with him [Pharaoh] [1135](#)

—unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. If one bears all this in mind and compares the various accounts, then one will find out that chapters xxviii and xxxi of Ezekiel do not relate to Babylon, Assyria, nor yet to Egypt, since none of these have been so destroyed, having simply fallen into ruins on the *surface*, not *beneath* the earth—but indeed to Atlantis and most of its nations. And he will see that the “Garden of Eden” of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true Esoteric value: “Thou hast been in Eden; ... thou wast upon the holy mountain of God” [1136](#)—for every nation had and many still have *holy* mountains; some Himâlayan Peaks, others Parnassus and Sinai. They were all places of Initiation and the abodes of the Chiefs of the communities of ancient and even modern Adepts. And again: Behold, the Assyrian [why not Atlantean, Initiate?] was a cedar in Lebanon; ... his height was exalted above all the trees.... The cedars in the garden of God could not hide him: ... so that all the trees of Eden ... envied him. [1137](#)

Throughout all Asia Minor, the Initiates were called the “Trees of Righteousness,” and the Cedars of Lebanon, as also were some kings of Israel. So were the great Adepts in India, but only the Adepts of the Left Hand. When Vishnu Purâna narrates that “the world was over-run with trees,” while the Prachetasas, who “passed 10,000 years of austerity in the vast ocean,” were absorbed in their devotions, the allegory relates to the Atlanteans and the Adepts of the early Fifth Race—the Âryans. Other “*trees* [Adept Sorcerers] spread, and over-shadowed the unprotected earth; and the people perished ... unable to labour for ten thousand years.” Then the Sages, the Rishis of the Âryan Race, called Prachetasas, are shown “coming forth *from the deep*,” [1138](#) and destroying by the wind and flame issuing from their mouths the iniquitous “Trees” and the whole vegetable kingdom; until Soma (the Moon), the sovereign of the vegetable world, pacifies them by making alliance with the Adepts of the Right Path, to whom he offers as bride Mârishâ, the “offspring of the trees.” [1139](#) This hints at the great struggle between the “Sons of God” and the Sons of the Dark Wisdom—our forefathers; or the Atlantean and the Âryan Adepts.

The whole history of that period is allegorized in the Râmâyana, which is the mystic narrative in epic form of the struggle between Râma—the first king of the Divine Dynasty of the early Âryans—and Râvana, the symbolical personation of the Atlantean (Lankâ) Race. The former were the incarnations of the Solar Gods; the latter, of the Lunar Devas. This was the great battle between Good and Evil, between White and Black Magic, for the supremacy of the divine forces over the lower terrestrial, or cosmic powers.

If the student would understand better the last statement, let him turn to the Anugîtâ episode of the Mahâbhârata, where the Brâhmana tells his wife: I have perceived by means of the Self the seat abiding in the Self—(the seat) where dwells the Brahman free from the pairs of opposites, and the moon, together with the fire [or the sun], upholding (all) beings (as) the mover of the intellectual principle. [1140](#)

The Moon *is* the deity of the mind (Manas) but only on the lower plane. Says a Commentary: Manas is dual—Lunar in the lower, Solar in its upper portion.

That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of, its *animal* Soul full of selfish and sensual desires; and herein is contained the mystery of an Adept's and of a profane man's life, as also that of the post mortem separation of the divine from the animal Man. The Mahâbhârata—every line of which has to be read Esoterically—discloses in magnificent symbolism and allegory the tribulations of both Man and Soul. Says the Brâhmana in the Anugâtâ: In the interior (within the body), in the midst of all these (life-winds) [? principles], which move about in the body and swallow up one another, [1141](#) blazes the Vaishvânara fire [1142](#) sevenfold. [1143](#)

But the chief “Soul” is Manas or mind; hence, Soma, the Moon, is shown as making an alliance with the solar portion in it, personified as the Prachetasas. But of the seven keys that open the seven aspects of the Râmâyana, as of every other Scripture, this is only one—the metaphysical.

The symbol of the “Tree” standing for various Initiates was almost universal. Jesus is called the “Tree of Life,” as are also all the Adepts of the Good Law, while those of the Left Path are referred to as the “withering trees.” John the Baptist speaks of the “axe” which “is laid to the root of the trees”; [1144](#) and the king of Assyria's armies are called “trees.” [1145](#)

The true meaning of the Garden of Eden has been sufficiently given in Isis Unveiled. Now the writer has more than once heard surprise expressed that Isis Unveiled should contain so few of the doctrines now taught. This is quite erroneous. For the allusions to such teachings are plentiful, even if the teachings themselves were withheld. The time had not arrived then, as the hour has not struck even now, *to say all* . “No Atlanteans, or the Fourth Race which preceded our Fifth Race, are mentioned in Isis Unveiled,” wrote a critic on Esoteric Buddhism one day. I, who wrote Isis Unveiled, maintain that the Atlanteans *are* mentioned as our predecessors. For what can be plainer than the following statement, when speaking of the Book of Job: In the original text, instead of “dead things,” it is written dead Rephaim (giants, or mighty primitive men), from whom “Evolution” *may one day trace our present race* . [1146](#)

It is invited to do so now, now that this hint is explained quite openly; but Evolutionists are as sure to decline nowadays as they did ten years ago. Science and Theology are against us: therefore we question both, and have to do so in self-defence. On the strength of hazy metaphors scattered throughout the prophets, and in St. John's Revelation, a grand but reëdited version of the Book of Enoch, on these insecure grounds Christian Theology has built its dogmatic Epos of the War in Heaven. It has done more: it has used the symbolical visions, intelligible only to the Initiates, as pillars upon which to support the whole bulky edifice of its religion; and now the pillars have been found very weak reeds, and the cunning structure is foundering. The entire Christian scheme rests upon this Jakin and Boaz—the two contrary forces of Good and Evil, Christ and Satan, αἱ ἀγαθαὶ καὶ αἱ κακαὶ δυνάμεις. Take away from Christianity its main prop of the Fallen Angels, and the Eden Bower vanishes, with its Adam and Eve, into thin air; and Christ, in the exclusive character of the One God and Saviour, and the Victim of Atonement for the sin of animal-man, becomes forthwith a useless, meaningless myth.

In an old number of the *Revue Archéologique*, a French writer, M. Maury, remarks: This universal strife between good and bad spirits seems to be only the reproduction of *another more ancient and more terrible strife*, which, according to an ancient myth, took place before the creation of the universe, between the faithful and the rebellious legions. [1147](#)

Once more, it is a simple question of priority. Had John's Revelation been written during the Vedic period, and were not one sure now of its being simply another version of the Book of Enoch and the Dragon legends of Pagan antiquity—the grandeur and the beauty of the imagery might have biassed the critics' opinion in favour of the Christian interpretation of that first War, whose battle-field was starry Heaven, and the first slaughterers—the Angels. As the matter now stands, however, one has to trace Revelation, event by event, to other and far older visions. For the better comprehension of the apocalyptic allegories and of the Esoteric epos we ask the reader to turn to Revelation, and to read chapter xii, from verse 1 to verse 7.

This has several meanings, and much has been found out with regard to the astronomical and numerical keys of this universal myth. That which

may be now given, is a fragment, a few hints as to its secret meaning, as embodying the record of a real war, the struggle between the Initiates of the two Schools. Many and various are the still existing allegories built on this same foundation stone. The true narrative—that which gives the full Esoteric meaning—is in the Secret Books, but the writer has had no access to these.

In the exoteric works, however, the episode of the Târaka War, and some Esoteric Commentaries, may offer a clue perhaps. In every Purâna the event is described with more or less variations which show its allegorical character.

In the Mythology of the earliest Vaidic Âryans as in the later Paurânic narratives, mention is made of Budha, the “Wise,” one “learned in the Secret Wisdom,” who is the planet Mercury in his euhemerization. The Hindû Classical Dictionary credits Budha with being the author of a hymn in the Rig Veda. Therefore, he can by no means be “a later fiction of the Brâhmans,” but is a very old personation indeed.

It is by enquiring into his genealogy, or theogony rather, that the following facts are disclosed. As a myth, he is the son of Târâ, the wife of Brihaspati, the “gold coloured,” and of Soma, the (male) Moon who, Paris-like, carries this new Helen of the Hindû Sidereal Kingdom away from her husband. This causes a great strife and *war* in Svarga (Heaven). The episode brings on a battle between the Gods and the Asuras. King Soma finds allies in Ushanas (Venus), the leader of the Dânavas; and the Gods are led by Indra and Rudra, who side with Brihaspati. The latter is helped by Shankara (Shiva), who, having had for his Guru Brihaspati's father, Angiras, befriends his son. Indra is here the Indian prototype of Michael, the Archistrategus and the slayer of the “Dragon's” Angels—since one of his names is Jishnu, “leader of the celestial host.” Both fight, as some Titans did against other Titans in defence of revengeful Gods, the one party in defence of Jupiter Tonans (in India, Brihaspati is the planet Jupiter, which is a curious coincidence); the other in support of the ever-thundering Rudra. During this war, Indra is deserted by his body-guard, the Storm-Gods (Maruts). The story is very suggestive in some of its details.

Let us examine some of them, and seek to discover their meaning.

The presiding Genius, or “Regent” of the planet Jupiter is Brihaspati, the wronged husband. He is the Instructor or Spiritual Guru of the Gods, who are the representatives of the Procreative Powers. In the Rig Veda, he is called Brahmanaspati, the name “of a deity in whom *the action of the worshipped* upon the gods is personified.” Hence Brahmanaspati represents the materialization of the “Divine Grace,” so to say, by means of ritual and ceremonies, or the exoteric worship.

Târâ, [1148](#) his wife, is, on the other hand, the personification of the powers of one initiated into Gupta Vidyâ (Secret Knowledge), as will be shown.

Soma is the Moon astronomically; but in mystical phraseology it is also the name of the sacred beverage drunk by the Brâhmans and the Initiates during their mysteries and sacrificial rites. The Soma plant is the *asclepias acida*, which yields a juice from which that mystic beverage, the Soma drink, is made. Alone the descendants of the Rishis, the Agnihotris, or Fire-priests, of the great Mysteries knew all its powers. But the real property of the *true* Soma was (and *is*) to make a “new man” of the Initiate, after he is “reborn,” namely once that he begins to live in his *Astral* Body; [1149](#) for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherealized form. [1150](#)

Soma was never given in days of old to the non-initiated Brâhman—the simple Grihasta, or priest of the exoteric ritual. Thus Brihaspati, “Guru of the Gods” though he was, still represented the dead-letter form of worship. It is Târâ, his *wife* , the symbol of one who, though wedded to dogmatic worship, longs for true Wisdom, who is shown as initiated into his mysteries by King Soma, the giver of that Wisdom. Soma is thus made *to carry her away* in the allegory. The result of this is the birth of Budha, Esoteric Wisdom—Mercury, or Hermes, in Greece and Egypt. He is represented as “so beautiful,” that even the husband, though well aware that Budha is not the progeny of his dead-letter worship—claims the “new-born” as his Son, the fruit of his ritualistic and meaningless forms. [1151](#) Such is, in brief, *one* of the meanings of the allegory.

The War in Heaven refers to several events of this kind on various and different planes of being. The first is a purely astronomical and cosmical fact pertaining to Cosmogony. Mr. John Bentley thought that with the Hindûs the War in Heaven was only a figure referring to their calculations of time periods. [1152](#)

This served as a prototype, he thinks, for the Western nations to build their War of the Titans upon. The author is not quite wrong, but neither is he quite right. If the sidereal prototype refers indeed to a pre-manvantaric period, and rests entirely on the knowledge which the Âryan Initiates claim they have of the whole programme and progress of cosmogony, [1153](#) the War of the Titans is but a legendary and deified copy of the real war that took place in the Himâlayan Kailâsa (Heaven) instead of in the depths of cosmic interplanetary Space. It is the record of the terrible strife between the “Sons of God” and the “Sons of the Shadow” of the Fourth and the Fifth Races. It is on these two events, blended together by legends borrowed from the exoteric account of the War waged by the Asuras against the Gods, that every subsequent national tradition on the subject has been built.

Esoterically, the Asuras, transformed subsequently into evil Spirits and lower Gods, who are eternally at war with the *Great* Deities—are the Gods of the Secret Wisdom. In the oldest portions of the Rig Veda, they are the Spiritual and the Divine, the term Asura being used for the Supreme Spirit and being the same as the great Ahura of the Zoroastrians. [1154](#) There was a time when the Gods Indra, Agni, and Varuna themselves belonged to the Asuras.

In the Taittirîya Brâhmana, the Breath (Asu) of Brahmâ-Prajâpati became alive, and from that Breath he created the Asuras. Later on, after the War, the Asuras are called the enemies of the Gods, hence—“A-suras,” the initial a being a negative prefix—or “No-Gods”; the “Gods” being referred to as Suras. This then connects the Asuras and their “Hosts,” enumerated further on, with the “Fallen Angels” of the Christian Churches, a Hierarchy of Spiritual Beings to be found in every Pantheon of ancient and even modern nations—from the Zoroastrian down to that of the Chinaman. They are the Sons of the primeval Creative Breath at the beginning of every new Mahâ Kalpa, or Manvantara, in the same rank as

the Angels who had remained “faithful.” These were the *allies* of Soma (the parent of the Esoteric Wisdom) as against Brihaspati (representing ritualistic or ceremonial worship). Evidently they have been degraded in Space and Time into opposing Powers or Demons by the ceremonialists, on account of their rebellion against hypocrisy, sham-worship, and the dead-letter form.

Now what is the real character of all those who fought along with them? They are: (1) Ushanas, or the “Host” of the Planet Venus, become now in Roman Catholicism Lucifer, the Genius of the “day star,” [1155](#) the Tsaba, or Army of “Satan.”

(2) The Daityas and Dânavas are the Titans, the Demons and Giants whom we find in the Bible [1156](#)—the progeny of the “Sons of God” and the “Daughters of Men.” Their generic name shows their alleged character, and discloses at the same time the secret animus of the Brâhmans; for they are the Kratu-dvishas—the “enemies of the sacrifices” or exoteric shams. These are the “Hosts” that fought against Brihaspati, the representative of *exoteric* popular and national religions; and Indra—the God of the *visible* Heaven, the Firmament, who, in the early Veda, is the *highest* God of cosmic Heaven, the fit habitation for an *extra* -cosmic and personal God, higher than whom no exoteric worship can ever soar.

(3) Then come the Nâgas, [1157](#) the Sarpas, Serpents or Seraphs. These, again, show their character by the hidden meaning of their glyph. In mythology they are *semi-divine* beings with a human face and the tail of a dragon. They are therefore, undeniably, the Jewish Seraphim (compare Serapis, Sarpa, Serpent); the singular being Saraph, “burning, fiery.” Christian and Jewish angelology distinguishes between the Seraphim and the Cherubim or Cherubs, who come second in order: Esoterically, and kabalistically, they are identical; the Cherubim being simply the name for the images or likenesses of any of the divisions of the celestial Hosts. Now, as said before, the Dragons and Nâgas were the names given to the Initiate-hermits, on account of their great Wisdom and Spirituality and their living in caves. Thus, when Ezekiel [1158](#) applies the adjective Cherub to the King of Tyre, and tells him that by his *wisdom* and his *understanding* there is *no secret* that can be hidden from him, he shows the Occultist that it is a “Prophet,” perhaps still a follower of *exoteric*

worship, who fulminates against an Initiate of another school and not against an imaginary Lucifer, a fallen Cherub from the stars, and then from the Garden of Eden. Thus the so-called “War” is, in one of its many meanings, also an allegorical record of the strife between the two classes of Adepts—of the Right and of the Left Path. There were three classes of Rishis in India, who were the earliest Adepts known; the Royal, or Râjarshis, kings and princes, who adopted the ascetic life; the Divine, or Devarshis, or the sons of Dharma or Yoga; and the Brahmarshis, descendants of those Rishis who were the founders of Gotras of Brâhmans, or caste-races. Now, leaving the mythical and astronomical keys for one moment aside, the secret teachings show many Atlanteans who belonged to these divisions; and there were strifes and wars between them, de facto and de jure. Nârada, one of the greatest Rishis, was a Devarshi; and he is shown in constant and everlasting feud with Brahmâ, Daksha, and other Gods and Sages. Therefore we may safely maintain that whatever the *astronomical* meaning of this universally accepted legend may be, its human phase is based on real and historical events, disfigured into a theological dogma only to suit ecclesiastical purposes. As above so below. Sidereal phenomena, and the behaviour of the celestial bodies in the Heavens, were taken as a model, and the plan was carried out below, on Earth. Thus, Space, in its abstract sense, was called the “realm of divine knowledge,” and by the Chaldees or Initiates Ab Soo, the habitat (or father, i.e., the source) of knowledge, because it is in Space that dwell the intelligent Powers which *invisibly* rule the Universe. [1159](#)

In the same manner, and on the plan of the Zodiac in the *upper* Ocean or the Heavens, a certain realm on Earth, an inland sea, was consecrated and called the “Abyss of Learning”; twelve centres on it, in the shape of twelve small islands, representing the Zodiacal Signs—two of which remained for ages the “mystery Signs” [1160](#)—were the abodes of twelve Hierophants and Masters of Wisdom. This “Sea of Knowledge” or learning [1161](#) remained for ages there, where now stretches the Shamo or Gobi Desert. It existed until the last great glacial period, when a local cataclysm, which swept the waters South and West and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic of the Zodiacal Ring on Earth. For ages the Watery Abyss—which, with the nations that preceded the later Babylonians, was the abode

of the “Great Mother,” the terrestrial post-type of the “Great Mother Chaos” in Heaven, the parent of Ea (Wisdom), himself the early prototype of Oannes, the Man-Fish of the Babylonians—for ages, then, the “Abyss” or Chaos was the abode of Wisdom and not of Evil. The struggle of Bel and then of Merodach, the Sun-God, with Tiamat, the Sea and its Dragon—a “War” which ended in the defeat of the latter—has a purely cosmic and geological meaning, as well as a historical one. It is a page torn out of the history of the Secret and Sacred Sciences, their evolution, growth and death—for the profane masses. It relates (a) to the systematic and gradual drying up of immense territories by the fierce Sun at a certain pre-historic period, one of the terrible droughts which ended by a gradual transformation of once fertile lands abundantly watered into the sandy deserts which they are now; and (b) to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all those exoteric religions, which have been invented to satisfy the depraved taste of the “hoi polloi” and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle.

This was a certain improvement on the Atlantean sorcery, the memory of which lingers in the remembrance of all the literary and Sanskrit-reading portion of India, as well as in the popular legends. Still it was a parody on, and the desecration of, the Sacred Mysteries and their Science. The rapid progress of anthropomorphism and idolatry led the early Fifth, as it had already led the Fourth Race, into sorcery once more, though on a smaller scale. Finally, even the four “Adams” (symbolizing, under other names, the four preceding Races) were forgotten, and, passing from one generation into another, each loaded with some additional myths, were at last drowned in that ocean of popular symbolism called the Pantheons. Yet they exist to this day in the oldest Jewish traditions: the first as the Tzelem, the “Shadow-Adam,” the Chhâyâs of our doctrine; the second, the “Model” Adam, the copy of the first, and the “male and female” of the exoteric Genesis; the third, the “Earthly Adam” before the Fall, an androgyne; and the fourth, the Adam after his “fall,” i.e., separated into sexes, or the pure Atlantean. The Adam of the Garden of Eden, or the forefather of our Race—the fifth—is an ingenious compound of the above

four. As stated in the Zohar, Adam, the first Man, is not found now on Earth, he “is not found in all Below.” For where does the lower Earth come from? “From the Chain of the Earth, and from the Heaven Above,” i.e., from the superior Globes, those which precede and are above our Earth.

And there came out from it [the Chain] creatures differing one from the other. Some of them in garments [solid] (skins), some in shells (Q'liploth), ... some in red shells, some in black, some in white, and some from all the colours. [1162](#)

As in the Chaldæan Cosmogony of Berosus and the Stanzas just given, some treatises on the Kabbalah speak of creatures with two faces, some with four, and some with one face; for “the highest Adam did not come down in all the countries, or produce progeny and have many wives,” but is a mystery.

So is the Dragon a mystery. Truly says Rabbi Simeon Ben Iochai, that to understand the meaning of the Dragon is not given to the “companions” (students, or Chelâs), but only to the “little ones,” i.e., the perfect Initiates. [1163](#)

The work of the beginning the companions understand; but it is only the little ones who understand the parable on the work in the Principium by the Mystery of the Serpent of the Great Sea. [1164](#)

And those Christians, who may happen to read this, will also understand by the light of the above sentence who their “Christ” was. For Jesus states repeatedly that he who “shall not receive the Kingdom of God as a *little child* , he shall not enter therein”; and if some of his sayings have been meant to apply to children without any metaphor, most of the references to the “little ones” in the Gospels, relate to the Initiates, *of whom Jesus was one* . Paul (Saul) is referred to in the Talmud as the “little one.”

The “Mystery of the Serpent” was this: Our Earth, or rather *terrestrial life* , is often referred to in the Secret Teachings as the Great Sea, the “Sea of Life” having remained to this day a favourite metaphor. The Siphra Dtzenioutha speaks of Primeval Chaos and the Evolution of the Universe after a Destruction (Pralaya), comparing it to an uncoiling serpent: Extending hither and thither, its tail in its mouth, the head twisting on its

neck, it is enraged and angry.... It watches and conceals itself. Every thousand *Days* it is manifested. [1165](#)

A commentary on the Purânas says: Ananta-Shesha is a form of Vishnu, the Holy Spirit of Preservation, and a symbol of the Universe, on which it is supposed to sleep during the intervals of the *Days* of Brahmâ. The seven heads of Shesha support the Universe.

So the Spirit of God “sleeps,” or is “breathing” over the Chaos of Undifferentiated Matter, before each new “Creation,” says the Siphra Dtzenioutha. Now one Day of Brahmâ is composed, as already explained, of *one thousand* Mahâ Yugas; and as each Night, or period of rest, is equal in duration to this Day, it is easy to see what this sentence in the Siphra Dtzenioutha refers to—viz., that the Serpent manifests “once in a thousand days.” Nor is it more difficult to see whither the initiated writer of the Siphra is leading us, when he says: Its head is broken in the waters of the Great Sea, as it is written: Thou dividest the sea by thy strength, thou brakest the *heads* of the dragons in the waters. [1166](#)

It refers to the trials of the Initiates in this physical life, the “Sea of Sorrow,” if read with one key; it hints at the successive destruction of the seven Spheres of a Chain of Worlds in the Great Sea of Space, when read with another key; for every sidereal globe or sphere, every world, star, or group of stars, is called in symbolism a “Dragon's Head.” But however it may read, the Dragon was never regarded as Evil, nor was the Serpent either—in antiquity. In the metaphors, whether astronomical, cosmical, theogonical or simply physiological (or phallic), the Serpent was always regarded as a *divine* symbol. When mention is made of “the [Cosmic] Serpent which runs with 370 leaps,” [1167](#) it means the cyclic periods of the great Tropical Year of 25,868 years, divided in the Esoteric calculation into 370 periods or cycles, as one solar year is divided into 365 days. And if Michael was regarded by the Christians as the Conqueror of Satan, the Dragon, it is because in the Talmud this fighting personage is represented as the Prince of Waters, who had seven subordinate Spirits under him—a good reason why the Latin Church made him the patron saint of every promontory in Europe. In the Siphra Dtzenioutha the Creative Force “makes sketches and spiral lines of his creation *in the shape of a Serpent*.” It “holds its tail in its mouth,” because it is the symbol of endless

eternity and of cyclic periods. Its meanings, however, would require a volume, and we must end.

Thus the reader may now see for himself what are the several meanings of the “War in Heaven,” and of the “Great Dragon.” Thus the most solemn and dreaded of Church dogmas, the alpha and omega of the Christian faith, and the pillar of its Fall and Atonement, dwindles down to a Pagan symbol, in the many allegories of these pre-historic struggles.

Section V. Is Plerôma Satan's Lair?

The subject is not yet exhausted, and has to be examined from still other aspects.

Whether Milton's grandiose description of the three *days'* Battle of the Angels of Light against those of Darkness justifies the suspicion that he must have heard of the corresponding Eastern tradition—it is impossible to say. Nevertheless, if not himself in connection with some Mystic, then it must have been through some one who had obtained access to the secret works of the Vatican. Among these there is a tradition concerning the “Beni Shamash”—the “Children of the Sun”—relating to the Eastern allegory, with far more minute details *in its triple version*, than one can get either from the Book of Enoch, or the far more recent Revelation of St. John concerning the “Old Dragon” and his various Slayers, as has been just shown.

It seems inexplicable to find, to this day, authors belonging to mystical societies who yet continue in their preconceived doubts as to the “alleged” antiquity of the Book of Enoch. Thus, while the author of the Sacred Mysteries among the Mayas and Quiches is inclined to see in Enoch an Initiate converted to Christianity (!!), [1168](#) the English compiler of Éliphas Lévi's works, *The Mysteries of Magic*, is also of a like opinion. He remarks that: Outside the erudition of Dr. Kenealy, no modern scholarship attributes any more remote antiquity to the latter work [the Book of Enoch] than the fourth century b.c. [1169](#)

Modern scholarship has been guilty of worse errors than this one. It seems but yesterday that the *greatest* literary critics in Europe denied the very authenticity of that work, together with the Orphic Hymns, and even the Book of Hermes or Thoth, until whole verses from the latter were discovered on Egyptian monuments and tombs of the earliest dynasties. The opinion of Archbishop Laurence is quoted elsewhere.

The “Old Dragon” and Satan, which have now become singly and collectively the symbol of, and the theological term for, the “Fallen Angel,” are not so described either in the *original* Kabbalah (the Chaldaean Book of Numbers) or in the modern. For the most learned, if not the greatest of modern Kabbalists, namely Éliphas Lévi, describes Satan in the following glowing terms: It is that Angel who was proud enough to believe himself God; brave enough to buy his independence at the price of eternal suffering and torture; beautiful enough to have adored himself in full divine light; strong enough to still reign in darkness amidst agony, and to have made himself a throne out of his inextinguishable pyre. It is the Satan of the republican and heretical Milton ... the prince of anarchy, served by a hierarchy of pure spirits(!). [1170](#)

This description—one which reconciles so cunningly Theological dogma and Kabbalistic allegory, and even contrives to include a political compliment in its phraseology—is, when read in the right spirit, quite correct.

Yes, indeed; it is this grandest of ideals, this ever-living symbol—nay apotheosis—of self-sacrifice for the intellectual independence of humanity; this ever Active Energy protesting against Static Inertia—the principle to which Self-assertion is a crime, and Thought and the Light of Knowledge odious. As Éliphas says with unparalleled justice and irony: It is this pretended hero of tenebrous eternities, who, slanderously charged with ugliness, is decorated with horns and claws, which would fit far better his implacable tormentor. [1171](#)

It is he who has been finally transformed into a Serpent—the Red Dragon. But Éliphas Lévi was yet too subservient to his Roman Catholic authorities—one may add, too jesuitical—to confess that this Devil was mankind, and never had any existence on Earth outside of that mankind. [1172](#)

In this, Christian Theology, although following slavishly in the steps of Paganism, has only been true to its own time-honoured policy. It had to isolate itself, and to assert its authority. Hence it could not do better than turn every Pagan Deity into a Devil. Every bright Sun-God of antiquity—a glorious Deity by day, and its own Opponent and Adversary by night,

named the Dragon of Wisdom, because it was supposed to contain the germs of night and day—has now been turned into the antithetical Shadow of God, and has become Satan on the sole and unsupported authority of despotic human dogma. After which all these producers of light and shadow, all the Sun- and the Moon-Gods, have been cursed, and thus the one God chosen out of the many and Satan have both been anthropomorphized. But Theology seems to have lost sight of the human capacity for discriminating and finally analyzing all that is artificially forced upon its reverence. History shows in every race and even tribe, especially in the Semitic nations, the natural impulse to exalt its own tribal deity above all others to the hegemony of the Gods, and proves that the God of the Israelites was such a *tribal* God, and no more, even though the Christian Church, following the lead of the “chosen” people, is pleased to enforce the worship of that one particular deity, and to anathematize all the others. Whether originally a conscious or an unconscious blunder, nevertheless, it *was* one. Jehovah has ever been in antiquity only a God “among” other “Gods.” [1173](#) The Lord appears to Abraham, and while saying, “I am the Almighty God,” yet adds, “I will establish my covenant ... to be *a* God unto thee” (Abraham); and unto *his seed* after him [1174](#)—but not unto *Âryan* Europeans.

But, then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain in radiance by the contrast; and a darker one the Church could hardly invent. Lacking the Old Testament symbology, ignorant of the real connotation of the name of Jehovah—the Rabbinical secret substitute for the Ineffable and Unpronounceable Name—the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized *generative* symbol for the one Secondless Reality, the ever Unknowable Cause of All. As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil—created, as taught by her, by God himself. Satan has now turned out to be the monster fabricated by the Jehovah-Frankenstein—his father's curse and a thorn in the divine side, a monster, than whom no earthly Frankenstein could have fabricated a more ridiculous bogey.

The author of *New Aspects of Life* describes the Jewish God very correctly from the kabalistic standpoint as: The Spirit of the Earth, which

had revealed itself to the Jew as Jehovah. [1175](#)... It was that Spirit again who, after the death of Jesus, assumed his form and personated him as the risen Christ—the doctrine of Cerinthus and several Gnostic sects with slight variation, as one can see. But the author's explanations and deductions are remarkable: None knew ... better than Moses, ... [and] so well as he, how great was the power of those [Gods of Egypt] with whose priests he had contended, ... the gods of which Jehovah is claimed to be the God [by the Jews only].

Asks the author:

What were these gods, these Achar of which Jehovah, the Achad, is claimed to be the God ... by overcoming them?

To which our Occultism answers: Those whom the Church now calls the Fallen Angels and collectively Satan, the Dragon—overcome, if we have to accept *her* dictum, by Michael and his Host, that Michael being simply Jehovah himself, one of the subordinate Spirits at best. Therefore, the author is again right in saying: The Greeks believed in the existence of ... daimons. But ... they were anticipated by the Hebrews, who held that there was a class of personating spirits which they designated demons, “personators.”... Admitting with Jehovah, who expressly asserts it, the existence of other gods, which ... were personators of the One God, were these other gods simply a higher class of personating spirits, ... which had acquired and exercised greater powers? And is not personation the key to the mystery of the spirit state? But once granting this position, how are we to know that Jehovah was not a personating spirit, a spirit which arrogated to itself that it was, and thus became, the personator of the one unknown and unknowable God? Nay, how do we know that the spirit calling itself Jehovah, in arrogating to itself his attributes did not thus cause its own designation to be imputed to the One who is in reality as nameless as incognizable? [1176](#)

Then the author shows that “the spirit Jehovah *is* a personator” on its own admission. It acknowledged to Moses “that it had appeared to the patriarchs as the God Shaddai” and the “God Helion.”

With the same breath it assumed the name of Jehovah; and it is on the faith of the assertion of this personator that the names El, Eloah, Elohim,

and Shaddai, have been read and interpreted in juxtaposition with Jehovah as the “Lord God Almighty.” [Then when] the name Jehovah became ineffable, the designation Adonai, “Lord,” was substituted for it, and ... it was owing to this substitution that the “Lord” passed from the Jewish to the Christian “Word” and World as a designation of God. [1177](#)

And how are we to know, the author may add, that Jehovah was not many spirits personating even that seemingly one—Jod or Jod-He?

But if the Christian Church was the first to make the existence of Satan a dogma, it was because, as shown in *Isis Unveiled*, the Devil—the powerful Enemy of God (?!) had to become the corner stone and pillar of the Church. For, as a Theosophist, M. Jules Baissac, truly observes in his *Satan ou le Diable: Il fallait éviter de paraître autoriser le dogme du double principe en faisant de ce Satan créateur une puissance réelle, et pour expliquer le mal originel, on profère contre Manes l'hypothèse d'une permission de l'unique Tout-Puissant.* [1178](#)

The choice and policy were unfortunate, anyhow. Either the personator of the lower God of Abraham and Jacob ought to have been made entirely distinct from the mystic “Father” of Jesus, or—the “Fallen” Angels should have been left unslandered by further fictions.

Every God of the Gentiles is connected with, and closely related to, Jehovah—the Elohim; for they are all One Host, whose units differ only in name in the Esoteric Teachings. Between the “Obedient” and the “Fallen” Angels there is no difference whatever, except in their respective functions, or rather in the inertia of some, and the activity of others, among those Dhyân Chohans, or Elohim, who were “commissioned to create,” i.e., to fabricate the manifested world out of the eternal material.

The Kabalists say that the true name of Satan is that of Jehovah turned upside down, for “Satan is not a black God but the negation of the white Deity,” or the Light of Truth. God is Light and Satan is the necessary Darkness or Shadow to set it off, without which pure Light would be invisible and incomprehensible. [1179](#) “For the Initiates,” says Éliphas Lévi, “the Devil is not a person but a creative Force, for Good as for Evil.” The Initiates represented this Force, which presides at physical generation, under the mysterious form of God Pan—or Nature; whence the horns and

hoofs of that mythical and symbolic figure, as also the Christian “goat” of the “Witches' Sabbath.” With regard to this too, Christians have imprudently forgotten that the “goat” was also the victim selected for the atonement of all the sins of Israel, that the scape-goat was indeed the sacrificial martyr, the symbol of the greatest mystery on earth—the “fall into generation.” Only, the Jews have long forgotten the real meaning of their (to the non-initiated) ridiculous hero, selected from the drama of life in the Great Mysteries enacted by them in the desert; and the Christians have never known it.

Éliphas Lévi seeks to explain the dogma of his Church by paradoxes and metaphors, but succeeds very poorly in the face of the many volumes written by pious Roman Catholic Demonologists under the approbation and auspices of Rome, in this nineteenth century of ours. For the true Roman Catholic, the Devil or Satan is a *reality* ; the drama enacted in the Sidereal Light according to the seer of Patmos—who desired, perhaps, to improve upon the narrative in the Book of Enoch—is as real, and as historical a fact as any other allegory and symbolical event in the Bible. But the Initiates give an explanation which differs from that given by Éliphas Lévi, whose genius and crafty intellect had to submit to a certain compromise dictated to him from Rome.

Thus, the true and “uncompromising” Kabalists admit that, for all purposes of Science and Philosophy, it is enough that the profane should know that the Great Magic Agent—called by the followers of the Marquis de St. Martin, the Martinists, the Astral Light, by the mediæval Kabalists and Alchemists the Sidereal Virgin and the *Mysterium Magnum*, and by the Eastern Occultists Æther, the reflection of Âkâsha—is that which the Church calls Lucifer. That the Latin scholastics have succeeded in transforming the Universal Soul and Plerôma—the Vehicle of Light and the receptacle of all forms, a Force spread throughout the whole Universe, with its direct and indirect effects—into Satan and his works, is no news to any one. But now they are prepared to give out to the above-mentioned profane even the secrets hinted at by Éliphas Lévi, without *adequate explanation* , for the latter's policy of veiled revelations could only lead to further superstition and misunderstanding. What, indeed, can a student of Occultism, who is a beginner, gather from the following highly poetical

sentences of Éliphas Lévi, which are as apocalyptic as the writings of any of the Alchemists?

Lucifer [the Astral Light] ... is an intermediate force existing in all creation; it serves to create and to destroy, and the Fall of Adam was an erotic intoxication which has rendered his generation a slave to this fatal Light, ... every sexual passion that overpowers our senses is a whirlwind of that Light which seeks to drag us towards the abyss of death. Madness, hallucinations, visions, extasies, are all forms of a very dangerous excitation due to this *interior phosphorus* [?]. Thus light, finally, is of the nature of fire, the intelligent use of which warms and vivifies, and the excess of which, on the contrary, dissolves and annihilates.

Thus man is called upon to assume a sovereign empire over this [Astral] Light and conquer thereby his immortality, and is threatened at the same time with being intoxicated, absorbed, and eternally destroyed by it.

This Light, therefore, inasmuch as it is devouring, revengeful, and fatal, would thus really be hell-fire, the serpent of the legend; the tormented errors of which it is full, the tears and the gnashing of teeth of the abortive beings it devours, the phantom of life that escapes them, and seems to mock and insult their agony, all this would be the Devil or Satan indeed.

[1180](#)

There is no *false* statement in all this; nothing save a superabundance of ill-applied metaphors, as, for instance, in the application of the myth of Adam to the illustration of the astral effects. Ākāsha, [1181](#) the Astral Light, can be defined in a few words; it is the Universal Soul, the Matrix of the Universe, the *Mysterium Magnum* from which all that exists is born by separation or *differentiation*. It is the cause of existence; it fills all the infinite Space, *is* Space itself, in one sense, or both its *sixth* and seventh principles. [1182](#) But as the finite in the Infinite, as regards manifestation this Light must have its *shadowy* side—as already remarked. And as the Infinite can never be manifested, hence the finite world has to be satisfied with the *shadow alone*, which its actions draw upon humanity and which men attract and *force into activity*. Hence, while the Astral Light is the Universal Cause in its unmanifested unity and infinity, it becomes, with regard to mankind, simply the effects of the causes produced by men in

their sinful lives. It is not its bright denizens—whether they are called Spirits of Light or Darkness—that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the Great Magic Agent. It is mankind which has become the “Serpent of Genesis,” and thus causes daily and hourly the Fall and Sin of the “Celestial Virgin”—which thus becomes the Mother of Gods and Devils at one and the same time; for she is the ever-loving, beneficent Deity to all those who stir her *Soul* and *Heart* , instead of attracting to themselves her shadowy manifested essence, called by Éliphas Lévi—the “fatal light” which kills and destroys. Humanity, in its units, can overpower and master its effects; but only by the holiness of their lives and by producing good causes. It has power only on the manifested *lower* principles—the shadow of the Unknown and Incognizable Deity in Space. But in antiquity and *reality* , Lucifer, or Luciferus, is the name of the Angelic Entity presiding over the Light of Truth as over the light of the day. In the great Valentinian Gospel Pistis Sophia it is taught that of the three Powers emanating from the Holy Names of the three Triple Powers (Τριδυνάμεις), that of Sophia (the Holy Ghost according to these Gnostics—the most cultured of all), resides in the planet Venus or Lucifer.

Thus to the profane, the Astral Light may be God and Devil at once—Demon est Deus inversus—that is to say, through every point of Infinite Space thrill the magnetic and electrical currents of *animate* Nature, the life-giving and death-giving waves, for death on earth becomes life on another plane. Lucifer is divine and terrestrial Light, the “Holy Ghost” and “Satan,” at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the Karma of Humanity, both a personal and impersonal entity—personal, because it is the mystic name given by St. Martin to the Host of Divine Creators, Guides and Rulers of this Planet; *impersonal* , as the Cause and Effect of Universal Life and Death.

The Fall was the *result of man's knowledge* , for his “eyes were opened.” Indeed, he was taught Wisdom and the Hidden Knowledge by the “Fallen Angel,” for the latter had become from that day his Manas, Mind and Self-consciousness. In each of us that golden thread of continuous Life—periodically broken into active and passive cycles of sensuous existence

on Earth, and super-sensuous in Devachan— *is* from the beginning of our appearance upon this Earth. It is the Sûtrâtmâ, the luminous thread of immortal *impersonal* Monadship, on which our earthly “lives” or evanescent Egos are strung as so many beads—according to the beautiful expression of the Vedântic Philosophy.

And now it stands proven that Satan, or the Red Fiery Dragon, the “Lord of Phôsphoros”—brimstone was a Theological improvement—and Lucifer, or “Light-Bearer,” is in us: it is our Mind, our Tempter and Redeemer, our intelligent Liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle Mahat (Intelligence), which radiates direct from the Divine Mind—we would be surely no better than animals. The first *man* Adam was made only a *living soul* (Nephesh), the last Adam was made a *quickenning spirit* [1183](#)—says Paul, his words referring to the building or *creation* of man. Without this *quickenning* spirit, or *human mind* or soul, there would be no difference between man and beast; as there is none, in fact, between animals with respect to their actions. The tiger and the donkey, the hawk and the dove, are each one as pure and as innocent as the other, because *irresponsible* . Each follows its instinct, the tiger and the hawk killing with the same unconcern as the donkey eats a thistle, or the dove pecks at a grain of corn. If the Fall had the significance given to it by Theology; if that Fall occurred as a result of an act never intended by Nature—a *sin* , how about the animals? If we are told that they procreate their species in consequence of that same “original sin,” for which God cursed the Earth—hence everything living on it—we will put another question. We are told by Theology, as also by Science, that the animal was on Earth far earlier than man. We ask the former: How did it *procreate its species* , before the Fruit of the Tree of Knowledge of Good and Evil had been plucked off? As said: The Christians—far less clear-sighted than the great Mystic and Liberator whose name they have assumed, whose doctrines they have misunderstood and travestied, and whose memory they have blackened by their deeds—took the Jewish Jehovah as he was, and of course strove vainly to reconcile the Gospel of Light and Liberty with the Deity of Darkness and Submission. [1184](#)

But it is sufficiently proven now that all the soi-disant evil Spirits who are credited with having made war on the Gods, are identical as

personalities; that, moreover, all the ancient religions taught the same tenet, save the final conclusion, which differs from the Christian. The seven primeval Gods had all a dual state, one essential, the other accidental. In their essential state they were all the Builders or Fashioners, the Preservers and the Rulers of this World; and in the accidental state, clothing themselves in visible corporeality, they descended on the Earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as men.

Thus, Esoteric Philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but Theology cannot admit this philosophical truth. Teaching as it does the dogma of the Fallen Angels in its dead-letter meaning, and having made of Satan the corner-stone and pillar of the dogma of redemption—to do so would be suicidal. Having once shown the rebellious Angels *distinct* from God and the Logos in their personalities, to admit that the downfall of the *disobedient* Spirits means simply their fall into generation and matter, would be equivalent to saying that God and Satan were identical. For since the Logos, or God, is the aggregate of that once divine Host accused of having fallen, it would naturally follow that the Logos and Satan are one.

Yet such was the real philosophical view in antiquity of the now disfigured tenet. The Verbum, or the “Son,” was shown in a dual aspect by the Pagan Gnostics—in fact, he was a *duality* in full *unity*. Hence, the endless and various national versions. The Greeks had Jupiter, the son of Cronus, the Father, who hurls him down into the depths of Kosmos. The Âryans had Brahmâ (in later theology) precipitated by Shiva into the Abyss of Darkness, etc. But the Fall of all these Logoi and Demiourgoi from their primitive exalted position, contained in all cases one and the same Esoteric signification; the Curse, in its philosophical meaning, of being incarnated on this Earth; an unavoidable rung in the Ladder of Cosmic Evolution, a highly philosophical and fitting Karmic Law, without which the presence of Evil on Earth would have to remain for ever a closed mystery to the understanding of true Philosophy. To say, as the author of *Esprits Tombés des Paiens* does, that since—Christianity is made to rest on two pillars, that of evil (πουηροῦ), and of good (ἀγαθοῦ); on two forces, in short (ἀγαθαὶ καὶ κακαὶ δυνάμεις): hence, if we suppress the punishment of the *evil forces*, the protecting mission of the good

powers will have neither value nor sense —is to utter the most unphilosophical absurdity. If it fits in with, and explains, Christian dogma, it obscures the facts and truths of the primitive Wisdom of the ages. The cautious hints of Paul have all the true Esoteric meaning, and it took centuries of scholastic casuistry to give them the false colouring in their present interpretations. The Verbum and Lucifer are one in their dual aspect; and the “Prince of the Air” (princeps aeris hujus) is not the “God of *that* period,” but an everlasting principle. When the latter was said to be ever *circling* around the world (qui circumambulat terram), the great Apostle referred simply to the never-ceasing cycles of human incarnations, in which evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things.

It is easy to disfigure vague expressions written in dead and long-forgotten languages, and palm them off on the ignorant masses as truths and *revealed* facts. The identity of thought and meaning is the one thing that strikes the student in all the religions which mention the tradition of the Fallen Spirits, and in those great religions there is not one that fails to mention and describe it in one or another form. Thus, Hoang-ty, the Great Spirit, sees his Sons, who had acquired *active wisdom*, falling into the Valley of Pain. Their leader, the Flying Dragon, having drunk of the forbidden Ambrosia, *fell to the Earth* with his Host (Kings). In the Zend Avesta, Angra Mainyu (Ahriman), surrounding himself with Fire (the “Flames” of the Stanzas), seeks to conquer the Heavens, [1185](#) when Ahura Mazda, descending from the *solid* Heaven he inhabits, to the help of the Heavens *that revolve* (in time and space, the manifested worlds of cycles including those of incarnation), and the Amshaspands, the “seven bright Sravah,” accompanied by their stars, fight Ahriman, and the vanquished Devas fall to the Earth along with him. [1186](#) In the Vendîdâd the Daêvas are called “evil-doing,” and are shown to rush away “into the depths of the ... world of hell,” or Matter. [1187](#) This is an allegory which shows the Devas *compelled to incarnate*, once that they have separated themselves from their Parent Essence, or, in other words, after the Unit had become multiple, after differentiation and manifestation.

Typhon the Egyptian Python, the Titans, the Suras and the Asuras, all belong to the same legend of Spirits peopling the Earth. They are not

“Demons commissioned to create and organize this visible universe,” but the Fashioners or “Architects” of the Worlds, and the Progenitors of Man. They are the Fallen Angels, metaphorically—the “true mirrors” of the “Eternal Wisdom.”

What is the complete truth as well as the Esoteric meaning about this universal myth? The whole essence of truth cannot be transmitted from mouth to ear. Nor can any pen describe it, not even that of the Recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuition. It is the great Seventh Mystery of Creation, the first and the last; and those who read St. John's Apocalypse may find its shadow lurking under the *seventh seal*. It can be represented only in its apparent, objective form, like the eternal riddle of the Sphinx. If the Sphinx threw herself into the sea and perished, it is not because Œdipus *had* unriddled the secret of the ages, but because, by anthropomorphizing the ever-spiritual and the subjective, he had dishonoured the great truth for ever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively—for the last four keys of the seven that throw wide open the portals to the Mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large—not in this century, at any rate.

The dead-letter is everywhere the same. The dualism in the Mazdean religion was born from exoteric interpretation. The holy Airyaman, the “bestower of weal,” [1188](#) invoked in the prayer called Airyama-ishyô, is the divine aspect of Ahriman, “the deadly, the Daêva of the Daêvas,” [1189](#) and Angra Mainyu is the dark material aspect of the former. “Keep us from our hater, O Mazda and Ârmaita Spenta,” [1190](#) has, as a prayer and invocation, an identical meaning with “Lead us not into temptation,” and is addressed by man to the terrible *spirit of duality* in man himself. For Ahura Mazda is the Spiritual, Divine, and Purified Man, and Ârmaita Spenta, the Spirit of the Earth or materiality, is the same as Ahriman or Angra Mainyu in one sense.

The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical, even its “mystery of the law.” [1191](#) Now the Mobed and the Parsî keep their eye on the

Baresma during the sacrifice—the divine twig off Ormazd's “Tree” having been transformed into a bunch of metallic rods—and wonder why neither the Amesha Spentas, nor “the high and beautiful golden Haômas, nor even their Vohu-Manô (good thoughts), nor their Râta (sacrificial offering),” help them much. Let them meditate on the “Tree of Wisdom,” and by study assimilate, one by one, the fruits thereof. The way to the Tree of Eternal Life, the white Haôma, the Gaokerena, is through one end of the Earth to the other; and Haôma is in Heaven as it is on Earth. But to become once more a priest of it, and a “healer,” man must heal himself, for this must be done before he can heal others.

This proves once more that, in order to be dealt with, with at least an approximate degree of justice, the so-called “myths” have to be closely examined from all their aspects. In truth, every one of the seven keys has to be used in its right place, and never mixed with the others—if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing Materialism, the ancient Priest-Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by scepticism and uncharitable thoughts. No one believed more than they did in Gods—or, we may call them, the spiritual and now invisible Powers, or Spirits, the Noumena of the phenomena; and they believed simply because *they knew*. And though after being initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, teaching what *they do not know*, have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation; as well they may, for *his* mysteries can at best be only hinted at in polite ears, never described. Turn to King's Gnostics and their Remains, and see for yourself what was the primitive Ark of the Covenant, according to the author, who says: There is a Rabbinical tradition ... that the Cherubim placed over it were represented as male and female, in the act of copulation, in order to express the grand doctrine of the Essence of Form and Matter, the two principles of all things. When the Chaldeans broke

into the Sanctuary and beheld this most astounding emblem, they naturally enough exclaimed, “Is this your God, of whom you boast, that He is such a lover of purity!” [1192](#)

King thinks that this tradition “savours too much of Alexandrian philosophy to demand any credit,” to which we demur. The shape and form of the wings of the two Cherubim standing on the right and left sides of the Ark, these wings meeting over the “Holy of Holies,” are an *emblem* quite eloquent in itself, not to speak of the “holy” Jod within the Ark! The Mystery of Agathodæmon, whose legend states, “I am Chnumis, Sun of the Universe, 700,” can alone solve the mystery of Jesus, the number of whose name is “888.” It is not the key of St. Peter, or the Church dogma, but the Narthex—the Wand of the Candidate for Initiation—that has to be wrenched from the grasp of the long-silent Sphinx of the ages. Meanwhile: The augurs, who, upon meeting each other, have to thrust their tongues into their cheeks to suppress a fit of laughter, may be more numerous in our own age than they ever were in the day of Sylla.

Section VI. Prometheus, the Titan.

His Origin In Ancient India.

In our modern day there is not the slightest doubt in the minds of the best European symbologists that the name Prometheus possessed the greatest and most mysterious significance in antiquity. While giving the history of Deucalion, whom the Bœotians regarded as the ancestor of the human races, and who was the son of Prometheus, according to the significant legend, the author of the *Mythologie de la Grèce Antique* remarks: Thus Prometheus is something more than the archetype of humanity; he is its *generator*. In the same way that we saw Hephæstus moulding the first woman [Pandora] and endowing her with life, so Prometheus kneads the moist clay, of which he fashions the body of the first man whom he will endow with the soul-spark. [1193](#) After the flood of Deucalion, Zeus, they said, had commanded Prometheus and Athena to call forth a new race of men from the mire left by the waters of the deluge, [1194](#) and, in the day of Pausanias, the slime which the hero had used for this purpose was still shown in Phocis. [1195](#) On several archaic monuments we still see Prometheus modelling a human body, either alone or with Athena's help. [1196](#)

The same author reminds us of another equally mysterious personage, though one less generally known than Prometheus, whose legend offers remarkable analogies with that of the Titan. The name of this second ancestor and generator is Phoroneus, the hero of an ancient poem, now unfortunately no longer extant, the *Phoroneidæ*. His legend was localized in Argolis, where a perpetual flame was preserved on his altar as a reminder that he was the bringer of fire upon earth. [1197](#) A benefactor of men, like Prometheus, he had made them participators of every bliss on earth. Plato [1198](#) and Clemens Alexandrinus [1199](#) say that Phoroneus was the first man, or the “father of mortals.” His genealogy, which assigns to him the river Inachos as his father, reminds us of that of Prometheus, which makes that Titan the son of the Oceanid Clymene. But the mother of

Phoroneus was the nymph Melia: a significant descent which distinguishes him from Prometheus. [1200](#)

Melia, Decharme thinks, is the personification of the “Ash-tree,” whence, according to Hesiod, issued the race of the age of Bronze, [1201](#) and which with the Greeks is the *celestial tree* common to every Aryan mythology. This Ash is the Yggdrasil of Norse antiquity, which the Norns sprinkle daily with the waters from the fountain of Urd, that it may not wither. It remains verdant till the last days of the Golden Age. Then the Norns—the three sisters who gaze respectively into the Past, the Present, and the Future—make known the decree of Orlog or Fate (Karma), but men are conscious only of the Present.

[But when] Gultweig (gold-ore) comes, the bewitching enchantress ... who, thrice cast into the fire, arises each time more beautiful than before and fills the souls of gods and men with unappeasable longing, then the Norns ... enter into being, and the blessed peace of childhood's dreams passes away, and sin comes into existence with all its evil consequences [and Karma]. [1202](#)

The thrice-purified Gold is—Manas, the Conscious Soul.

With the Greeks, the Ash-tree represented the same idea. Its luxuriant boughs are the Sidereal Heaven, golden by day and studded with stars by night—the fruits of Melia and Yggdrasil, under whose protecting shadow humanity lived during the Golden Age without desire as without fear. “That tree had a fruit, or an inflamed bough, *which was lightning* ”—Decharme guesses.

And here steps in the killing Materialism of the age, that peculiar twist in the modern mind, which, like a Northern blast, bends all on its way, and freezes every intuition, allowing it no hand in the physical speculations of the day. After having seen in Prometheus no more than “fire by friction,” the learned author of the *Mythologie de la Grèce Antique* perceives in this “fruit” a trifle more than an allusion to terrestrial fire and its discovery. It is no longer fire, owing to the fall of lightning setting some dry fuel in a blaze, and thus revealing all its priceless benefits to palæolithic men—but something more mysterious this time, though still as earthly!

A divine bird, nestled in the branches [of the celestial Ash-tree], stole that bough [or the fruit] and carried it down on the earth in its bill. Now the Greek word Φορόνευς is the rigid equivalent of the Sanskrit word bhuranyu, “the rapid,” an epithet of Agni, considered as the carrier of the divine spark. Phoroneus, son of Melia or of the celestial ash, thus corresponds to a conception far more ancient, probably, than that one which transformed the pramantha [of the old Âryan Hindûs] into the Greek Prometheus. Phoroneus is the [personified] bird, that brings the heavenly lightning to the earth. Traditions relating to the birth of the race of Bronze, and those which made of Phoroneus the father of the Argolians, are an evidence to us that this thunderbolt [or lightning], as in the legend of Hephæstus or Prometheus, was the origin of the human race. [1203](#)

This still affords us no more than the external meaning of the symbols and the allegory. It is now supposed that the name of Prometheus has been unriddled. But the modern Mythologists and Orientalists see in it no longer what their fathers saw on the authority of the whole of classical antiquity. They only find therein something far more appropriate to the spirit of the age, namely, a phallic element. But the name of Phoroneus, as well as that of Prometheus, bears not one, nor even two, but a series of esoteric meanings. Both relate to the *seven* Celestial Fires; to Agni Abhimânin, his three sons, and their forty-five sons, constituting the Forty-nine Fires. Do all these numbers relate only to the terrestrial mode of fire and to the flame of sexual passion? Did the Hindû Âryan mind never soar above such purely sensual conceptions; that mind which is declared by Prof. Max Müller to be the most spiritual and mystically inclined on the whole globe? The number of those fires alone ought to have suggested an inkling of the truth.

We are told that one is no longer permitted, in this age of rational thought, to explain the name of Pro-metheus as the old Greeks did. The latter, it seems: Basing themselves on the apparent analogy of προμηθεύς with the verb προμανθύνειν, saw in him the type of the “foreseeing” man, to whom, for the sake of symmetry, a brother was added—Epi-metheus, or “he who takes counsel *after* the event.” [1204](#)

But now the Orientalists have decided otherwise. They know the real meaning of the two names better than those who invented them. The

legend is based upon an event of universal importance. It was built to commemorate A great event which must have strongly impressed itself upon the imagination of the first witnesses, and its remembrance has never since faded out from popular memory. [1205](#)

What was this? Laying aside every poetical *fiction* , all those dreams of the Golden Age, let us imagine—argue the modern scholars—in all its gross realism, the first miserable state of humanity, the striking picture of which was traced for us after Æschylus by Lucretius, and the exact truth of which is now confirmed by Science; and then we may understand better that a new life really began for man, on that day when he saw the first spark produced by the friction of two pieces of wood, or from the veins of a flint. How could men help feeling gratitude to that mysterious and marvellous being which they were henceforth enabled to create at their will, and which was no sooner born, than it grew and expanded, developing with singular power.

This terrestrial flame, was it not analogous in nature to that which sent them from above its light and heat, or which frightened them in the thunderbolt? Was it not derived from the same source? And if its origin was in heaven, must it not have been brought down some day on earth? If so, who was the powerful being, the beneficent being, God or man, who had conquered it? Such are the questions which the curiosity of the Âryans offered in the early days of their existence, and which found their answer in the myth of Prometheus. [1206](#)

The Philosophy of Occult Science finds two weak points in the above reflections, and proceeds to point them out. The miserable state of Humanity described by Æschylus and Lucretius was no more wretched then, in the early days of the Âryans, than it is now. That “state” was limited to the savage tribes; and the now-existing savages are not a whit more happy or unhappy than their forefathers were a million years ago.

It is an accepted fact in Science that “rude implements, exactly resembling those in use *among existing savages* ,” are found in river-gravels and caves, geologically “implying an enormous antiquity.” So great is that resemblance that, as the author of *The Modern Zoroastrian* tells us: If the collection in the Colonial Exhibition of stone celts and

arrow-heads used by the Bushmen of South Africa were placed side by side with one from the British Museum of similar objects from Kent's Cavern or the Caves of Dordogne, no one but an expert could distinguish between them. [1207](#)

And if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the Palæolithic age, why could not the latter have lived simultaneously with, and have been the contemporary of, other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, “but that intellectual capacity does not increase with it,” is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Pâninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Hæckels. On comparing the results obtained by Dr. J. Barnard Davis, the Craniologist, [1208](#) with regard to the internal capacity of the skull—its volume being taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus “perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches”; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. The average index of skulls among various races having been now recognized to be “one of the most characteristic marks of difference between different races,” the following comparison is suggestive: The index of breadth among the Scandinavians [is] at 75; among the English at 76; among Holsteiners at 77; in Breggau at 80; Schiller's skull shows an index of breadth even of 82 ... the Madurese also 82!

Finally, the same comparison between the oldest skulls known and the European, brings to light the startling fact that: Most of these old skulls, belonging to the stone period, are above rather than below the average of the brain of the now living man in volume.

Calculating the measures for the height, breadth, and length in inches from the average measurements of several skulls, the following sums are

- obtained: 1. Old Northern skulls of the stone age: 18.877 ins.
2. Average of 48 skulls of the same period from England: 18.858 ins.
 3. Average of 7 skulls of the same period from Wales: 18.649 ins.
 4. Average of 36 skulls of the stone age from France: 18.220 ins.

The average of the now living Europeans is 18.579 inches; of Hottentots, 17.795 inches!

These figures show plainly that:

The size of the brain of the oldest populations known to us is not such as to place them on a lower level than that of the now living inhabitants of the Earth. [1209](#)

Besides which, they show the “missing link” vanishing into thin air. Of these, however, more anon: we must return to our direct subject.

As the “Prometheus Vincit” of Æschylus tells us, the race which Jupiter so ardently desired “to quench, and plant a new one in its stead” (v. 241), suffered *mental*, not physical misery. The first boon Prometheus gave to mortals, as he tells the Chorus, was to hinder them “from *foreseeing* death” (v. 256); he “saved the mortal race from sinking blasted down to Hades' gloom” (v. 244); and then only, “besides” that, he gave them fire (v. 260). This shows plainly the dual character at any rate of the Promethean myth, if Orientalists will not accept the existence of the *seven keys* taught in Occultism. This relates to the first opening of man's spiritual perceptions, not to his first seeing or “discovering” fire. For fire was never *discovered*, but existed on Earth since its beginning. It existed in the seismic activity of the early ages, volcanic eruptions being as frequent and constant in those periods as fog is in England now. And if we are told that men appeared so late on Earth that all but a few volcanoes were already extinct, and that geological disturbances had made room for a more settled state of things, we answer: Let a new race of men—whether evolved from Angel or Gorilla—appear now on any uninhabited spot of the Globe, with the exception perhaps of the Sahara, and a thousand to one it would not be a year or two old before “discovering fire,” through lightning setting the grass or something else in flames. This assumption, that primitive man lived ages on Earth before he was made acquainted with fire, is one of the

most painfully illogical of all. But old Æschylus was an Initiate, and knew well what he was giving out. [1210](#)

No Occultist acquainted with symbology and the fact that Wisdom came to us from the East, will for a moment deny that the myth of Prometheus has reached Europe from Âryâvarta. Nor is he likely to deny that in one sense Prometheus represents “fire by friction.” Therefore, he admires the sagacity of M. F. Baudry, who shows in “Les Mythes du Feu et du Breuvage Céleste” [1211](#) one of the aspects of Prometheus and his origin from India. He shows the reader the *supposed* primitive process to obtain fire, still in use to-day in India to light the sacrificial flame. This is what he says: This process, such as it is minutely described in the Vedic Sûtras, consists in rapidly turning a stick in a socket made in the centre of a piece of wood. The friction develops intense heat and ends by setting on fire the particles of wood in contact. The motion of the stick is not a continuous rotation, but a series of motions in contrary senses, by means of a cord fixed to the stick in its middle; the operator holds one of the ends in each hand and pulls them alternately.... The full process is designated in Sanskrit by the verb manthâmi, mathnâni, which means “to rub, agitate, shake and obtain by rubbing,” and is especially applied to rotatory friction, as is proved by its derivative mandala, which signifies a circle.... The pieces of wood serving for the production of fire have each their name in Sanskrit. The stick which turns is called pramantha; the discus which receives it is called arani and aranî: “the two aranis” designating the ensemble of the instrument. [1212](#)

It remains to be seen what the Brâhmans will say to this. But even supposing that Prometheus, in one of the aspects of his myth, was conceived as the producer of fire by means of the Pramantha, or as an animate and divine Pramantha, would this imply that the symbolism had no other than the phallic meaning attributed to it by modern symbologists? Decharme, at any rate, seems to have a correct glimmering of the truth; for he unconsciously corroborates all that the Occult Sciences teach with regard to the Mânasa Devas, who have endowed man with the consciousness of his immortal soul—that consciousness which hinders man “from foreseeing death,” and makes him *know* he is immortal. [1213](#) “How did Prometheus come into possession of the [divine] spark?” he asks.

Fire having its abode in heaven, it is there he must have gone to find it before he could carry it down to men, and, to approach the gods, he must have been a god himself. [1214](#)

The Greeks held that he was of the *Divine* Race, “the son of the Titan Iapetos”; [1215](#) the Hindûs, that he was a Deva.

But celestial fire belonged in the beginning to the gods alone; it was a treasure they reserved for themselves ... over which they jealously watched.... “The prudent son of Iapetus,” says Hesiod, “deceived Jupiter by stealing and concealing in the cavity of a narthex, the indefatigable fire of the resplendent glow.” [1216](#)... Thus the gift made by Prometheus to men was a conquest made from heaven. Now according to Greek ideas [in this identical with those of the Occultists], this possession forced from Jupiter, this human trespassing upon the property of the gods, had to be followed by an expiation.... Prometheus, moreover, belongs to that race of Titans who had rebelled [1217](#) against the gods, and whom the master of Olympus had hurled down into Tartarus; like them, he is the genius of evil, doomed to cruel suffering. [1218](#)

What is most revolting in the explanations that follow, is the one-sided view taken of this grandest of all myths. The most intuitional among modern writers cannot, or will not, rise in their conceptions above the level of the Earth and cosmic phenomena. It is not denied that the moral idea in the myth, as presented in the Theogony of Hesiod, plays a certain part in the primitive Greek conception. The Titan is more than a thief of the celestial fire. He is the representation of humanity—active, industrious, intelligent, but at the same time ambitious, which aims at equalling divine powers. Therefore it is humanity punished in the person of Prometheus, but it is only so with the Greeks. With them, Prometheus is not a criminal, save in the eyes of the Gods. In his relation with the Earth, he is, on the contrary, a God himself, a friend of mankind (φιλόανθρωπος), which he has raised to civilization and initiated into the knowledge of all the arts; a conception which found its most poetical expounder in Æschylus. But with all other nations Prometheus is—what? The Fallen Angel, Satan, as the Church would have it? Not at all. He is simply the image of the pernicious and dreaded effects of lightning. He is the “evil fire” (mal feu) [1219](#) and the symbol of the divine reproductive male organ.

Reduced to its simple expression, the myth we are trying to explain is then simply a [cosmic] genius of fire. [1220](#)

It is the former idea (the phallic) which was *preëminently* Âryan, if we believe Adalbert Kuhn [1221](#) and F. Baudry. For: The fire used by man being the result of the action of pramantha in the arani, the Âryas *must have* ascribed [?] the same origin to celestial fire, and they *must have* [1222](#) imagined [?] that a god armed with the pramantha, or a divine pramantha, caused a violent friction in the bosom of the clouds, which gave birth to lightning and thunderbolts. [1223](#)

This idea is supported by the fact that, according to Plutarch's testimony, [1224](#) the Stoics thought that thunder was the result of the struggle of storm-clouds, and lightning a conflagration due to friction; while Aristotle saw in the thunderbolt only the action of clouds which clashed with each other. What was this theory, if not the scientific translation of the production of fire by friction?... Everything leads us to think that, from the highest antiquity, and before the dispersion of the Âryas, it was believed that the pramantha lighted the fire in the storm-cloud as well as in the aranis. [1225](#)

Thus, suppositions and idle hypotheses are made to stand for discovered truths. Defenders of the biblical dead-letter could not help the writers of missionary tracts more effectually than do materialistic Symbologists in thus taking for granted that the ancient Âryans based their religious conceptions on no higher thought than the physiological.

But it is not so, and the very spirit of Vedic Philosophy is against such an interpretation. For if, as Decharme himself confesses: This idea of the creative power of fire is explained ... by the ancient assimilation of the human soul to a celestial spark [1226](#)

—as shown by the imagery often made use of in the Vedas when speaking of Arani, it would mean something higher than simply a gross sexual conception. A Hymn to Agni in the Veda is cited as an example: Here is the pramantha; the generator is ready. Bring the mistress of the race (the female aranî). Let us produce Agni by attrition, according to ancient custom.

This means no worse than an abstract idea expressed in the tongue of mortals. The female Aranî, the “mistress of the race,” is Aditi, the Mother of the Gods, or Shekinah, Eternal Light—in the World of Spirit, the “Great Deep” and Chaos; or Primordial Substance in its first remove from the Unknown, in the Manifested Kosmos. If, ages later, the same epithet is applied to Devakî, the Mother of Krishna, or the incarnated Logos; and if the symbol, owing to the gradual and irrepressible spread of exoteric religions, may now be regarded as having a sexual significance, this in no way mars the original purity of the image. The subjective had been transformed into the objective; Spirit had fallen into Matter. The universal cosmic polarity of Spirit-Substance had become, in human thought, the mystic, but still sexual, union of Spirit and Matter, and had thus acquired an anthropomorphic colouring which it had never had in the beginning. Between the Vedas and the Purânas there is an abyss of which they are the poles, like as are the seventh principle, the Âtmâ, and the first or lowest principle, the Physical Body, in the septenary constitution of Man. The primitive and purely spiritual language of the Vedas, conceived many decades of millenniums earlier than the Paurânic accounts, found a purely human expression for the purpose of describing events which took place 5,000 years ago, the date of Krishna's death, from which day the Kali Yuga, or Black Age, began for mankind.

As Aditi is called Surârani, the Matrix or “Mother” of the Suras or Gods, so Kuntî, the mother of the Pândavas, is called in the Mahâbhârata Pândavârani [1227](#)—and the term is now *physiologized*. But Devakî, the antetype of the Roman Catholic Madonna, is a later anthropomorphized form of Aditi. The latter is the Goddess-mother, or Deva-mâtri, of seven Sons (the six and the seven Âdityas of early Vedic times); the mother of Krishna, Devakî, has six embryos conveyed into her womb by Jagad-dhâtri, the “Nurse of the World,” the seventh, Krishna, the Logos, being transferred to that of Rohinî. Mary, the mother of Jesus, is the mother of seven children, of five sons and two daughters (a later transformation of sex), in Matthew's Gospel. [1228](#) No one of the worshippers of the Roman Catholic Virgin would object to reciting in her honour the prayer addressed by the Gods to Devakî. Let the reader judge.

Thou art that Prakriti [essence], infinite and subtile, which formerly bore Brahmâ in its womb.... Thou, eternal being, comprising, in thy substance,

the essence of all created things, wast identical with creation; thou wast the parent of the tri-form sacrifice, becoming the germ of all things. Thou art sacrifice, whence all fruit proceeds; thou art the Aranî, whose attrition engenders fire. [1229](#) As Aditi, thou art the parent of the gods.... Thou art light [Jyotsnâ, the morning twilight], [1230](#) whence day is begotten. Thou art humility [Samnati, a daughter of Daksha], the mother of wisdom; thou art Niti, the parent of harmony (Naya); [1231](#) thou art modesty, the progenitrix of affection [Prashraya, explained by Vinaya]; thou art desire, of whom love is born.... Thou art ... the mother of knowledge [Avabodha]; thou art patience [Dhriti], the parent of fortitude [Dhairya]. [1232](#)

Thus Aranî is shown here to be the same as the Roman Catholic “Vase of Election.” As to its primitive meaning, it was purely metaphysical. No unclean thought traversed these conceptions in the ancient mind. Even in the Zohar—far less metaphysical in its symbology than any other symbolism—the idea is an abstraction and nothing more. Thus, when the Zohar says: All that which exists, all that which has been formed by the ancient, whose name is holy, can only exist through a male and female principle. [1233](#)

It means no more than that the divine Spirit of Life is ever coalescing with Matter. It is the Will of the Deity that acts; and the idea is purely Schopenhauerian.

When Atteekah Kaddosha, the ancient and the concealed of the concealed, desired to form all things, it formed all things like male and female. This wisdom comprises *all* when it goeth forth.

Hence Chokmah (male Wisdom) and Binah (female Consciousness or Intellect) are said to create all between the two—the active and the passive principles. As the eye of the expert jeweller discerns under the rough and uncouth oyster shell the pure immaculate pearl, enshrined within its bosom, his hand touching the shell but to get at its contents, so the eye of the true Philosopher reads between the lines of the Purânas the sublime Vedic truths, and corrects the form with the help of the Vedântic Wisdom. Our Orientalists, however, never perceive the pearl under the thick coating of the shell and—act accordingly.

From all that has been said in this Section, one sees clearly that, between the Serpent of Eden and the Devil of Christianity, there is an abyss. Alone the sledge hammer of Ancient Philosophy can kill this dogma.

Section VII. Enoïchion-Henoch.

The history of the evolution of the Satanic Myth would not be complete if we omitted to notice the character of the mysterious and cosmopolitan Enoch, variously called Enos, Hanoch, and finally Enoïchion by the Greeks. It is from his book that the first notions of the Fallen Angels were taken by the early Christian writers.

The Book of Enoch is declared apocryphal. But what is an apocryphon? The very etymology of the term shows that it is simply a *secret* book, i.e., one that belonged to the catalogue of temple-libraries under the guardianship of the Hierophants and Initiated Priests, and was never meant for the profane. Apocryphon comes from the verb *crypto* (κρύπτω), “to hide.” For ages the Enoïchion, the Book of the Seer, was preserved in the “city of letters” and secret works—the ancient Kirjath-sepher, later on, Debir. [1234](#)

Some of the writers interested in the subject—especially Masons—have tried to identify Enoch with Thoth of Memphis, the Greek Hermes, and even with the Latin Mercury. As individuals, all of these are distinct one from the other; professionally—if one may use this word, now so limited in its sense—one and all belong to the same category of sacred writers, of Initiators and Recorders of Occult and ancient Wisdom. Those who in the Korân [1235](#) are generically termed the Edris, or the “Learned,” the Initiated, bore in Egypt the name of “Thoth,” the inventor of Arts, Sciences, of writing or letters, of Music and Astronomy. Among the Jews Edris became “Enoch,” who, according to Bar-Hebræus, “was the first inventor of writing,” books, Arts, and Sciences, the first who reduced to a system the progress of the planets. [1236](#) In Greece he was called Orpheus, and thus changed his name with every nation. The number seven being attached to, and connected with, each of those primitive Initiators, [1237](#) as well as the number 365, of the days in the year, astronomically, it

identifies the mission, character, and the sacred office of all these men, but certainly not their personalities. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the Phorminx, the seven-stringed lyre, which is the seven-fold mystery of Initiation. Thoth, with the seven-rayed Solar Discus on his head, travels in the Solar Boat (the 365 degrees), jumping out every fourth (leap) year for one day. Finally, Thoth-Lunus is the septenary God of the seven days, or the week. Esoterically and spiritually, Enoichion means the “Seer of the Open Eye.”

The story about Enoch, told by Josephus, namely, that he had concealed his precious Rolls or Books under the pillars of Mercury or Seth, is the same as that told of Hermes, the “Father of Wisdom,” who concealed his Books of Wisdom under a pillar, and then, discovering the two pillars of stone, found the Science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel's unmerited glorification, and though he does attribute that Science (of Wisdom) to the *Jewish* Enoch—writes *history* . He shows these pillars as still existing during his own time. [1238](#) He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian God of Wisdom—Teth, Set, Thoth, Tat, Sat (the later Sat-an), or Hermes, who are all one—but by the “Sons of the Serpent-God,” or “Sons of the Dragon,” the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.

What Josephus tells us, therefore, with the exception of the application made of it, must be true *allegorically* . According to his version the two famous pillars were entirely covered with hieroglyphics, which, after their discovery, were copied and reproduced in the most secret corners of the inner temples of Egypt, and thus became the source of its Wisdom and exceptional learning. These two “pillars,” however, are the prototypes of the two “tables of stones” hewn by Moses at the command of the “Lord.” Hence, in saying that all the great Adepts and Mystics of antiquity—such as Orpheus, Hesiod, Pythagoras and Plato—got the elements of their Theology from those hieroglyphics, he is right in one sense, and wrong in another. The Secret Doctrine teaches us that the Arts, Sciences, Theology, and especially the Philosophy of every nation which preceded the last *universally known* , but not universal, Deluge, had been recorded

ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. Hence, also, the Egyptian pillars, the tablets, and even the “white oriental porphyry stone” of the Masonic legend—which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth—were simply the more or less symbolical and allegorical copies from the primitive Records. The Book of Enoch is one of such copies, and is, moreover, a Chaldæan, and now very incomplete, compendium. As already said, Enōichion means in Greek the “Inner Eye,” or the Seer; in Hebrew, *with the help of Masoretic points*, it means the “Initiator” and “Instructor” (אֱנוֹךְ). Enoch is a generic title; and, moreover, his legend is that of several other prophets, Jewish and Heathen, with changes of made-up details, the root-form being the same. Elijah is also taken up into Heaven “alive”; and the Astrologer, at the court of Isdubar, the Chaldæan Hea-bani, is likewise raised to Heaven by the God Hea, who was *his* patron, as Jehovah was of Elijah, whose name means in Hebrew “God-Jah,” Jehovah ([1239](#), אֱלֹהֵי יְהוָה) and again of Elihu, which has the same meaning. This kind of easy death, or euthanasia, has an Esoteric meaning. It symbolizes the “death” of any Adept who has reached the power and degree, and also the purification, which enable him to “die” in the Physical Body, and *still live and lead a conscious life* in his Astral Body. The variations on this theme are endless, but the secret meaning is ever the same. The Pauline expression, [1240](#) “that he should not see death” (ut non videret mortem), has thus an Esoteric meaning, but nothing *supernatural* in it. The mangled interpretation given of some biblical hints to the effect that Enoch, “whose years will equal those of the world” (of the *solar* year, 365 days), will share with Christ and the prophet Elijah the honours and bliss of the last Advent and of the destruction of Antichrist [1241](#)—signify Esoterically, that some of the Great Adepts will return in the Seventh Race, when all Error will be made away with, and the advent of Truth will be heralded by those Shishta, the holy “Sons of Light.”

The Latin Church is not always logical, nor prudent. She declares the Book of Enoch an apocryphon, and has gone so far as to claim, through Cardinal Cajetan and other luminaries of the Church, the rejection from the Canon of even the Book of Jude, who, otherwise, as an *inspired*

apostle, would quote from and thus sanctify the Book of Enoch, which is alleged to be an apocryphal work. Fortunately, some of the dogmatics perceived the peril in time. Had they accepted Cajetan's resolution, they would have been forced to reject likewise the Fourth Gospel; as St. John borrows literally from Enoch, and places *a whole sentence* from him, in the mouth of Jesus! [1242](#)

Ludolph, the “father of Ethiopic literature,” commissioned to investigate the various Enochian MSS. presented by Pereisc, the traveller, to the Mazarine Library, declared that “no Book of Enoch could exist among the Abyssinians”! Further researches and discoveries worsted this too dogmatic assertion, as all know. Bruce and Ruppel did find the Book of Enoch in Abyssinia, and what is more, brought it to Europe some years later, and Bishop Laurence translated it. But Bruce despised it, and scoffed at its contents; as did all the rest of the Scientists. He declared it a *Gnostic* work, concerning the Age of Giants who devour men—and bearing a strong resemblance to the Apocalypse. [1243](#) Giants! another *fairy-tale* !

Such, however, has not been the opinion of all the best critics. Dr. Hanneberg places the Book of Enoch along with the Third Book of the Maccabees—at the head of the list of those whose authority stands the nearest to that of the canonical works. [1244](#)

Verily, “where doctors disagree...”!

As usual, however, they are all right and all wrong. To accept Enoch as a biblical character, a single living person, is like accepting Adam as the first man. Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation. This may be easily inferred from the fact that the ancient Talmudists and the teachers of Midrashim are not agreed generally in their views about Hanokh, the Son of Yered. Some say Enoch was a great Saint, beloved by God, and “taken alive to heaven,” i.e., one who reached Mukti or Nirvâna, on Earth, as Buddha did and others still do; and others maintain that he was a sorcerer, a wicked magician. This shows only that “Enoch,” or its equivalent, was a term, even during the days of the later Talmudists, which meant “Seer,” “Adept in the Secret Wisdom,” etc., without any specification as to the character of the title-bearer. Josephus, speaking of

Elijah and Enoch, [1245](#) remarks that: It is written in the sacred books they [Elijah and Enoch] disappeared, but so that nobody knew that they died.

It means simply that *they had died in their personalities*, as Yogîs die to this day in India, or even some Christian monks—to the world. They disappear from the sight of men and die—on the terrestrial plane—even for themselves. A seemingly figurative way of speaking, yet *literally true*.

“Hanokh transmitted the science of (astronomical) calculation and of computing the seasons to Noah,” says the Midrash Pirkah; [1246](#) R. Eliezar referring to Enoch that which others did to Hermes Trismegistus, for the two are identical in their Esoteric meaning. “Hanokh” in this case, and his “Wisdom,” belong to the cycle of the Fourth Atlantean Race, [1247](#) and Noah to that of the Fifth. [1248](#) In this case both represent the Root-Races, the present one and the one that preceded it. In another sense, Enoch disappeared, “he walked with God, and he was not, for God took him”; the allegory referring to the disappearance of the Sacred and Secret Knowledge from among men; for “God” (or Java Aleim—the high Hierophants, the Heads of the Colleges of Initiated Priests [1249](#)) took him; in other words, the Enochs or the Enoichions, the Seers and their Knowledge and Wisdom, became strictly confined to the Secret Colleges of the Prophets with the Jews, and to the Temples with the Gentiles.

Interpreted with the help of merely the symbolical key, Enoch is the type of the dual nature of man—spiritual and physical. Hence he occupies the centre of the Astronomical Cross, as given by Éliphas Lévi from a secret work, which is a Six-pointed Star, the “Adonai.” In the upper angle of the upper Triangle is the Eagle; in the left lower angle stands the Lion; in the right, the Bull; while between the Bull and the Lion, over them and under the Eagle, is the face of Enoch or Man. [1250](#) Now the figures on the upper Triangle represent the Four Races, omitting the First, the Chhâyâs or Shadows, and the “Son of Man,” Enos or Enoch, is in the centre, where he stands between the Fourth and the Fifth Races, for he represents the Secret Wisdom of both. These are the four Animals of Ezekiel and of the Revelation. This Double Triangle which, in *Isis Unveiled*, is faced by the Hindû Ardhanârî, is by far the best. For in the latter, only the three (for us) historical Races are symbolized; the Third, the Androgynous, by Ardhanârî; the Fourth, symbolized by the strong, powerful Lion; and the Fifth,

the Âryan, by that which is its most sacred symbol to this day, the Bull (and the Cow).

A man of great erudition, a French savant, M. de Sacy, finds several most singular statements in the Book of Enoch, “worthy of the most serious examination,” he says. For instance: The author [Enoch] makes the solar year consist of 364 days, and seems to know periods of three, of five, and of eight years, followed by *four* supplementary days, which, in his system, appear to be those of the equinoxes and solstices. [1251](#)

To which he adds, later on:

I see but one means to palliate them [these “absurdities”]; it is to suppose that the author expounds some fanciful system which may have existed before the order of Nature had been altered at the period of the Universal Deluge. [1252](#)

Precisely so; and the Secret Doctrine teaches that this “order of nature” has been thus altered, and the series of the Earth's humanities too. For, as the angel Uriel tells Enoch: Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. Thou seest the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons, and arrivals to return. In the days of sinners the years shall be shortened.... The moon shall change its laws.... [1253](#)

In those days also, years before the Great Deluge that carried away the Atlanteans and changed the face of the whole Earth (because “the *Earth* [or its axis] *became inclined* ”), Nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth *had inclined* . To quote from Enoch: And Noah cried with a bitter voice, Hear me; hear me; hear me; three times. And he said,... The earth labours and is violently shaken. Surely, I shall perish with it. [1254](#)

This, by the way, looks like one of those many “inconsistencies,” if the Bible is read literally. For, to say the least, this is a very strange fear in one who had “found grace in the eyes of the Lord” and been told to build an Ark! But here we find the venerable Patriarch expressing as much fear as if, instead of a “friend” of God, he had been one of the Giants doomed by the wrathful Deity. The Earth had already *inclined* , and the deluge of

waters had become simply a question of time, and yet Noah seems to know nothing of his intended salvation.

A decree had come indeed; the decree of Nature and the Law of Evolution, that the Earth should change its Race, and that the Fourth Race should be destroyed to make room for a better one. The Manvantara had reached its turning point of *three and a half* Rounds, and gigantic physical Humanity had reached the acme of gross materiality. Hence the apocalyptic verse that speaks of a commandment gone forth that they may be destroyed, “that *their end may be* ”—the end of the Race: For they *knew* [truly] every secret of the angels, every oppressive and secret power of the Satans, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth. [1255](#)

And now a natural question. Who could have informed the apocryphal author of this powerful vision—no matter to what age he may be assigned before the day of Galileo—that the Earth could occasionally incline her axis? Whence did he derive such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of later ages? Has Enoch read prophetically perchance in Frédéric Klée's work on the Deluge the lines: The position of the terrestrial globe with reference to the sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the earth.

This reminds one of that *unscientific* statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it rises *now* , and that in former times the ecliptic had cut the equator at right angles. [1256](#)

There are many such “dark sayings” scattered throughout the Purânas, Bible and other Mythologies, and to the Occultist they divulge two facts; (a) that the Ancients knew as well as, and perhaps better than, the moderns do, Astronomy, Geognosy and Cosmography in general; and (b) that the behaviour of the Globe has altered more than once since the primitive state of things. Thus, Xenophantes—on the *blind* faith of his “ignorant” religion, which taught that Phaeton, in his desire to learn the *hidden* truth,

made the Sun deviate from its usual course—asserts somewhere that, “the Sun turned toward another country”; which is a parallel—slightly more scientific, however, if not as bold—of Joshua stopping the course of the Sun altogether. Yet it may explain the teaching of the Northern Mythology that before the *actual order* of things the Sun arose in the South, and its placing the Frigid Zone (Jeruskoven) in the East, whereas now it is in the North. [1257](#)

The Book of Enoch, in short, is a résumé, a compound of the main features of the history of the Third, Fourth and Fifth Races; a very few prophecies from the present age of the world; a long retrospective, introspective and prophetic summary of universal and quite *historical* events—geological, ethnological, astronomical, and psychic—with a touch of Theogony out of the antediluvian records. The Book of this mysterious personage is referred to and quoted copiously in the Pistis Sophia, and also in the Zohar and its most ancient Midrashim. Origen and Clement of Alexandria held it in the highest esteem. To say, therefore, that it is a Post-Christian forgery is to utter an absurdity and to become guilty of an anachronism, for Origen, among others, who lived in the second century of the Christian era, mentions it as an ancient and venerable work. The secret and sacred Name and its potency are well and clearly though allegorically described in the old volume. From the eighteenth to the fiftieth chapter, the Visions of Enoch are all descriptive of the Mysteries of Initiation, one of which is the Burning Valley of the “Fallen Angels.”

Perhaps St. Augustine was quite right in saying that the Church rejected the Book of Enoch out of her canon owing to its too great antiquity (ob nimiam antiquitatem). [1258](#) There was no room for the events noticed in it within the limit of the 4004 years b.c. assigned to the world from its “creation”!

Section VIII. The Symbolism of the Mystery-Names Iao and Jehovah, with their Relation to the Cross and Circle.

When the Abbé Louis Constant, better known as Éliphas Lévi, said in his *Histoire de la Magie* that the *Sepher Jetzirah*, the *Zohar*, and the *Apocalypse of St. John*, are the masterpieces of the Occult Sciences, he ought, if he had wished to be correct and clear, to have added—in Europe. It is quite true that these works contain “more *significance* than words”; and that their “expression is poetical,” while “in numbers” they are “exact.” Unfortunately, however, before any one can appreciate the *poetry* of the expressions, or the *exactness* of the numbers, he will have to learn the real significance and meaning of the terms and symbols employed. But man will never learn this so long as he remains ignorant of the fundamental principle of the Secret Doctrine, whether in Oriental Esotericism, or in the kabalistical Symbology—the *key, or value, in all their aspects*, of the God-names, Angel-names, and Patriarch-names in the Bible, their mathematical or geometrical value, and their relations to manifested Nature.

Therefore, if, on the one hand, the *Zohar* “astonishes” the mystic, by the profundity of its views and the great simplicity of its images, or the other hand, that work misleads the student by such expressions as those used with respect to Ain Suph and Jehovah, notwithstanding the assurance that: The book is careful to explain that the human form with which it clothes God is but *an image of the Word*, and that God should not be expressed by any thought, or any form.

It is well known that Origen Clement, and the Rabbis confessed that the *Kabalah* and the Bible were *veiled and secret* books; but few know that the Esotericism of the kabalistic books in their present *reëdited* form is simply another and still more cunning veil thrown upon the primitive symbolism of these secret volumes.

The idea of representing the *hidden* Deity by the circumference of a circle, and the Creative Power—male and female, or the Androgynous Word—by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony has been built. With the old Âryans, the Egyptians, and the Chaldæans, the symbol was complete, as it embraced the idea of the eternal and immovable Divine Thought in its absoluteness, separated entirely from the incipient stage of the so-called “creation,” and comprised psychological and even spiritual evolution, and its mechanical work, or cosmogonical construction. With the Hebrews, however, though the former conception is to be distinctly found in the Zohar, and the Sepher Jetzirah, or what remains of the latter—that which has been subsequently embodied in the Pentateuch proper, and especially in Genesis, is simply this secondary stage, to wit, the mechanical law of creation, or rather of construction; while Theogony is hardly, if at all, outlined.

It is only in the first six chapters of Genesis, in the rejected Book of Enoch, and the misunderstood and mistranslated poem of Job, that true echoes of the Archaic Doctrine may now be found. The key to it is lost now, even among the most learned Rabbis, whose predecessors in the early period of the Middle Ages, in their national exclusiveness and pride, and especially in their profound hatred of Christianity, preferred to cast it into the deep sea of oblivion, rather than to share their knowledge with their relentless and fierce persecutors. Jehovah was their own tribal property, inseparable from, and unfit to play a part in, any other but the Mosaic Law. Violently torn out of his original frame, which he fitted and which fitted him, the “Lord God of Abraham and Jacob” could hardly be crammed without damage and breakage into the new Christian Canon. Being the weaker, the Judeans could not help the desecration. They kept, however, the secret of the origin of their Adam Kadmon, or male-female Jehovah, and the new tabernacle proved a complete misfit for the old God. They were, indeed, avenged!

The statement that Jehovah was the tribal God of the Jews and no higher, will be denied like many other things. Yet the Theologians are not in a position to tell us, in that case, the meaning of the verses in Deuteronomy, which say quite plainly: When the Most High [not the “Lord,” or “Jehovah” either] divided to the nations their inheritance, when he

separated the sons of Adam, he set the bounds ... according to the number of the children of Israel.... The Lord's[Jehovah's] portion is his people; Jacob is the lot of his inheritance. [1259](#)

This settles the question. So impudent have been the modern translators of Bibles and Scriptures, and so damaging are these verses, that, following in the steps traced for them by their worthy Church Fathers, each translator has rendered these lines in his own way. While the above-cited quotation is taken *verbatim* from the English Authorized Version, in the French Bible, [1260](#) we find the “Most High” translated by “Souverain” (Sovereign!!), the “sons of Adam” rendered by “the children of men,” and the “Lord” changed into the “Eternal.” For impudent sleight-of-hand, the French Protestant Church seems thus to have surpassed even English ecclesiasticism.

Nevertheless, one thing is patent: the “Lord's [Jehovah's] portion” is his “chosen people” and none else, for, Jacob alone is the lot of his inheritance. What, then, have other nations, who call themselves Âryans, to do with this Semitic Deity, the tribal God of Israel? Astronomically, the “Most High” is the Sun, and the “Lord” is one of his seven planets, whether it be Iao, the Genius of the Moon, or Ildabaoth-Jehovah, the Genius of Saturn, according to Origen and the Egyptian Gnostics. [1261](#) Let the “Angel Gabriel,” the “Lord” of Iran, watch over his people, and Michael-Jehovah, over his Hebrews. These are not the Gods of other nations, nor were they ever those of Jesus. As each Persian Dev is chained to his planet, [1262](#) so each Hindû Deva (a “Lord”) has its allotted portion, a world, a planet, a nation or a race. Plurality of worlds implies plurality of Gods. We believe in the former, and may recognize, but will never worship the latter. [1263](#)

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, i.e., either purely metaphysical or astronomical; psychic or physiological, etc. These seven meanings and their applications are difficult enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of, and to follow, each other, each, or any one of these

meanings, is accepted as the one and sole explanation of the whole symbolical idea. An instance may be given, as it admirably illustrates the statement. Here are two interpretations, given by two learned Kabalists and scholars, of one and the same verse in Exodus. Moses beseeches the Lord to show him his “glory.” Evidently it is not the crude dead-letter phraseology as found in the Bible that is to be accepted. There are *seven* meanings in the Kabbalah, of which we may give two as interpreted by the said two scholars. One of them translates while explaining: “Thou canst not see My face;... I will put thee in a cleft of the rock and I will cover thee with My hand while I pass by. And then I will take away Mine hand, and thou shalt see My a'hoor,” i.e., My back. [1264](#)

And then the translator adds in a gloss: That is, I will show you “My back,” i.e., My visible universe, My lower manifestations, but, as a man still in the flesh, thou canst not see My invisible nature. So proceeds the Qabbalah. [1265](#)

This is correct, and is the cosmo-metaphysical explanation. And now speaks the other Kabalist, giving the numerical meaning. As it involves a good many suggestive ideas, and is far more fully given, we may allow it more space. This synopsis is from an unpublished MS., and explains more fully what was given in Section III, on the “Holy of Holies.” [1266](#)

The numbers of the name “Moses” are those of “I am that I am,” so that the names Moses and Jehovah are at one in numerical harmony. The word Moses is 40 + 300 + 5) (משֶׁה), and the sum of the values of its letters is 345; Jehovah—the Genius par excellence of the Lunar Year—assumes the value of 543, or the reverse of 345.

In the third chapter of Exodus, in the 13th and 14th verses, it is said: And Moses said, ... Behold I come unto the children of Israel, and shall say unto them. The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses, I Am That I Am.

The Hebrew words for this expression are âhiyé asher âhiyé, and in the value of the sums of their letters stand thus: אֱהִיָּה אֲשֶׁר אֱהִיָּה

... This being his [God's] name, the sum of the values composing it, 21, 501, 21 is 543, or simply a use of the simple digit numbers in the name of Moses, ... but now so ordered that the name of 345 is reversed, and reads 543.

So that when Moses asks, “Let me see Thy face or glory,” the other rightly and truly replies, “Thou canst not see my face ... but thou *shalt see me behind*”—the true sense, though not the precise words; for the corner and the *behind* of 543 is the *face* of 345. This is For check and to keep a *strict use* of a set of numbers to develop certain *grand* results, for the object of which they are specifically employed.

As the learned Kabbalist adds:

In other uses of the numbers, they saw each other face to face. It is strange that if we add 345 to 543 we have 888, which was the Gnostic Cabbalistic value of the name Christ, who was Jehoshua or Joshua. And so also the division of the 24 hours of the day gives three eights as quotient.... The chief end of all this system of Number Checks was to preserve in perpetuity the exact value of the Lunar Year in the Natural measure of Days.

These are the astronomical and numerical meanings in the secret Theogony of sidereo-cosmical Gods invented by the Chaldæo-Hebrews,—two meanings out of seven. The other five would astonish the Christians still more.

The series of Œdipuses who have endeavoured to interpret the riddle of the Sphinx, is long indeed. For many ages she has been devouring the brightest and the noblest intellects of Christendom; but now the Sphinx is conquered. In the great intellectual struggle which has ended in the complete victory of the Œdipuses of Symbolism, it is, however, not the Sphinx, who, burning with the shame of defeat, has had to bury herself in the sea, but verily the many-sided symbol, named Jehovah, whom Christians—the *civilized* nations—have accepted for their God. The Jehovah symbol has collapsed under the too close analysis, and is—drowned. Symbologists have discovered with dismay that their adopted Deity was only a mask for many other Gods, a euhemerized extinct planet, at best, the Genius of the Moon and Saturn with the Jews, of the Sun and

Jupiter with early Christians; that the Trinity—unless they accepted the more abstract and metaphysical meanings given to it by the Gentiles—was, in truth, only an astronomical triad, composed of the Sun (the Father), and the two planets Mercury (the Son) and Venus (the Holy Ghost), Sophia, the Spirit of Wisdom, Love and Truth, and Lucifer, as Christ, the “bright and morning star.” [1267](#) For, if the Father is the Sun (the “Elder Brother,” in the Eastern Inner Philosophy), the nearest planet to it is Mercury (Hermes, Budha, Thoth), the name of whose Mother on Earth was Maia. Now this planet receives seven times more light than any other; a fact which led the Gnostics to call their Christos, and the Kabalists their Hermes (in the astronomical meaning), the “Seven-fold Light.” Finally, *this* God was Bel—the Sun being Bel with the Gauls; Helios, with the Greeks; Baal, with the Phœnicians; El, in Chaldæan, hence El-ohim, Emanu-el, and El, “God,” in Hebrew. But even the kabalistic God has vanished in the rabbinical workmanship, and one has now to turn to the innermost metaphysical sense of the Zohar to find in it anything like Ain Suph, the Nameless Deity and the Absolute, so authoritatively and loudly claimed by the Christians. But it is certainly not to be found in the Mosaic books, at any rate by those who try to read without a key to them. Ever since this key was lost, Jews and Christians have tried their best to blend these two conceptions, but in vain. They have only succeeded in finally robbing even the Universal Deity of Its majestic character and primitive meaning.

As was said in *Isis Unveiled*: It would seem, therefore, but natural to make a difference between the mystery-god Ιαω, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics. [1268](#)

In the Ophite gems of King, [1269](#) we find the name of Iao repeated, and often confounded with that of Ievo, while the latter simply represents one of the Genii antagonistic to Abraxas.... But the name Iao neither originated with, nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the tutelary “Spirit,” the alleged protector and national deity of the “chosen people of Israel,” there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the

fact that Iaho or Iao was a “mystery name” from the beginning, for יהיה and יה never came into use before the time of king David. Anterior to his time, few or no proper names were compounded with Iah or Jah. It looks rather as though David, being a sojourner among the Tyrians and Philistines, [1270](#) brought thence the name of Jehovah. He made Zadok high priest, from whom came the Zadokites or Sadducees. He lived and ruled first at Hebron (הברון), Habir-on or Kabeir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהיה, like the structures erected by Hiram to Hercules and Venus, Adon and Astarte.

Says Fürst: “The very ancient name of God, Yâho, written in the Greek Ιαω, appears, apart *from its derivation* , to have been an old mystic name of the Supreme Deity of the Shemites. Hence it was told to Moses when he was initiated at Hor-eb—the *Cave* —under the direction of Jethro, the Kenite (or Cainite) priest of Midian. In an old religion of the Chaldæans, whose remains are to be found among the Neo-Platonists, the highest Divinity, enthroned above the seven Heavens, representing the Spiritual Light-Principle, ... and also conceived of as Demiurgus, [1271](#) was called Ιαω (יהו), who was, like the Hebrew Yâho, mysterious and unmentionable, and whose name was communicated to the Initiated. The Phœnicians had a Supreme God, whose name was trilateral and *secret* , and he was Ιαω.” [1272](#)

The cross, say the Kabalists, repeating the lesson of the Occultists, is one of the most ancient—nay, perhaps, the *most* ancient of symbols. This has been demonstrated at the very beginning of the Proem in Volume I. The Eastern Initiates show it coëval with the circle of Deific Infinitude and the first differentiation of the Essence, the union of Spirit and Matter. This interpretation has been rejected, and the astronomical allegory alone has been accepted and made to fit into cunningly imagined terrestrial events.

Let us demonstrate this statement. In Astronomy, as said, Mercury is the son of Cœlus and Lux—of the Sky and Light, or the Sun; in Mythology he is the progeny of Jupiter and Maia. He is the “Messenger” of his Father Jupiter, the Messiah of the Sun; in Greek, his name Hermes means, among other things, the “Interpreter”—the Word, the Logos, or Verbum. Now

Mercury is born on Mount Cyllene among shepherds, and is the patron of the latter. As a psychopompic Genius, he conducted the Souls of the Dead to Hades and brought them back again, an office attributed to Jesus after his Death and Resurrection. The symbols of Hermes-Mercury (Dii Termini) were placed along, and at the turning points of, highways, as crosses are now placed in Italy, and they were *cruciform* . [1273](#) Every seventh day the priests anointed these Termini with oil, and once a year hung them with garlands, hence they were the *anointed* . Mercury, when speaking through his oracles, says: I am he whom you call the Son of the Father [Jupiter] and Maia. Leaving the King of Heaven [the Sun] I come to help you, mortals.

Mercury heals the blind and restores sight, mental and physical. [1274](#) He was often represented as three-headed and called Tricephalus, Triplex, as one with the Sun and Venus. Finally, Mercury, as Cornutus [1275](#) shows, was sometimes figured under a cubic form, without arms, because “the power of speech and eloquence can prevail without the assistance of arms or feet.” It is this cubic form which connects the Termini directly with the cross, and it is the eloquence or the power of speech of Mercury which made the crafty Eusebius say, “Hermes is the emblem of the Word which creates and interprets all,” for it is the Creative Word; and he shows Porphyry teaching that the Speech of Hermes—now interpreted “Word of God” (!) in Pymander—a Creative Speech (Verbum), is the Seminal Principle scattered throughout the Universe. [1276](#) In Alchemy “Mercury” is the radical “Moyst” Principle, Primitive or Elementary Water, containing the Seed of the Universe, fecundated by the Solar Fires. To express this fecundating principle, a phallus was often added to the cross (the male and female, or the vertical and the horizontal united) by the Egyptians. The cruciform Termini also represented this dual idea, which was found in Egypt in the *cubic* Hermes. The author of Source of Measures tells us why. [1277](#)

As shown by him, the cube unfolded becomes in display a cross of the Tau, or the Egyptian, form; or again, “the circle attached to the Tau gives the ansated cross” of the old Pharaohs. They had known this from their priests and their “King-Initiates” for ages, and also what was meant by “the attachment of a man to the cross,” which idea “was made to coördinate with that of the origin of human life, and hence the *phallic form*

.” Only the latter came into action æons and ages after the idea of the Carpenter and Artificer of the Gods, Vishva-karmâ, crucifying the “Sun-Initiate” on the cruciform lathe. As the same author writes: The attachment of a man to the cross ... was made use of in this form of display by the Hindûs. [1278](#)

But, it was made “to coördinate” with the idea of the new rebirth of man by *spiritual* , not physical regeneration. The Candidate for Initiation was attached to the Tau or astronomical cross with a far grander and nobler idea than that of the origin of mere *terrestrial* life.

On the other hand, the Semites seem to have had no other or higher purpose in life than that of procreating their species. Thus, geometrically, and according to the reading of the Bible by means of the numerical method, the author of The Source of Measures is quite correct.

The entire [Jewish] system seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the *basis or law* of the exertion practically of creative power—i.e., it was the *creative design* , of which creation was practically the application. This seems to be established by the fact that, under the system set forth, measures of *planetary times* serve coördinately as measures of the *size* of planets, and of the peculiarity of their shapes—i.e., in the extension of their equatorial and polar diameters.... This system [that of creative design] seems to underlie the whole Biblical structure, as a foundation for its *ritualism* and for its display of the works of the Deity in the way of *architecture* , by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon. [1279](#)

Thus, on the very showing of the defenders of this system, the Jewish Deity is proved to be, at best, only the manifested Duad, never the One Absolute All. Geometrically demonstrated, he is a *number* ; symbolically, a *euherimerized* Priapus; and this can hardly satisfy a mankind thirsting after the demonstration of real spiritual truths, and the possession of a God with a divine, not anthropomorphic, nature. It is strange that the most learned of modern Kabalists can see in the cross and circle nothing but a symbol of the manifested *creative* and *androgynous* Deity in its relation to, and interference with, this phenomenal world. [1280](#) One author believes

that: However man [read, the Jew and Rabbi] obtained knowledge of the practical measure, ... by which nature was thought to adjust the planets in size to harmonize with the notation of their movements, it seems he did obtain it, and esteemed its possession as the means of his realization of the Deity—that is, he approached so nearly to a conception of a Being having a mind like his own, only infinitely more powerful, as to be able to realize *a law of creation* established by that Being, which must have existed prior to any creation (kabalistically called the Word). [1281](#)

This may have satisfied the practical *Semite* mind, but the Eastern Occultist has to decline the offer of such a God; indeed, a Deity, a Being, “having a mind like that of man, only infinitely more powerful,” is *no* God that has any room *beyond* the cycle of creation. He has nought to do with the *ideal* conception of the Eternal Universe. He is, at best, one of the *subordinate creative* powers, the Totality of which is called the Sephiroth, the Heavenly Man, and Adam Kadmon, the Second Logos of the Platonists.

This very same idea is clearly found at the bottom of the ablest definitions of the Kabalah and its mysteries, e.g., by John A. Parker, as quoted in the same work: The key of the Kabala is thought to be the geometrical relation of the area of the circle inscribed in the square, or of the cube to the sphere, giving rise to the relation of diameter to circumference of a circle, with the numerical value of this relation expressed in integrals. The relation of diameter to circumference, being a supreme one connected with the god-names Elohim and Jehovah (which terms are expressions numerically of these relations, respectively—the first being of circumference, the latter of diameter), embraces all other subordinations under it. Two expressions of circumference to diameter in integrals are used in the Bible: (1) The perfect, and (2) The imperfect. One of the relations between these is such that (2) subtracted from (1) will leave a *unit* of a diameter value in terms, or in the denomination of the circumference value of the perfect circle, or a unit straight line having a perfect circular value, or a factor of circular value. [1282](#)

Such calculations can lead one no further than to unriddle the mysteries of the *third* stage of Evolution, or the “Third Creation of Brahmâ.” The initiated Hindûs know how to “square the circle” far better than any

European. But of this more anon. The fact is that the Western Mystics commence their speculation only at that stage when the Universe “falls into matter,” as the Occultists say. Throughout the whole series of kabalistic books we have not met with one sentence that would hint in the remotest way at the psychological and spiritual, as well as at the mechanical and *physiological* secrets of “creation.” Shall we, then, regard the evolution of the Universe as simply a prototype, on a gigantic scale, of the act of procreation; as “divine” *phallicism*, and rhapsodize on it as the evilly-inspired author of a late work of this name has done? The writer does not think so. And she feels justified in saying so, since the most careful reading of the Old Testament—esoterically, as well as exoterically—seems to have carried the most enthusiastic enquirers no further than a certainty on mathematical grounds that from the first to the last chapter of the Pentateuch every scene, every character or event are shown connected, directly or indirectly, with the *origin of birth* in its crudest and most brutal form. Thus, however interesting and ingenious the rabbinical methods, the writer, in common with other Eastern Occultists, must prefer those of the Pagans.

It is not, then, in the Bible that we have to search for the origin of the cross and circle, but beyond the Flood. Therefore, returning to Éliphas Lévi and the Zohar, we answer for the Eastern Occultists and say that, applying practice to principle, they agree entirely with Pascal, who says that: God is a circle, the centre of which is everywhere and the circumference nowhere.

Whereas the Kabalists say the reverse, and maintain it, solely out of their desire to veil their doctrine. By the way, the definition of Deity by the circle is not Pascal's at all, as Éliphas Lévi thought. It was *borrowed* by the French Philosopher from either Mercury Trismegistus or Cardinal Cusa's Latin work, *De Doctâ Ignorantiâ*, in which he makes use of it. It is, moreover, disfigured by Pascal, who replaces the words “Cosmic Circle,” which stand symbolically in the original inscription, by the word *Theos*. With the Ancients both words were synonymous.

A. Cross And Circle.

In the minds of the ancient Philosophers something of the divine and the mysterious has ever been ascribed to the shape of the circle. The old world, consistent in its symbolism and with its Pantheistic intuitions, uniting the visible and the invisible Infinitudes into one, represented Deity and its outward Veil alike—by a circle. This merging of the two into a unity, and the name Theos being given indifferently to both, is explained, and becomes thereby still more *scientific* and philosophical. Plato's etymological definition of the word theos (θεός) has, been given elsewhere. In his Cratylus, he derives it from the verb the-ein (θέειν), “to move,” as suggested by the motion of the heavenly bodies which he connects with Deity. According to the Esoteric Philosophy, this Deity, during its “Nights” and its “Days,” or Cycles of Rest and Activity, is the “Eternal Perpetual Motion,” the “Ever-Becoming, as well as the ever universally Present, and the Ever-Existing.” The latter is the root-abstraction; the former is the only possible conception in the human mind, if it disconnects this Deity from any shape or form. It is a perpetual, never-ceasing evolution, circling back in its incessant progress through æons of duration into its original status—Absolute Unity.

It was only the minor Gods who were made to carry the symbolical attributes of the higher ones. Thus, the God Shoo, the personification of Ra, who appears as the “Great Cat of the Basin of Persæa in An” [1283](#) was often represented in the Egyptian monuments seated and holding a cross, symbol of the four Quarters, or the Elements, attached to a circle.

In that very learned work, *The Natural Genesis*, by Gerald Massey, under the heading, “Typology of the Cross,” there is more information to be had on the cross and circle than in any other work we know of. He who would fain have proofs of the antiquity of the cross is referred to these two volumes. The author says: The circle and cross are inseparable.... The Crux Ansata unites the circle and cross of the four corners. From this origin the circle and the cross came to be interchangeable at times. For example, the Chakra, or Disk of Vishnu, is a circle. The name denotes the circling, wheeling round, periodicity, the wheel of time. This the god uses as a weapon to hurl at the enemy. In like manner, Thor throws his weapon, the Fylfot, a form of the four-footed cross [Svastika], and a type of the four quarters. Thus the cross is equivalent to the circle of the year. The wheel

emblem unites the cross and circle in one, as does the hieroglyphic cake and the Ankh-tie ♀. [1284](#)

Nor was the double glyph sacred with the profane, but only with the Initiates. For Raoul Rochette shows that: [1285](#)

The sign ♀ occurs as the *reverse* of a Phœnician coin, with a Ram as the obverse.... The same sign, sometimes called Venus' Looking-Glass, because it typified reproduction, was employed to mark the hind-quarters of valuable brood mares of Corinthian and other beautiful breeds of horses.

This proves that so far back as those early days the cross had already become the symbol of human procreation, and that oblivion of the *divine* origin of cross and circle had begun.

Another form of the cross is given from the Journal of the Royal Asiatic Society: [1286](#)

At each of the four corners is placed a quarter arc of an oviform curve, and when the four are put together they form an oval; thus the figure combines the cross with the circle round it in four parts, corresponding to the four corners of the cross. The four segments answer to the four feet of the Swastica cross and the Fylfot of Thor. The four-leaved lotus flower of Buddha, is likewise figured at the centre of this cross, the lotus being an Egyptian and Hindu type of the four quarters. The four quarter arcs, if joined together, would form an ellipse, and the ellipse is also figured on each arm of the cross. This ellipse therefore denotes the path of the earth.... Sir J. Y. Simpson copied the following specimen, [Symbol: Oval, with large letter "Z" inside, with horizontal crossbar] which is here presented, as the cross of the two equinoxes and the two solstices placed within the figure of the earth's path. The same ovoid or boat-shaped figure appears at times in the Hindu drawings with seven steps at each end as a form or a mode of Meru.

This is the astronomical aspect of the double glyph. There are six more aspects, however, and an attempt may be made to interpret a few of these. The subject is so vast that it would require in itself alone many volumes.

But the most curious of these Egyptian symbols of cross and circle, spoken of in the above cited work, is one which receives its full explanation and final colour from Âryan symbols of the same nature. Says the author: The four-armed Cross is simply the cross of the four quarters, but the cross-sign is not always simple. [1287](#) This is a type that was developed from an identifiable beginning, which was adapted to the expression of various ideas afterwards. The most sacred cross of Egypt that was carried in the hands of the Gods, the Pharaohs, and the mummied dead, is the Ankh ♀ the sign of life, the living, an oath, the covenant.... The top of this is the hieroglyphic Ru [Symbol: Horizontal oval] set upright on the Tau-cross. The Ru is the door, gate, mouth, the place of outlet. This denotes the *birthplace* in the northern quarter of the heavens, from which the Sun is reborn. Hence the Ru of the Ankh-sign is the feminine type of the birthplace, representing the north. It was in the *northern quarter* that the Goddess of the Seven Stars, called the “Mother of the Revolutions,” gave birth to time in the earliest cycle of the year. The first sign of this primordial circle and cycle made in heaven is the earliest shape of the Ankh-cross [Symbol: Horizontal oval with tail to the right], a mere loop which contains both a circle and the cross in one image. This loop or noose is carried in front of the oldest genitrix, Typhon of the Great Bear; as her Ark, the ideograph of a period, an ending, a time, shown to mean one revolution. This, then, represents the circle made in the northern heaven by the Great Bear which constituted the earliest year of time, from which fact we infer that the loop or Ru of the North represents that quarter, the birthplace of time when figured as the Ru of the Ankh symbol. Indeed this can be proved. The noose is an Ark or Rek type of reckoning. The Ru of the Ankh-cross was continued in the Cypriote R, [Symbol: Circle with horizontal line beneath], and the Coptic Ro, [Symbol: Figure like a Rho]. [1288](#) The Ro was carried into the Greek cross [Symbol: Large Greek Rho with letter Chi beneath it], which is formed of the Ro and Chi or R-k.... The Rek, or Ark, was the sign of all beginning (Arche) on this account, and the Ark-tie is the cross of the North, the hind part of heaven. [1289](#)

Now this, again, is entirely astronomical and phallic. The Paurânic version in India gives the whole matter another colour. Without destroying the above interpretation, it is made to reveal a portion of its mysteries with the help of the astronomical key, and thus offers a more metaphysical

rendering. The Ankh-tie [Symbol: Horizontal oval with tail to the right] does not belong to Egypt alone. It exists under the name of Pâsha, a cord which the four-armed Shiva holds in the hand of his right back arm. [1290](#) The Mahâdeva is represented in the posture of an ascetic, as Mahâyogî, with his third eye [Symbol: Vertical oval with dot in the middle], which is “the Ru [Symbol: Horizontal oval with dot in the middle], set upright on the Tau-cross” in another form. The Pâsha is held in the hand in such a way that the first finger and hand near the thumb make the cross, or loop and crossing. Our Orientalists would have it to represent a cord to bind refractory offenders with, because, forsooth, Kâlî, Shiva's consort, has the same as an attribute!

The Pâsha has here a double significance, as also has Shiva's Trisûla and every other divine attribute. This dual significance lies in Shiva, for Rudra has certainly the same meaning as the Egyptian Ansatad Cross in its cosmic and mystic meaning. In the hand of Shiva, the Pâsha becomes lingyonic. Shiva, as said before, is a name unknown to the Vedas. It is in the White Yajur Veda that Rudra appears for the first time as the Great God, Mahâdeva, whose symbol is the Lingam. In the Rig Veda he is called Rudra, the “howler,” the beneficent and the maleficent Deity at the same time, the Healer and the Destroyer. In the Vishnu Purâna, he is the God who springs from the forehead of Brahmâ, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious. In the Vedas, he is the Divine Ego aspiring to return to its pure, deific state, and at the same time that Divine Ego imprisoned in earthly form, whose fierce passions make of him the “roarer,” the “terrible.” This is well shown in the Brihadâranayaka Upanishad, wherein the Rudras, the progeny of Rudra, God of Fire, are called the “ten vital breaths (prâna, life), with the heart (manas), as eleventh,” [1291](#) whereas as Shiva, he is the *destroyer* of that life. Brahmâ calls him Rudra, and gives him, besides, seven other names, signifying seven forms of manifestation, and also the seven powers of nature which destroy but to recreate or regenerate.

Hence the cruciform noose, or Pâsha, in the hand of Shiva, when he is represented as an ascetic, the Mahâyogin, has no phallic signification, and, indeed, it requires an imagination strongly bent in this direction to find such a signification even in an astronomical symbol. As an emblem of

“door, gate, mouth, the place of outlet” it signifies the “strait gate” that leads to the Kingdom of Heaven, far more than the “birthplace” in a physiological sense.

It is a cross in a circle and Crux Ansata, truly; but it is a cross on which all the human passions have to be crucified before the Yogî passes through the “strait gate,” the narrow circle that widens into an infinite one, as soon as the Inner Man has passed the threshold.

As to the mysterious seven Rishis in the constellation of the Great Bear; if Egypt made them sacred to “the oldest genitrix, Typhon,” India has connected these symbols ages ago with Time or Yuga-revolutions, and the Saptarshis are intimately connected with our present age—the dark Kali Yuga. [1292](#) The great Circle of Time, on the face of which, Indian fancy has represented the Porpoise, or Shishumâra, has the cross placed on it by nature in its division and localization of stars, planets and constellations. In Bhâgavata Purâna, [1293](#) it is said: At the extremity of the tail of that animal, whose head is directed toward the south, and whose body is in the shape of a ring [circle], Dhruva [the ex-pole star] is placed; along its tail are Prajâpati, Agni, Indra, Dharma, etc.; across its loins the seven Rishis. [1294](#)

This is then the first and earliest cross and circle, formed by the Deity, symbolized by Vishnu, the Eternal Circle of Boundless Time, Kâla, on whose plane lie crossways all the Gods, creatures, and creations born in Space and Time—who, as the Philosophy has it, all die at the Mahâpralaya.

Meanwhile it is the seven Rishis who mark the time and the duration of events in our septenary Life-cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one—she who hides—has proven virtuous. The Pleiades, or Krittikâs, are the nurses of Kârttikeya, the God of War (the Mars of the Western Pagans), who is called the Commander of the Celestial Armies, or rather of the Siddhas—Siddha-sena (translated Yogîs in Heaven, and holy Sages on the Earth)—which would make Kârttikeya identical with Michael, the “Leader of the Celestial Hosts” and, like himself, a virgin Kumâra. [1295](#) Verily he is the Guha, the “Mysterious One,” as much so as are the Saptarshis and the Krittikâs, the seven Rishis and the Pleiades, for the interpretation of all these combined reveal to the

Adept the greatest mysteries of Occult Nature. One point is worth mention in this question of cross and circle, as it bears strongly upon the elements of Fire and Water, which play such an important part in the circle and cross symbolism. Like Mars, who is alleged by Ovid to have been born of his mother Juno alone, without the participation of a father, or like the Avatâras (Krishna, for instance)—in the West as in the East—Kârttikeya is born, but in a still more miraculous manner, begotten by neither father nor mother, but out of a seed of Rudra-Shiva, which was cast into the Fire (Agni) and then received by the Water (Ganges). Thus he is born from Fire and Water—a “boy bright as the Sun and beautiful as the Moon.” Hence he is called Agnibhû (son of Agni) and Gangâputra (son of Ganges). Add to this the fact that the Krittikâ, his nurses, as the Matsya Purâna shows, are presided over by Agni, or, in the authentic words, “the seven Rishis are on a line with the brilliant Agni,” and hence “Krittika has Âgneya as a synonym” [1296](#)—and the connection is easy to follow.

It is, then, the Rishis who mark the time and the periods of Kali Yuga, the age of sin and sorrow. As the Bhâgavata Purâna tells us: When the splendour of Vishnu, named Krishna, departed for heaven, then did the Kali age, during which men delight in sin, invade the world....

When the seven Rishis were in Maghâ, the Kali age, comprising 1,200 [divine] years [432,000 common years] began; and, when, from Maghâ, they shall reach Pûrvâshâdhâ, then will this Kali age attain its growth, under Nanda and his successors. [1297](#)

This is the revolution of the Rishis—

When the two first stars of the seven Rishis (the Great Bear) rise in the heavens, and some lunar asterism is seen at night, at an equal distance between them, then the seven Rishis continue stationary in that conjunction for a hundred years, —as a hater of Nanda makes Parâshara say. According to Bentley, it was in order to show the quantity of the precession of the equinoxes that this notion originated among the Astronomers.

This was by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghâ, which circle was supposed to cut some of the stars in the Great Bear.... The seven

stars in the Great Bear being called the Rishis, the circle so assumed was called the line of the Rishis; and, being invariably fixed to the beginning of the lunar asterism Maghâ, the precession would be noted by stating the degree, etc., of any movable lunar mansion cut by that line or circle, as an index. [1298](#)

There has been, and there still exists, a seemingly endless controversy about the chronology of the Hindûs. Here is, however, a point that could help to determine—approximately at least—the age when the symbolism of the seven Rishis and their connection with the Pleiades began. When Kârttikeya was delivered to the Krittikâ by the Gods to be nursed, they were only six, whence Kârttikeya is represented with *six* heads; but when the poetical fancy of the early Âryan Symbologists made of them the consorts of the seven Rishis, they were *seven*. Their names are given, and these are Amba, Dulâ, Nitatui, Abrayanti, Maghâyanti, Varshayanti, and Chupunika. There are other sets of names which differ, however. Anyhow, the seven Rishis were made to marry the seven Krittikâ before the disappearance of the seventh Pleiad. Otherwise, how could the Hindû astronomers speak of a star which no one can see without the help of the strongest telescopes? This is why, perhaps, in every such case the majority of the events described in the Hindû allegories is fixed upon as “a very recent invention, certainly *within* the Christian era.”

The oldest Sanskrit MSS. on Astronomy begin their series of Nakshatras, the twenty-seven lunar asterisms, with the sign of Krittikâ, and this can hardly make them earlier than 2,780 b.c. This is according to the “Vedic Calendar,” which is accepted even by the Orientalists, though they get out of the difficulty by saying that the said Calendar does not *prove* that the Hindûs knew anything of Astronomy at that date, and assure their readers that, Calendars notwithstanding, the Indian Pandits may have acquired their knowledge of the lunar mansions headed by Krittikâ from the Phœnicians, etc. However that may be, the Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation Taurus, regarded by Mädler and others, in Astronomy, as the *central group* of the system of the Milky Way, and in the Kabalah and Eastern Esotericism, as the sidereal septenate born from the first manifested side of the upper triangle, the concealed [triangle]. This manifested side is Taurus, the symbol of One (the figure 1), or of the first

letter of the Hebrew alphabet, Aleph (א) “bull” or “ox,” whose synthesis is Ten (10), or Yod (י), the perfect letter and number. The Pleiades (Alcyone, especially), are thus considered, even in Astronomy, as the central point around which our universe of fixed stars revolves, the focus from which, and into which, the Divine Breath, Motion, works incessantly during the Manvantara. Hence, in the sidereal symbols of the Occult Philosophy, it is this circle with the starry cross on its face which plays the most prominent part.

The Secret Doctrine teaches us that everything in the Universe, as well as the Universe itself, is formed (“created”) during its periodical manifestations—by accelerated Motion set into activity by the Breath of the Ever-to-be-unknown Power—unknown to present mankind, at any rate—within the phenomenal world. The Spirit of Life and Immortality was everywhere symbolized by a circle; hence the serpent biting its tail, represents the Circle of Wisdom in Infinity; as does the astronomical cross—the cross within a circle—and the globe, with two wings added to it, which then became the sacred Scarabæus of the Egyptians, its very name being suggestive of the secret idea attached to it. For the Scarabæus is called in the Egyptian papyri, Khopirron and Khopri from the verb khopron, “to become,” and has thus been made a symbol and an emblem of human life and of the successive “becomings” of man, through the various peregrinations and metempsychoses, or reïncarnations, of the liberated soul. This mystical symbol shows plainly that the Egyptians believed in reïncarnation and the successive lives and existences of the Immortal Entity. As this, however, was an Esoteric Doctrine, revealed only during the Mysteries, by the Priest-hierophants and the King-initiates to the Candidates, it was kept secret. The Incorporeal Intelligences (the Planetary Spirits, or Creative Powers) were always represented under the form of circles. In the primitive Philosophy of the Hierophants these *invisible* circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. It was certainly a universal teaching in antiquity. [1299](#) As Proclus says: Before the mathematical numbers, there are the *self-moving* numbers; before the figures apparent—the vital figures, and before producing the material worlds *which move in a circle*, the Creative Power produced the *invisible* circles. [1300](#)

“Deus enim et circulus est,” says Pherecydes, in his Hymn to Jupiter. This was a Hermetic axiom, and Pythagoras prescribed such a circular prostration and posture during the hours of contemplation. “The devotee must approach as much as possible the form of a perfect circle,” prescribes the Secret Book. Numa tried to spread the same custom among the people, Pierius tells his readers; and Pliny says: During our worship, we roll up, so to say, our body in a ring—*totum corpus circumagimur*. [1301](#)

The Vision of the prophet Ezekiel reminds one forcibly of this mysticism of the circle, when he beheld a “whirlwind” from which came out “one *wheel* upon the earth” whose work “*was* as it were a wheel in the middle of a wheel”—“for the spirit of the living creature *was* in the wheels.” [1302](#)

“[Spirit] whirleth about continually, and ... returneth again according to his circuits”—says Solomon, [1303](#) who is made in the English *translation* to speak of the “wind,” and in the original text to refer both to the *spirit* and the *sun*. But the Zohar, the only true gloss of the Kabalistic Preacher—in explanation of this verse, which is, perhaps, rather hazy and difficult to comprehend—says: It seems to say that the sun moves in circuits, whereas it refers to the Spirit *under the sun*, called the Holy Spirit, that moves circularly, toward both sides, that they [It and the sun] *should be united in the same Essence*. [1304](#)

The Brâhmanical “Golden Egg,” from within which emerges Brahmâ, the Creative Deity, is the “Circle with the Central Point” of Pythagoras, and its fitting symbol. In the Secret Doctrine the concealed Unity—whether representing Parabrahman, or the “Great Extreme” of Confucius, or the Deity concealed by Phtah, the Eternal Light, or again the Jewish Ain Suph, is always found to be symbolized by a circle or the “nought” (absolute No-Thing and Nothing, because it is Infinite and the All); while the God-manifested (by its works) is referred to as the Diameter of that Circle. The symbolism of the underlying idea is thus made evident: the right line passing through the centre of a circle has, in the geometrical sense, length, but neither breadth nor thickness; it is an imaginary and feminine symbol, crossing eternity, and made to rest on the plane of existence of the phenomenal world. It is *dimensional*, whereas its circle is dimensionless, or, to use an algebraical term, it is the dimension of an

equation. Another way of symbolizing the idea is found in the Pythagorean sacred Decad which synthesizes, in the dual numeral Ten (the one and a circle or cipher), the Absolute All manifesting itself in the Word or Generative Power of Creation.

B. The Fall Of The Cross Into Matter.

Those who would feel inclined to argue upon this Pythagorean symbol by objecting that it is not yet ascertained, so far, at what period of antiquity the nought or cipher occurs for the first time—especially in India—are referred to Isis Unveiled. [1305](#)

Admitting for argument's sake that the ancient world was not acquainted with our modes of calculation or Arabic figures—though in reality we know it was—yet the circle and diameter idea is there to show that it was the first symbol in Cosmogony. Before the Trigrams of Fo-hi, Yang, the unity, and Yin, the binary, explained cunningly enough by Éliphas Lévi, [1306](#) China had her Confucius, and her Tao-ists. The former circumscribes the “Great Extreme” within a circle with a horizontal line across; the latter place three concentric circles beneath the great circle, while the Sung Sages showed the “Great Extreme” in an upper circle, and Heaven and Earth in two lower and smaller circles. The Yangs and the Yins are a far later invention. Plato and his school never understood the Deity otherwise, notwithstanding the many epithets applied by him to the “God over all” (ὁ ἐπὶ πάνσι θεός). Plato, having been initiated, could not believe in a personal God—a gigantic shadow of man. His epithets of “Monarch” and “Law-giver of the Universe” bear an abstract meaning well understood by every Occultist, who, no less than any Christian, believes in the One Law that governs the Universe, and recognizes it at the same time as immutable. As Plato says: Beyond all *finite* existences and *secondary* causes, all laws, ideas and principles, there is an Intelligence or Mind (νοῦς), the first principle of all principles, the Supreme Idea on which all other ideas are grounded, ... the *ultimate* substance from which all things derive their being and essence, the First and efficient Cause of all the order, and harmony, and beauty and excellency, and goodness, which pervade the Universe.

This Mind is called, by way of preëminence and excellence, the Supreme Good, [1307](#) “The God” (ὁ θεός), and the “God over all.” These words

apply, as Plato himself shows, neither to the “Creator” nor to the “Father” of our modern Monotheist, but to the *Ideal* and Abstract Cause. For, as he says: “This θεός, the God over all, *is not the truth or the intelligence*, but the Father of it,” and its Primal Cause. Is it Plato, the greatest pupil of the archaic Sages, a Sage himself, for whom there was but a single object of attainment in this life—Real Knowledge—who would have ever believed in a Deity that curses and damns men for ever, on the slightest provocation? [1308](#) Surely not he who considered only those to be genuine Philosophers and students of truth who possessed the knowledge of the *really-existing* in opposition to mere seeming; of the *always-existing* in opposition to the transitory: and of that which exists *permanently* in opposition to that which waxes, wanes, and is developed and destroyed alternately. [1309](#) Speusippus and Xenocrates followed in his footsteps. The One, the original, had no *existence*, in the sense applied to it by mortal men. The τίμιον (the honoured) dwells in the centre as in the circumference, but it is only *the reflection* of the Deity—the World Soul [1310](#)—the plane of the surface of the circle. The cross and circle are a universal conception—as old as the human mind itself. They stand foremost on the list of the long series of, so to say, international symbols, which expressed very often great scientific truths, besides their direct bearing upon psychological, and even physiological mysteries.

It is no explanation to say, as does Éliphas Lévi, that God, the universal Love, having caused the male Unit to dig an abyss in the female Binary, or Chaos, thereby produced the world. In addition to the grossness of the conception, it does not remove the difficulty of conceiving it without losing one's veneration for the rather too human-like ways of the Deity. It is to avoid such anthropomorphic conceptions that the Initiates never used the epithet “God” to designate the One and Secondless Principle in the Universe; and that—faithful in this to the oldest traditions of the Secret Doctrine the world over—they deny that such imperfect and often not very clean work could ever be produced by Absolute Perfection. There is no need to mention here other still greater metaphysical difficulties. Between speculative Atheism and idiotic Anthropomorphism there must be a philosophical mean, and a reconciliation. The Presence of the Unseen Principle throughout all Nature, and the highest manifestation of it on Earth—Man, can alone help to solve the problem, which is that of the

mathematician whose x must ever elude the grasp of our terrestrial algebra. The Hindûs have tried to solve it by their Avatâras, the Christians *think* they have done so—by their one divine Incarnation. Exoterically—both are wrong; Esoterically both of them are very near the truth. Alone, among the Apostles of the Western religion, Paul seems to have fathomed—if not actually revealed—the archaic mystery of the cross. As for the rest of those who, by unifying and individualizing the Universal Presence, have synthesized it into one symbol—the central point in the crucifix—they show thereby that they have never seized the true spirit of the teaching of Christ, but rather that they have degraded it in more than one way by their erroneous interpretations. They have forgotten the spirit of that universal symbol and have selfishly monopolized it—as though the Boundless and the Infinite could ever be limited and conditioned to one manifestation individualized in one man, or even in a nation!

The four arms of the [Symbol: cross like the letter “X”], or decussated cross, and of the Hermetic cross, pointing to the four cardinal points—were well understood by the mystical minds of the Hindûs, Brâhmans and Buddhists, hundreds of years before it was heard of in Europe, for that symbol was and is found all over the world. They bent the ends of the cross and made of it their Svastika,  now the Wan of the Mongolian Buddhist. [1311](#) It implies that the “central point” is not limited to one individual, however perfect; that The Principle (God) is in Humanity, and Humanity, as all the rest, is in It, like drops of water are in the ocean, the four ends being toward the four cardinal points, hence losing themselves in infinity.

Isarim, an Initiate, is said to have found at Hebron, on the *dead body* of Hermes, the well known Smaragdine Tablet, which, it is said, contained the essence of Hermetic Wisdom. Upon it were traced, among others, the sentences: Separate the earth from the fire, the subtile from the gross....

Ascend ... from the earth to heaven and then descend again to earth.

The *riddle* of the cross is contained in these words, and its double mystery is solved—to the Occultist.

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the

geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the Occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession, birth, life, death, and *immortality* . [1312](#)

“Attach thyself,” says the Alchemist, “to the four letters of the tetragram disposed in the following manner. The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters.” [1313](#)

Again:

The Tau, T, and the astronomical cross of Egypt, [Symbol: Circle with cross within] are conspicuous in several apertures of the remains of Palenque. In one of the basso-relievos of the Palace of Palenque, on the west side, sculptured as a hieroglyphic right under the seated figure, is a Tau. The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. [1314](#)

The Egyptian Hierophant had a square head-dress which he had to wear always during his functions. These square hats are worn unto this day by the Armenian priests. The perfect Tau—formed of the perpendicular (descending male ray) and the horizontal line (Matter, female principle)—and the mundane circle were attributes of Isis, and it was only at death that the Egyptian cross was laid on the breast of the mummy. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah who feared the Lord, [1315](#) with the signum Thau, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus [Symbol: Cross, tilted towards the northeast], but in the original Egyptian hieroglyphics as a perfect Christian cross † (Tat, the emblem of stability). In the

Revelation, also, the “Alpha and Omega”—Spirit and Matter—the first and the last, stamps the name of his Father on the foreheads of the *elect*. Moses [1316](#) orders his people to mark their *door-posts* and *lintels* with blood, lest the “Lord God” should make a mistake and smite some of his chosen people, instead of the doomed Egyptians. And this mark is a Tau!—the identical Egyptian handled cross, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philæ.

Enough has been said in the text about the Svastika and the Tau. Verily may the cross be traced back into the very depths of the unfathomable archaic ages! Its mystery deepens rather than clears, as we find it on the statues of Easter Island, in old Egypt, in Central Asia, engraved on rocks as the Tau and Svastika, in Pre-Christian Scandinavia, everywhere! The author of the Source of Measures stands perplexed before the endless shadow it throws back into antiquity, and is unable to trace it to any particular nation or man. He shows the Targums handed down by the Hebrews, obscured by translation. In Joshua [1317](#) read in Arabic, and in the Targum of Jonathan, it is said: “The king of Ai he *crucified* upon a tree.”

The Septuagint rendering is of suspension from a *double word* or *cross*. (Wordsworth on Joshua.) ... The strangest expression of this kind is in Numbers(xxv. 4) where, by Onkelos (?) it is read: “Crucify them before the Lord (Jehovah) against the sun.” The word here is קָנַע, to nail to, rendered properly (Fuerst) by the Vulgate, to crucify. The very construction of this sentence is mystic. [1318](#)

So it is, but the spirit of it has been ever misunderstood. “To crucify before (not against) the Sun” is a phrase used of Initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The Initiated Adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a Tau, T, in Egypt, of a Svastika without the four additional prolongations (⊕ not ☩) in India, plunged in a deep sleep—the “Sleep of Siloam,” as it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt. He was allowed to remain in this state for three days and three nights, during

which time his Spiritual Ego was said to “confabulate” with the “Gods,” descend into Hades, Amenti, or Pâtâla—according to the country—and do works of charity to the invisible Beings, whether Souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced Candidate, who awoke to be initiated by Osiris and Thoth, the God of Wisdom.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian bas reliefs. One especially from the temple of Philæ, represents a scene of initiation. Two God-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury, Thoth, the God of Wisdom and Secret Learning, the assessor of Osiris-Sun), are standing over the body of a Candidate just initiated. They are in the act of pouring on his head a double stream of “water” (the Water of Life and of New-birth), the streams being interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the Candidate who is now an Initiate, when the beams of the morning Sun, Osiris, strike the crown of his head; his entranced body being placed on its wooden Tau so as to receive the rays. Then appeared the Hierophant-Initiators, and the sacramental words were pronounced, ostensibly to the Sun-Osiris, in reality to the Spirit-Sun within, enlightening the newly-born man.

Let the reader meditate on the connection of the Sun with the cross from the highest antiquity, in both its generative and spiritually regenerative capacities. Let him examine the tomb of Bait-Oxly, in the reign of Ramses II, where he will find the crosses in every shape and position; as also on the throne of that sovereign, and finally on a fragment representing the adoration of Bakhan-Alearé, from the Hall of the ancestors of Totmes III, now preserved in the National Library of Paris. In this extraordinary sculpture and painting one sees the disk of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary are perfect copies. The ancient MSS. mention these as the “hard couches of those who were in [spiritual] travail, the act of giving birth to themselves.” A

quantity of such cruciform “couches,” on which the Candidate, thrown into a dead trance at the end of his supreme Initiation, was placed and secured, were found in the underground halls of the Egyptian Temples after their destruction. The worthy and holy Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus and other ex-initiates, knew better. But they preferred to keep silent.

Again, let the reader read the Hindû “fables,” as the Orientalists call them, and remember the allegory of Vishvakarmâ, the Creative Power, the Great Architect of the World, called in the Rig Veda the “All-seeing God,” who “sacrifices himself to himself.” The Spiritual Egos of mortals are his own essence, *one with him*, therefore. Remember that he is called Devavardhika, the “Builder of the Gods,” and that it is he who ties the Sun, Sûrya, his son-in-law, on his lathe—in the exoteric allegory, but on the Svastika, in Esoteric tradition, for on Earth he is the Hierophant-Initiator—and cuts away a portion of his brightness. Vishvakarmâ, remember again, is the son of Yoga-siddhâ, i.e., the holy power of Yoga, and the fabricator of the “fiery weapon,” the magic Agneyastra. [1319](#) The narrative is given more fully elsewhere.

The author of the kabalistic work so often quoted from, asks: The theoretical use of crucifixion then, must have been somehow connected with the personification of this symbol [the structure of the Garden of Paradise symbolized by a crucified man]. But how? And as showing what? The symbol was of the origin of measures, shadowing forth *creative law* or *design*. What, practically, as regards humanity, could actual crucifixion betoken? Yet, that it was held as the effigy of some mysterious working of the same system, is shown from the very fact of the use. There seems to be deep below deep as to the mysterious workings of these number values—[the symbolization of the connection of 113: 355, with 20612: 6561, by a *crucified man*]. Not only are they shown to work in the cosmos but, ... by sympathy, they seem to work out conditions relating to an unseen and spiritual world, and the prophets seem to have held knowledge of the connecting links. Reflection becomes more involved when it is considered that, the power of expression of the law, *exactly*, by numbers clearly defining a system, was not the *accident* of the language, but was its very

essence , and of its *primary organic construction* ; therefore, neither the language, nor the mathematical system attaching to it, could be of man's invention, unless both were founded upon a prior language which afterwards became obsolete. [1320](#)

The author proves these points by further elucidation, and reveals the secret meaning of more than one dead-letter narrative, by showing that probably, אִישׁ, man, was the primordial word: The very first word possessed by the Hebrews, whoever they were, to carry the idea, by sound, of a man. The *essential* of this word was 113 [the numerical value of that word] from the beginning, and carried with it the elements of the cosmical system displayed. [1321](#)

This is demonstrated by the Hindû Vittoba, a form of Vishnu, as has already been stated. The figure of Vittoba, even to the nail-marks on the feet, [1322](#) is that of Jesus crucified, in all its details save the cross. That *man* was meant is proved to us further by the fact of the Initiate being *reborn* after his *crucifixion* on the Tree of Life. This “Tree” has now become exoterically—through its use by the Romans as an instrument of torture and the ignorance of the early Christian schemers—the tree of death!

Thus, one of the seven Esoteric meanings intended by this mystery of crucifixion by the mystic inventors of the system—the original elaboration and adoption of which dates back to the very establishment of the Mysteries—is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews—whose prophet Moses was so learned in the Esoteric Wisdom of Egypt, and who adopted their numerical system from the Phœnicians, and later from the Gentiles, from whom also they borrowed most of their Kabalistic Mysticism—most ingeniously adapted the cosmic and anthropological symbols of the “Heathen” nations to their peculiar *secret* records. If Christian sacerdotalism has lost the key of this to-day, the early compilers of the Christian Mysteries were well versed in Esoteric Philosophy and the Hebrew Occult Metrology, and used it dexterously. Thus they took the word Aish, one of the Hebrew word-forms for man, and used it in conjunction with that of Shânâh or lunar year, so mystically connected

with the name of Jehovah, the supposed “Father” of Jesus, and embodied the mystic idea in an astronomical value and formula.

The original idea of the “man crucified” in space certainly belongs to the ancient Hindûs. Moor shows this in his Hindû Pantheon in the engraving that represents Vittoba. Plato adopted it in his decussated cross in space, the [Symbol: cross like the letter “X”], the “second God who impressed himself on the universe in the form of the cross”; Krishna is likewise shown “crucified.” [1323](#) Again it is repeated in the Old Testament in the queer injunction to crucify men before the Lord, the Sun—which is no prophecy at all, but has a direct phallic significance. In that same most suggestive work on the kabalistic meanings, we read again: In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the man's extremities and on the cross, they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds, or *stigmata*, in the extremities are necessarily *four*, designative of the *square* The three nails with the three wounds are in number 6, which denotes the 6 faces of the cube *unfolded* [which make the cross or man-form, or 7, counting three horizontal and four vertical squares], on which the man is placed; and this in turn points to the circular measure transferred on to the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together *for all*, and *four when separated*, or 7 in all—another and *most holy* [*with the Jews*] feminine base number. [1324](#)

Thus, while the phallic or sexual meaning of the “crucifixion nails” is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above, in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.

Now, the primordial system, the double glyph that underlies the idea of the cross, is not of “human invention,” for Cosmic Ideation and the spiritual representation of the Divine Ego-man are at its basis. Later, it expanded into the beautiful idea adopted by, and represented in, the Mysteries, that of regenerated man, the mortal, who, by crucifying the

man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego-Soul became as free as a butterfly. Still later, owing to the gradual loss of spirituality, the cross became in Cosmogony and Anthropology no higher than a *phallic symbol* .

With the Esotericists from the remotest times, the Universal Soul or Anima Mundi, the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the Life-Principle of the three kingdoms. This was *septenary* with the Hermetic Philosophers, as with all Ancients. For it is represented as a sevenfold cross, whose branches are respectively, *light* , *heat* , *electricity* , *terrestrial magnetism* , *astral radiation* , *motion* , and *intelligence* , or what some call self-consciousness.

As we have said elsewhere, long before the cross or its sign were adopted as symbols of Christianity, the sign of the cross was used as a mark of recognition among Adepts and Neophytes, the latter being called Chrests—from Chrestos, the man of tribulation and sorrow. Says Éliphas Lévi: The sign of the cross adopted by the Christians does not belong to them exclusively. It is also kabalistic, and represents the opposition and quaternary equilibrium of the elements. We see by the occult verse of the Paternoster ... that there were originally two ways of doing it, or, at least *two* very different formulas to express its meaning: one reserved for the priests and initiates; the other given to neophytes and the profane. Thus, for example, the initiate, carrying his hand to his forehead, said, To thee; then he added, belong; and continued, carrying his hand to the breast, the kingdom; then to the left shoulder, justice; to the right shoulder, and mercy. Then he joined the two hands, adding, throughout the generating cycles—Tibi sunt Malchut et Geburah et Chesed per Æonas—an absolutely and magnificently kabalistic sign of the cross, which the profanations of Gnosticism made the militant and official Church completely *lose* . [1325](#)

The “militant and official Church” did more: having helped herself to what had never belonged to her, she took only that which the “Profane” had—the kabalistic meaning of the *male* and *female* Sephiroth. She never

lost the *inner* and higher meaning since she never had it—Éliphas Lévi's pandering to Rome notwithstanding. The sign of the cross adopted by the Latin Church was *phallic* from the beginning, while that of the Greeks was the cross of the Neophytes, the Chrestoi.

Section IX. The Upanishads in Gnostic Literature.

We are reminded in King's Gnostics and their Remains that the Greek language had but one word for vowel and voice. This has led the uninitiated to many erroneous interpretations. On the simple knowledge, however, of this well-known fact a comparison may be attempted, and a flood of light thrown upon several mystic meanings. Thus the words, so often used in the Upanishads and the Purânas, "Sound" and "Speech," may be collated with the Gnostic "Vowels" and the "Voices" of the Thunders and Angels in Revelation. The same will be found in Pistis Sophia, and other ancient Fragments and MSS. This was remarked even by the matter-of-fact author of the above mentioned work.

Through Hippolytus, an early Church Father, we learn what Marcus—a Pythagorean rather than a Christian Gnostic, and a Kabalist most certainly—had received in mystic revelation. It is said that Marcus had it revealed unto him that: The *seven heavens* [1326](#)... sounded each one vowel, which, all combined together, formed a single doxology, "the *sound* whereof being carried down [from these seven heavens] to earth, becomes the creator and parent of all things that be on earth." [1327](#)

Translated from the Occult phraseology into still plainer language this would read: The Sevenfold Logos having differentiated into seven Logoi, or Creative Potencies (Vowels), these (the Second Logos, or "Sound") created all on Earth.

Assuredly one who is acquainted with Gnostic literature can hardly help seeing in St. John's Apocalypse, a work of the same school of thought. For we find John saying:

Seven thunders uttered their voices ... [and] I was about to write ... [but] I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. [1328](#)

The same injunction is given to Marcus, the same to all other *semi* and *full* Initiates. The very sameness of the expressions used, and of the underlying ideas, always betrays a portion of the Mysteries. We must always seek for more than one meaning in every mystery allegorically revealed, especially in those in which the number seven and its multiplication seven by seven, or forty-nine, appear. Now when, in *Pistis Sophia*, the Rabbi Jesus is requested by his disciples to reveal to them the “Mysteries of the Light of his Father”—i.e., of the Higher Self enlightened by Initiation and Divine Knowledge—Jesus answers: Do ye seek after these mysteries? No mystery is more excellent than they; which shall bring your souls unto the Light of Lights, unto the place of Truth and Goodness, unto the place where there is neither male nor female, neither form in that place but Light, everlasting, not to be uttered. Nothing therefore is more excellent than the mysteries which ye seek after, saving only the mystery of the seven Vowels and their forty and nine Powers, and their numbers thereof. And no name is more excellent than all these (Vowels). [1329](#)

As says the Commentary, speaking of the “Fires”: The Seven Fathers and the Forty-nine Sons blaze in Darkness, but they are the Life and Light and the continuation thereof through the Great Age.

Now it becomes evident that, in every Esoteric interpretation of exoteric beliefs expressed in allegorical forms, there is the same underlying idea—the basic number *seven*, the compound of *three* and *four*, preceded by the divine *three* ([triangle]) making the perfect number *ten*.

Also, these numbers apply equally to divisions of time, to cosmography, metaphysical and physical, as well as to man and everything else in visible Nature. Thus these seven Vowels with their forty-nine Powers are identical with the three and the seven Fires of the Hindûs and their forty-nine Fires; identical with the numerical mysteries of the Persian Simorgh; identical with those of the Jewish Kabalists. The latter, dwarfing the numbers (their mode of “blinds”), made the duration of each successive Renewal, or what we call in Esoteric parlance Round, 1,000 years only or of the seven Renewals of the Globe 7,000 years, instead of, as is more likely, 7,000,000,000, and assigned to the total duration of the Universe 49,000 years only. [1330](#)

Now, the Secret Doctrine furnishes a key which reveals to us on the Indisputable grounds of comparative analogy that Garuda, the allegorical and monstrous half-man and half-bird—the Vâhana or vehicle on which Vishnu, as Kâla or “Time,” is shown to ride—is the origin of all such allegories. He is the Indian Phoenix, the emblem of cyclic and periodical time, the “Man-lion” (Sinha), of whose representations the so-called Gnostic gems are so full. [1331](#)

Over the seven rays of the lion's crown, and corresponding to their points, stand often the seven vowels of the Greek alphabet, AEHIOYΩ, testifying to the Seven Heavens. [1332](#)

This is the Solar Lion and the emblem of the Solar Cycle, as Garuda [1333](#) is that of the Great Cycle, the Mahâ Kalpa, coëternal with Vishnu, and also, of course, the emblem of the Sun and Solar Cycle. This is shown by the details of the allegory. At his birth, Garuda, on account of his “dazzling splendour,” is mistaken for Agni, the God of Fire, and was thence called Gaganeshvara, “Lord of the Sky.” Its representation as Osiris, on the Abraxas (Gnostic) gems, and by many heads of allegorical monsters, with the head and beak of an eagle or a hawk—both solar birds—denotes Garuda's solar and cyclic character. His son is Jatâyû, the cycle of 60,000 years. As well remarked by C. W. King: Whatever its primary meaning [of the gem with the solar lion and vowels] it was probably imported in its present shape from India (that true fountain head of Gnostic iconography). [1334](#)

The mysteries of the seven Gnostic Vowels, uttered by the Thunders of St. John, can be unriddled only by the primeval and original Occultism of Âryâvarta, brought into India by the primeval Brâhmans, who had been *initiated in Central Asia* . And this is the Occultism we study and try to explain, as much as is possible, in these pages. Our doctrine of seven Races, and seven Rounds of life and evolution around our Terrestrial Chain of Spheres, may be found even in Revelation. [1335](#) When the seven “Thunders,” or “Sounds,” or “Vowels”—one meaning out of the seven for each such vowel relates directly to our own Earth and its seven Root-Races in each Round—“had uttered their voices,” but had forbidden the Seer to write them, and made him “seal up those things,” what did the Angel, “standing upon the sea and upon the earth,” do?

He lifted up his hand to heaven, and swore by him that liveth for ever and ever, ... that there *should be time no longer* : but in the days of the voice of the *seventh* angel, when he shall begin to sound, the mystery of God [of the Cycle] should be finished. [1336](#)

This means, in Theosophic phraseology, that when the Seventh Round is completed, then Time will cease. “There shall be time no longer”—very naturally, since Pralaya shall set in and there will remain no one on Earth to keep a division of time, during that periodical dissolution and arrest of conscious life.

Dr. Kenealy and others believed that the calculations of the cyclic seven and forty-nine were brought by the Rabbins from Chaldæa. This is more than likely. But the Babylonians, who had all those cycles and taught them only at their great initiatory mysteries of astrological Magic, got their wisdom and learning from India. It is not difficult, therefore, to recognize in them our own Esoteric Doctrine. In their secret computations, the Japanese have the same figures in their cycles. As to the Brâhmans, their Purânas and Upanishads are good proof of it. The latter have passed entirely into Gnostic literature; and a Brâhman needs only to read Pistis Sophia [1337](#) to recognize his forefathers' property, even to the phraseology and similes used. Let us compare. In Pistis Sophia the disciples say to Jesus: Rabbi, reveal unto us the mysteries of the Light [i.e., the “Fire of Knowledge or Enlightenment”], ... forasmuch as we have heard thee saying that there is another baptism of *smoke* , and another baptism of the Spirit of Holy Light [i.e.the Spirit of Fire]. [1338](#)

As John says of Jesus:

I indeed baptize you with water; ... but he shall baptize you with the Holy Ghost and with fire.

The real significance of this statement is very profound. It means that John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the Mysteries connected with the plane of Matter, of which Water is the symbol. His Gnosis was that of exoteric and ritualistic dogma, of dead-letter orthodoxy; [1339](#) while the wisdom which Jesus, an Initiate of the Higher Mysteries, would reveal to them, was of a higher character, for it was the “Fire” Wisdom of the true Gnosis or *real* Spiritual Enlightenment.

One was Fire, the other the Smoke. For Moses, the Fire on Mount Sinai and the Spiritual Wisdom; for the multitudes of the “people” below, for the profane, Mount Sinai in (through) Smoke, i.e., the exoteric husks of orthodox or sectarian ritualism.

Now, having the above in view, read the dialogue between the sages Nârada and Devamata in the Anugîtâ, [1340](#) an episode from the Mahâbhârata, the antiquity and importance of which one can learn in the “Sacred Books of the East,” edited by Prof. Max Müller. [1341](#) Nârada is discoursing upon the “breaths” or the “life-winds,” as they are called in the clumsy translations of such words as Prâna, Apâna, etc., whose full Esoteric meaning and application to individual functions can hardly be rendered in English. He says of this science that: It is the teaching of the Veda, that the *fire* verily is all the deities, and knowledge (of it) arises among Brâhmanas, being accompanied by intelligence. [1342](#)

By “fire,” says the Commentator, he means the Self. By “intelligence,” the Occultist says, Nârada meant neither “discussion” nor “argumentation,” as Arjuna Mishra believes, but “intelligence” truly, or the adaptation of the *Fire of Wisdom* to *exoteric ritualism* for the profane. This is the chief concern of the Brâhmanas, who were the first to set the example to other nations who thus anthropomorphized and carnalized the grandest metaphysical truths. Nârada shows this plainly and is made to say: The *smoke* of that (fire) which is of excellent glory (appears) in the shape of ... darkness [verily so!]; (its) ashes, ... [are] passion; and ... goodness is that in connection with it, in which the offering is thrown. [1343](#)

That is to say, that faculty in the disciple which apprehends the subtle truth (the flame) which escapes heavenward, while the objective sacrifice remains as a proof and *evidence of piety* only to the profane. For what else can Nârada mean by the following?

Those who understand the sacrifice understand the Samâna and the Vyâna as the *principal* (offering). The Prâna and Apâna are portions of the offering, ... and between them is the *fire*. That is the excellent seat of the Udâna as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is

the fire.... That *which exists* and *that which does not exist* are a pair, between them is the fire.... [1344](#)

And after every such contrast Nârada adds: That is the excellent seat of the Udâna as understood by Brâhmanas.

Now many people do not know the full meaning of the statement that Samâna and Vyâna, Prâna and Apâna—which are explained to be “life-winds,” but which we say are principles and their respective faculties and senses—are offered up to Udâna, the soi-disant principal “life-wind,” which is said to act at all the joints. And so the reader who is ignorant that the word “Fire” in these allegories means both the “Self” and the higher Divine Knowledge, will understand nothing in this, and will entirely miss the point of our argument, as the translator and even the editor, the great Oxford Sanskritist, F. Max Müller, have missed the true meaning of Nârada's words. Exoterically, this enumeration of “life-winds” has, of course, the meaning, *approximately*, which is surmised in the foot-notes, namely: The sense *appears* to be this: The course of worldly life is due to the operations of the life-winds which are attached to the self and lead to its manifestations as individual souls [?]. Of these, the Samâna and Vyâna are controlled and held under check by the Prâna and Apâna.... The latter two are held in check and controlled by the Udâna, which thus controls all. And the control of this, which is the control of all five, ... leads to the supreme self. [1345](#)

The above is given as an explanation of the text, which records the words of the Brâhmana, who narrates how he reached the ultimate Wisdom of Yogism, and in this wise reached All-knowledge. Saying that he had “perceived by means of the self the seat abiding in the self,” [1346](#) where dwells the Brahma free from all; and explaining that that indestructible principle was entirely *beyond the perception of senses* —i.e., of the five “life-winds”—he adds that: In the midst of all these (life-winds) which move about in the body and swallow up one another, blazes the Vaishvânara fire *sevenfold* . [1347](#)

This “Fire,” according to Nîlakantha's commentary, is identical with the “I,” the Self, which is the goal of the ascetic; Vaishvânara being a word often used for the Self. Then the Brâhmana goes on to enumerate that

which is meant by the word “sevenfold,” and says: The nose [or smell], and the tongue [taste], and the eye, and the skin, and the ear as the fifth, the mind, and the understanding, these are the seven tongues of the blaze of Vaishvânara. [1348](#)... Those are the seven (kinds of) fuel for me. [1349](#)... These are the *seven great officiating priests* . [1350](#)

These seven priests are accepted by Arjuna Mishra in the sense of meaning “the soul distinguished as so many [souls, or principles] with reference to these several powers”; and, finally, the translator seems to accept the explanation, and reluctantly admits that “they may mean” this; though he himself takes the sense to mean: The powers of hearing etc. [the physical senses, in short], which are presided over by the several deities.

But whatever it may mean, whether in scientific or orthodox interpretations, this passage on page 259 explains Nârada's statements on page 276, and shows them referring to exoteric and esoteric methods and contrasting them. Thus the Samâna and the Vyâna, though subject to the Prâna and the Apâna, and all the four to Udâna in the matter of acquiring the Prânâyâma (of the Hatha Yogî, chiefly, or the lower form of Yoga), are yet referred to as the principal offering, for, as rightly argued by K. Trimbak Telang, their “operations are more practically important for vitality”; i.e., they are the grossest, and are offered in the sacrifice, in order that they may disappear, so to speak, in the quality of darkness of that fire or its *smoke* —mere exoteric ritualistic form. But Prâna and Apâna, though shown as subordinate (because less gross or more purified), have the Fire between them; the Self and the Secret Knowledge possessed by that Self. So for the good and evil, and for “that which exists and that which does not exist”; all these “pairs” [1351](#) have Fire between them, i.e., Esoteric Knowledge, the Wisdom of the Divine Self. Let those who are satisfied with the *smoke* of the Fire remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.

The above is written only for the Western students of Occultism and Theosophy. The writer presumes to explain these things neither to the Hindûs, who have their own Gurus; nor to the Orientalists, who think they know more than all the Gurus and Rishis, past and present, put together. These rather lengthy quotations and examples are necessary, if only to

point out to the student the works he has to study so as to derive benefit and learning from comparison. Let him read Pistis Sophia in the light of the Bhagavad Gîtâ, the Anugîtâ and others; and then the statement made by Jesus in the Gnostic Gospel will become clear, and the dead-letter “blinds” disappear at once. Read the following and compare it with the explanation from the Hindû scriptures just given.

And no Name is more excellent than all these, a Name wherein be contained all Names, and all Lights, and all the [forty-nine] Powers. Knowing that Name, if a man quits this body of matter, [1352](#) no *smoke* [i.e., no theological delusion], [1353](#) no darkness, nor Power, nor Ruler of the Sphere [no *Personal* Genius or Planetary Spirit called God] of Fate [Karma] ... shall be able to hold back the Soul that knoweth that Name.... If he shall utter that Name unto the fire, ... the darkness shall flee away.... And if he shall utter that name unto ... all their Powers, nay, even unto Barbelo, [1354](#) and the Invisible God, and the three triple-powered Gods, so soon as he shall have uttered that name in those places, they shall all be thrown one upon the other, so that they shall be ready to melt and perish, and shall cry aloud, O Light of every light that is in the boundless lights, remember us also and purify us! [1355](#)

It is easy to see what this Light and Name are: the Light of Initiation and the name of the “Fire-Self,” which is no name, no action, but a Spiritual, Ever-living Power, higher even than the real “Invisible God,” as this Power is Itself.

But if the able and learned author of the Gnostics and their Remains has not sufficiently allowed for the spirit of allegory and mysticism in the fragments translated and quoted by him, in the above named work, from Pistis Sophia—other Orientalists have done far worse. Having neither his intuitional perception of the Indian origin of the Gnostic Wisdom still less of the meaning of their “gems,” most of them, beginning with Wilson and ending with the dogmatic Weber, have made most extraordinary blunders with regard to almost every symbol. Sir M. Monier Williams and others show a very decided contempt for the “Esoteric Buddhists” as Theosophists are now called; yet no student of Occult Philosophy has ever mistaken a cycle for a living personage and vice versâ, as is very often the

case with our learned Orientalists. An instance or two may illustrate the statement more graphically. Let us choose the best known.

In the Râmâyana, Garuda is called “the maternal uncle of Sagara's 60,000 sons”; and Amshumat, Sagara's grandson, “the nephew of the 60,000 uncles” who were reduced to ashes by the look of Kapila—the Purushottama, or Infinite Spirit, who caused the horse which Sagara was keeping for the Ashvamedha sacrifice to disappear. Again, Garuda's son [1356](#);—Garuda being himself the Mahâ Kalpa or Great Cycle—Jatâyû, the king of the feathered tribe (when on the point of being slain by Râvana who carries off Sîtâ) says, speaking of himself: “It is 60,000 years O king, that I am born”; after which, *turning his back* on the Sun—he dies.

Jatâyû is, of course, the cycle of 60,000 years within the Great Cycle of Garuda; hence he is represented as his son, or nephew, ad libitum, since the whole meaning rests on his being placed in the line of Garuda's descendants. Then, again, there is Diti, the mother of the Maruts, whose descendants and progeny belonged to the posterity of Hiranyâksha, “whose number was 77 crores (or 770 millions) of men,” according to the Padma Purâna. All such narratives are pronounced “meaningless fictions” and absurdities. But—truth is the daughter of time, verily; and time *will* show.

Meanwhile, what could be easier than an attempt, at least, to verify Paurânic chronology? There are many Kapilas; but the Kapila who slew king Sagara's progeny—60,000 men strong—was undeniably Kapila, the founder of the Sânkhya philosophy, since it is so stated in the Purânas; although one of them flatly denies the imputation without explaining its Esoteric meaning. It is the Bhâgavata Purâna [1357](#) which says that: The report is not true that the sons of the king were scorched by the wrath of the sage. For how can the quality of darkness, the product of anger, exist in a Sage whose body was goodness and who purified the world—the earth's dust, as it were, attributed to heavens! How should mental perturbation distract that sage, identified with the Supreme Spirit, who has steered here (on earth) that solid vessel of the Sânkhya (philosophy), with the help of which he who desires to obtain liberation crosses the dreaded ocean of existence, that path to death? [1358](#)

The Purâna is in duty bound to speak as it does. It has a dogma to promulgate and a policy to carry out—that of great secrecy with regard to mystical *divine* truths divulged for countless ages only at Initiation. It is not in the Purânas, therefore, that we have to look for an explanation of the mystery connected with various transcendental states of being. That the story is an allegory is seen upon its very face: the 60,000 “sons,” brutal, vicious, and impious, are the personification of the *human passions* that a “mere glance of the Sage”—the Self who represents the highest state of purity that can be reached on Earth—reduces to ashes. But it has also other significations, cyclic and chronological meanings, a method of marking the periods when certain Sages flourished, found also in other Purânas.

Now it is as well ascertained as any tradition can be, that it was at Hardwar, or Gangâdvâra, the “door or gate of the Ganges,” at the foot of the Himâlayas, that Kapila sat in meditation for a number of years. Not far from the Sewalik range, the pass of Hardwar is called to this day “Kapila's Pass,” and the place also is named “Kapilasthen” by the ascetics. It is there that the Ganges, Gangâ, emerging from its mountainous gorge, begins its course over the sultry plains of India. And it is clearly ascertained by geological survey that the tradition which claims that the ocean washed the base of the Himâlayas ages ago, is not entirely without foundation, for distinct traces of this still remain.

The Sâmkhya Philosophy may have been *brought down* and taught by the first, and written out by the *last* Kapila.

Now Sâgara is the name of the ocean, and especially of the Bay of Bengal, at the mouth of the Ganges, to this day in India. [1359](#) Have Geologists ever calculated the number of millenniums it must have taken the sea to recede the distance it is now from Hardwar, which is at present 1,024 feet above its level? If they had, those Orientalists who show Kapila flourishing from the first to the ninth century a.d., might change their opinions, if only for one of two very good reasons. Firstly, the true number of years which have elapsed since Kapila's day is unmistakably in the Purânas, though the translators may fail to see it; and secondly, the Kapila of the Satya, and the Kapila of the Kali Yugas, may be one and the same *individuality*, without being the same *personality*.

Kapila, besides being the name of a personage, of the once living Sage and the author of the Sâmkhya Philosophy, is also the generic name of the Kumâras, the celestial Ascetics and Virgins; therefore the very fact of the Bhâgavata Purâna calling *that* Kapila—whom it had showed just before as a portion of Vishnu—the author of the Sâmkhya Philosophy, ought to have warned the reader of a “blind” containing an Esoteric meaning. Whether he was the son of Vitatha, as the Harivamsha shows him to be, or of any one else, the author of the Sâmkhya cannot be the same as the Sage of the Satya Yuga—at the very beginning of the Manvantara, when Vishnu is shown in the form of Kapila, “imparting to all creatures true Wisdom”; for this relates to that primordial period when the “Sons of God” taught to the newly created men those arts and sciences, which have since been cultivated and preserved in the sanctuaries by the Initiates. There are several well-known Kapilas in the Purânas. First the primeval Sage, then Kapila one of the three “secret” Kumâras, and Kapila son of Kashyapa and Kadrû—the “many-headed serpent” [1360](#)—besides Kapila the great Sage and Philosopher of the Kali Yuga. The latter, being an Initiate, a “Serpent of Wisdom,” a Nâga, was purposely blended with the Kapilas of the former ages.

Section X. The Cross and the Pythagorean Decad.

The early Gnostics claimed that their Science, the Gnosis, rested on a square, the angles of which represented respectively Sigê (Silence), Bythos (Depth), Nous (Spiritual Soul or Mind), and Aletheia (Truth).

It is they who were the first to reveal to the world that which had remained concealed for ages; namely, the Tau, in the shape of a Procrustean bed, and Christos as incarnating in Chrestos, he who became for certain purposes a willing candidate for a series of tortures, mental and physical.

For them the whole of the Universe, metaphysical and material, was contained within, and could be expressed and described by the digits contained in the number 10, the Pythagorean Decad.

This Decad, representing the Universe and its evolution out of Silence and the Unknown Depths of the Spiritual Soul, or Anima Mundi, presented two sides or aspects to the student. It could be, and was at first, applied to the Macrocosm, after which it descended to the Microcosm, or man. There was, then, the purely intellectual and metaphysical, or the "Inner Science," and the as purely materialistic or "surface science," both of which could be expounded by and contained in the Decad. It could be studied, in short, both by the deductive method of Plato, and the inductive method of Aristotle. The former started from a divine comprehension, when the plurality proceeded from unity, or the digits of the Decad appeared, only to be finally reabsorbed, lost in the infinite Circle. The latter depended on sensuous perception alone, when the Decad could be regarded either as the unity that multiplies, or matter which differentiates; its study being limited to the plane surface, to the cross, or the *seven* which proceeds from the *ten*, or the perfect number, on Earth as in Heaven.

This dual system was brought, together with the Decad, by Pythagoras from India. That it was that of the Brachmans and Iranians, as they are called by the ancient Greek Philosophers, is warranted to us by the whole

range of Sanskrit literature, such as the Purânas and the Laws of Manu. In these Laws or Ordinances of Manu, it is said that Brahmâ first creates the “ *ten* Lords of Being,” the ten Prajâpati or Creative Forces; which ten produce *seven* other Manus, or, rather, as some MSS. have it, Munîn (instead of Manûn) “devotees,” or holy beings, which are the seven Angels of the Presence in the Western religion. This mysterious number seven, born from the upper Triangle Δ , the latter itself born from the apex thereof, or the Silent Depths of the Unknown Universal Soul (Sigê and Bythos), is the sevenfold Saptaparna plant, born and manifested on the surface of the soil of mystery, from the threefold root buried deep under that impenetrable soil. This idea is fully elaborated in one of the Sections of Volume I, Part II, Section III, “Primordial Substance and Divine Thought,” which the reader should notice carefully, if he would grasp the metaphysical idea involved in the above symbol. In man as in nature, according to the Cis-Himâlayan Esoteric Philosophy, which is that of the Cosmogony of the *original* Manu, it is the septenary division that is intended by Nature herself. The seventh principle (Purusha) alone is the Divine Self, strictly speaking; for, as said in Manu, “he [Brahmâ] having pervaded the subtile parts of those six, of unmeasured brightness,” [1361](#) created or called them forth to “Self”-consciousness or the consciousness of that One Self. Of these six, five elements (or principles, or Tattvas, as Medhâtithi, the commentator thinks) “are called the atomic destructible elements”; [1362](#) these are described in the above-named Section. [1363](#)

We have now to speak of the mystery language, that of the prehistoric races. It is not a phonetic, but a purely pictorial and symbolical tongue. It is known at present in its fulness to the very few, having become with the masses for more than 5,000 years an absolutely dead language. Yet most of the learned Gnostics, Greeks and Jews, knew it, and used it, though very differently. A few instances may be given.

On the plane above, the number is no number but a *nought* —a *circle* . On the plane below, it becomes *one* —which is an odd number. Each letter of the ancient alphabets had its philosophical meaning and *raison d'être*. The number *one* (1) signified with the Alexandrian Initiates a *body erect* , a living standing man, he being the only animal that has this privilege. And, by adding to the “I” a head, it was transformed into a “P,” a symbol of *paternity* , of the creative potency; while “R” signified a “moving man,”

one on his way. Hence Pater Zeus had nothing sexual or phallic either in its sound or the form of its letters; nor had Πατήρ Δεὺς (according to Ragon). [1364](#) If we turn now to the Hebrew alphabet, we shall find that while *one* or Aleph (א) has a bull or an ox for its symbol, *ten*, the perfect number, or *one* of the Kabalah, is a Yod (י, y, i, or j), and means, as the first letter of Jehovah, the procreative organ, and the rest.

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the Binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. In the Valentinian Theogony, Bythos and Sigê (Depth, Chaos, Matter born in Silence) are the primordial Binary. With the early Pythagoreans, however, the Duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads—the good and the evil—bifurcated. All that which was double-faced or false was called by them “binary.” One was alone good and harmony, because no disharmony can proceed from One alone. Hence the Latin word Solus in relation to the One and Only God, the Unknown of Paul. Solus, however, very soon became Sol—the Sun.

The Ternary is the first of the odd numbers, as the triangle is the first of the geometrical figures. [1365](#) This number is truly the number of mystery par excellence. To study it on the exoteric lines one has to read Ragon's Cours Philosophique et Interprétatif des Initiations, on the Esoteric—the Hindû symbolism of numerals; for the combinations which were applied to it are numberless. It is on the Occult properties of the three equal sides of the triangle that Ragon based his studies and founded the famous Masonic Society of the Trinosophists—those who study *three* sciences; an improvement upon the ordinary three Masonic degrees, given to those who study nothing except eating and drinking at the meetings of their Lodges. As the founder writes:

The first line of the triangle offered to the apprentice for study is the mineral kingdom, symbolized by Tubalc [Symbol: Three dots in a triangle] [Tubal-Cain].

The second side on which the companion has to meditate, is the *vegetable kingdom* , symbolized by Schibb [Symbol: Three dots in a triangle] [Schibboleth]. In this kingdom begins the generation of the bodies. This is why the letter G is presented radiant before the eyes of the adept [?!].

The third side is left to the master mason, who has to complete his education by the study of the *animal kingdom* . It is symbolized by Maoben [Symbol: Three dots in a triangle] (son of putrefaction). [1366](#)

The first solid figure is the Quaternary, the symbol of immortality. It is the Pyramid, for the Pyramid stands on a triangular base, and terminates with a point at the top, thus yielding the Triad and the Quaternary or the 3 and 4.

The Pythagoreans taught the connection and relation between the Gods and the numbers, in a science called Arithmomancy. The Soul is a number, they said, which moves of itself and contains the number 4; and spiritual and physical man is number 3, as the Ternary represented for them not only the surface but also the principle of the formation of the physical body. Thus animals were Ternaries only, man alone being a Septenary, *when virtuous* ; a Quinary when bad, for: Number Five was composed of a Binary and a Ternary, and of these the Binary threw everything in the perfect form into disorder and confusion. The *perfect man* , they said, was a Quaternary and a Ternary, or *four* material and *three* immaterial elements; and these three Spirits or Elements we likewise find in Five when it represents the microcosm. The latter is a compound of a Binary directly relating to gross Matter and of three Spirits. Since, as Ragon says: This ingenious figure is the union of two Greek breathings placed over vowels which have or have not to be aspirated. The first sign (´) is called the “strong” or superior “spiritus,” the Spirit of God aspired (spiratus) and breathed by man. The second sign (˘) the lower, is the soft “spiritus” representing the secondary spirit; ... the whole embraces the whole man. It is the *universal quintessence* , the vital fluid or life. [1367](#)

The more mystic meaning of the number Five is given in an excellent article by Mr. T. Subba Row, in *Five Years of Theosophy*, in an article entitled “The Twelve Signs of the Zodiac,” in which he gives some rules

that may help the enquirer to ferret out “the deep significance of ancient Sanskrit nomenclature in the old Âryan myths and allegories.” Meanwhile, let us see what has been hitherto stated about the constellation Capricornus in Theosophical publications, and what is known of it generally. Every one knows that ♑ is the tenth sign of the Zodiac, into which the Sun enters at the winter solstice, about December 21st. But very few are those who know—even in India, unless they are initiated—the real mystic connection which seems to exist, as we are told, between the names Makara and Kumâra. The first means some amphibious animal, flippantly called the “crocodile,” as some Orientalists think, and the second is the title of the great patrons of Yogins, according to the Shaiva Purânas, the sons of, and even one with, Rudra (Shiva), who is a Kumâra himself. It is through their connection with Man that the Kumâras are likewise connected with the Zodiac. Let us try to find out what the word Makara means.

Says the author of “The Twelve Signs of the Zodiac”: Makara ... contains within itself the clue to its correct interpretation. The letter ma is equivalent to number 5, and kara means hand. Now in Sanskrit Tribhujam means a triangle, bhujam or karam (both synonymous) being understood to mean a side. So, Makaram or Panchakaram means a Pentagon. [1368](#)

Now the five-pointed star or pentagon represents the five limbs of man. [1369](#) Under the old system, we are told, Makara was the *eighth* instead of the tenth sign. [1370](#)

The sign in question is intended to represent the faces of the universe, and indicates that the figure of the universe is bounded by Pentagons. [1371](#)

The Sanskrit writers “speak also of Ashtadisha or eight faces bounding Space,” referring thus to the Loka-pâlas, the eight points of the compass, the four cardinal and the four intermediate points.

From an objective point of view the “microcosm” is represented by the human body. Makaram may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception. [1372](#)

But the true Esoteric sense of the word Makara is not, in truth, “crocodile” at all, even when it is compared with the animal depicted on

the Hindû Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish. Hence the tenth sign of the Zodiac has been taken variously to mean a shark, a dolphin, etc.; as it is the Vâhana of Varuna, the Ocean God, and is often called, for this reason, Jala-rûpa or “water-form.” The dolphin was the vehicle of Poseidon-Neptune with the Greeks, and one with him, Esoterically; and this “dolphin” is the “sea-dragon” as much as the crocodile of the Sacred Nile is the Vehicle of Horus, and Horus himself. Says the mummy-form God with the crocodile's head: I am the fish [and seat] of the great Horus of Kem-oor. [1373](#)

With the Peratæ Gnostics it is Chozzar (Neptune) who converts the dodecagonal pyramid into a sphere, “and paints its gate with many colours.” [1374](#) He has *five androgyne* ministers—he is Makara, the Leviathan.

As the rising Sun was considered the Soul of the Gods sent to manifest itself to men every day, and as the crocodile rose out of the water at the first sunbeam, that animal came finally to personify a solar-fire devotee in India, as it personified that Fire, or the highest Soul with the Egyptians.

In the Purânas, the number of the Kumâras changes according to the exigencies of the allegory. For Occult purposes their number is given in one place as seven, then as four, then as five. In the Kûrma Purâna it is said of them: These *five* [Kumâras], O Brâhman, were Yogins who acquired entire exemption from passion.

Their very name shows their connection with the said constellation Makara, and with some other Paurânic characters connected with the zodiacal signs. This is done in order to veil what was one of the most suggestive glyphs of the primitive Temples. The Kumâras are mixed up, astronomically, physiologically, and mystically in general, with a number of Paurânic personages and events. Hardly hinted at in the Vishnu, they figure in various dramas and events throughout all the other Purânas and sacred literature; so that the Orientalists, having to pick up the threads of connection hither and thither, have ended by proclaiming the Kumâras “due chiefly to the fancy of the Purânic writers.” But—Ma—we are told by the author of the “Twelve Signs of the Zodiac”—is “five”; kara, a “hand” with its five fingers, as also a five-sided sign or a Pentagon. The

Kumâra (in this case an anagram for Occult purposes), as Yogîs, are *five* in Esotericism, because the last two names have ever been kept secret; they are the fifth order of Brahma-devas, and the five-fold Chohans, having the Soul of the five Elements in them, Water and Ether predominating, and therefore their symbols were both *aquatic* and *fiery* .

Wisdom lies concealed under the couch of him who rests on the Golden Lotus (Padma) floating on the Water.

In India this is Vishnu, one of whose Avatâras was Buddha, as claimed in days of old. The Prachetasas, the worshippers of Nârâyana—who, like Poseidon, moved or dwelt *over* not under the Waters—plunged into the depths of the Ocean for their devotions and remained therein 10,000 years; and the Prachetasas are *ten* exoterically, but *five* , Esoterically. Prachetâs is, in Sanskrit, the name of Varuna, the Water God, Nereus, an aspect of Neptune, the Prachetasas being thus identical with the “five ministers” of the male-female Chozzar (Χωζζάρ or Χορζάρ), or Poseidon, of the Perataë Gnostics. These are respectively called Ou, Aoi, Ouô, Ouôab and ... (OŪ, Aoi, Oúó, Oúóáβ ...), [1375](#) the *fifth* , a *triple* name (making seven in all) being lost [1376](#)—i.e., kept secret. Thus much for the “aquatic” symbol; the “fiery” connecting them with the fiery symbol—spiritually. For purposes of identity, let us remember that as the mother of the Prachetasas was Savarnâ, the daughter of the Ocean, so was Amphitrite the mother of Neptune's mystic “ministers.”

Now the reader is reminded that these “five ministers” are symbolized both in the Dolphin, who had overcome the chaste Amphitrite's unwillingness to wed Poseidon, and in Triton their son. The latter, whose body above the waist is that of a man and below a dolphin, a fish, is, again, most mysteriously connected with Oannes, the Babylonian Dag, and further also with the Matsya (Fish) Avatâra of Vishnu, both teaching mortals Wisdom. The Dolphin, as every Mythologist knows, was placed, for his service, by Poseidon, among the constellations, and became with the Greeks, Capricornus, the Goat, whose hind part is that of a dolphin, and is thus identical with Makara, whose head is also that of an antelope and the body and tail those of a fish. This is why the sign of the Makara was borne on the banner of Kâmadeva, the Hindû God of Love, identified, in the Atharva Veda, with Agni, the Fire-god, the son of Lakshmî, as

correctly given by the Harivamsha. For Lakshmî and Venus are one, and Amphitrite is the early form of Venus. Now Kâma, the Makara-ketu, is Aja, the “unborn,” and Âtmâ-bhû, the “self-existent,” and Aja is the Logos in the Rig Veda, as he is shown therein to be the first manifestation of the One; for “Desire first arose in It, which was the primal germ of mind,” that “which connects entity with non-entity”—or Manas, the *fifth*, with Âtmâ, the *seventh*, Esoterically—say the Sages. This is the *first* stage. The second, on the following plane of manifestation, shows Brahmâ—whom we select as a representative for all the other First Gods of the nations—causing to issue from his body his Mind-born Sons, “Sanandana and others,” who, in the *fifth* “creation,” and again in the ninth (for purposes of a “blind”) become the Kumâra. Let us close by reminding the reader that goats were sacrificed to Amphitrite and the Nereids on the sea-shore—as goats are sacrificed to this day to Durgâ Kâlî, who is only the *black* side of Lakshmî (Venus), the *white* side of Shakti—and by suggesting what connection these animals may have with Capricornus, in which appear twenty-eight stars in the form of a goat, which goat was transformed by the Greeks into Amalthæa, Jupiter's foster-mother. Pan, the God of Nature, had goat's feet, and changed himself into a goat at the approach of Typhon. But this is a mystery which the writer dares not dwell upon at length, not being sure of being understood. Thus the mystical side of the interpretation must be left to the intuition of the student. Let us note one more thing in relation to the mysterious number Five. It symbolizes at one and the same time the Spirit of Life Eternal and the spirit of life and love terrestrial—in the human compound; and, it includes divine and infernal magic, and the universal and the individual quintessence of being. Thus, the five mystic words or vowels uttered by Brahmâ at “creation,” which forthwith became the Panchadasha (certain Vedic Hymns, attributed to that God), are in their creative and magical potentiality, the *white* side of the *black* Tâtric *five* Ma-kâras, or the five m's. Makara, the constellation, is a seemingly meaningless and absurd name; yet, even besides its anagrammatical significance in conjunction with the term Kumâra, the numerical value of its first syllable and its Esoteric resolution into *five* has a very great and Occult meaning in the mysteries of Nature.

Suffice it to say that, as the sign of Makara is connected with the birth of the spiritual Microcosm, and the death or dissolution of the physical

Universe—its passage into the realm of the Spiritual, [1377](#) so the Dhyân Chohans, called in India Kumâras, are connected with both. Moreover, in the exoteric religions, they have become the synonyms of the Angels of Darkness. Mâra is the God of Darkness, the Fallen One, and Death; [1378](#) and yet it is one of the names of Kâma, the First God in the Vedas, the Logos, from whom have sprung the Kumâras, and this connects them still more with our “fabulous” Indian Makara, and the crocodile-headed God in Egypt. [1379](#) The Crocodiles in the Celestial Nile are *five*, and the God Toom, the Primordial Deity, creating the heavenly bodies and living beings, calls forth these Crocodiles in his *fifth* “creation.” When Osiris, the “Defunct Sun,” is buried and enters into Amenti, the sacred Crocodiles plunge into the abyss of primordial Waters—the “Great Green One.” When the Sun of Life rises, they reëmerge out of the sacred river. All this is highly symbolical, and shows how primeval Esoteric truths found their expression in identical symbols. But, as Mr. T. Subba Row truly declares: The veil that was dexterously thrown over certain portions of the mystery connected with these [Zodiacal] signs by the ancient philosophers, will never be lifted up for the amusement or edification of the uninitiated public. [1380](#)

Nor was number Five less sacred with the Greeks. The “Five Words” of Brahmâ have become with the Gnostics the “Five Words” written upon the Âkâshic (Shining) Garment of Jesus at his glorification—the words “Zama Zama Ôzza Rachama Ôzai” (ZAMA ZAMA ΩZZA PAXAMA ΩZAI), translated by the Orientalists “the robe, the glorious robe of my strength.” These words were, in their turn, the anagrammatic “blind” of the five mystic Powers represented on the robe of the “resurrected” Initiate after his last trial of three days’ trance; the five becoming *seven* only after his “death,” when the Adept became the full Christos, the full Krishna-Vishnu, i.e., merged in Nirvâna. The E Delphicum, a sacred symbol, was the numeral *five*, again; and how sacred it was is shown by the fact that the Corinthians, according to Plutarch, replaced the wooden numeral in the Delphic Temple by a bronze one, and this one was transmuted by Livia Augusta into a facsimile in gold. [1381](#)

It is easy to recognize in the two “Spiritus”—the Greek signs (!) spoken of by Ragon—Âtmâ and Buddhi, or Divine Spirit and its Vehicle, the Spiritual Soul.

The Six or the Senary is dealt with later in this Section, while the Septenary will be fully treated in the course of this Volume in the Section on “The Mysteries of the Hebdomad.”

The Ogdoad or Eight symbolizes the eternal and spiral motion of cycles, the 8, ∞ , and is symbolized in its turn by the Caduceus. It shows the regular breathing of the Kosmos presided over by the Eight Great Gods—the Seven from the primeval Mother, the One and the Triad.

Then comes the number Nine, or the triple Ternary. It is the number which reproduces itself incessantly under all shapes and figures in every multiplication. It is the sign of every circumference, since its value in degrees is equal to 9, i.e., to $3 + 6 + 0$. It is a *bad* number under certain conditions, and very unlucky. If number 6 was the symbol of our Globe ready to be animated by a *divine* Spirit, 9 symbolized our Earth informed by a *bad* or evil Spirit.

Ten, or the Decad, brings all these digits back to unity, and ends the Pythagorean table. Hence this figure, [Symbol: Circle with line through the middle]— *unity* within *zero* —was the symbol of Deity, of the Universe, and of Man. Such is the secret meaning of “the strong grip of the lion's paw, of the tribe of Judah” (the “master mason's grip”) between two hands, the joint number of whose fingers is *ten* .

If we now give our attention to the Egyptian cross, or the Tau, we may discover this letter, which was so exalted by Egyptians, Greeks, and Jews, to be mysteriously connected with the Decad. The Tau is the Alpha and the Omega of Secret Divine Wisdom, which is symbolized by the initial and the final letters of Thot (Hermes). Thot was the inventor of the Egyptian alphabet, and the letter Tau closed the alphabets of the Jews and the Samaritans, who called this character the “end” or “perfection,” “culmination” and “security.” Hence, Ragon tells us, the words Terminus, “end,” and Tectum, “roof,” are symbols of shelter and security—which is rather a prosaic definition. But such is the usual destiny of ideas and things in this world of spiritual decadence, though at the same time of physical progress. Pan was at one time Absolute Nature, the One and Great All; but when history catches a first glimpse of him, Pan has already tumbled down into a *godling* of the fields, a rural God; history will not

recognize him, while theology makes of him the Devil! Yet his seven-piped flute, the emblem of the seven forces of Nature, of the seven planets, the seven musical notes, of all the septenary harmony in short, shows well his primordial character. So with the cross. Far earlier than the Jews had devised their golden candlestick of the Temple with *three* sockets on one side and *four* on the other, and made of number *seven* a feminine number of generation [1382](#)—thus introducing the phallic element into religion—the more spiritually-minded nations had made of the cross (as $3 + 4 = 7$) their most sacred divine symbol. In fact, circle, cross, and seven—the latter being made a base of *circular* measurement—are the first primordial symbols. Pythagoras, who brought his wisdom from India, left to posterity a glimpse into this truth. His School regarded number 7 as a compound of numbers 3 and 4, which they explained in a dual manner. On the plane of the noumenal world, the Triangle was, as the first conception of the manifested Deity, its image, “Father-Mother-Son”; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical plane. Some students, in view of the sacredness of the Tetraktys and the Tetragrammaton, mistake the mystic meaning of the Quaternary. The latter was with the Ancients only a *secondary* “perfection,” so to speak, because it related only to the manifested planes. Whereas it is the Triangle, the Greek Delta (Δ), which was the “vehicle of the unknown Deity.” A good proof of it lies in the name of the Deity beginning with Delta. Zeus was written Δεός (Deus) by the Bœotians, thence the Deus of the Latins. This, in relation to the metaphysical conception, with regard to the meaning of the septenary *in the phenomenal world* ; but for purposes of profane or exoteric interpretation, the symbolism changed. *Three* became the ideograph of the three *material* Elements—Air, Water, Earth; and *four* became the principle of all that which is neither corporeal nor perceptible. But this has never been accepted by the real Pythagoreans. Viewed as a compound of 6 and 1, the Senary and the Unity, number 7 was the invisible centre, the Spirit of everything, as there exists no hexagonal body without a *seventh* property being found as the central point in it, as, for instance, crystals and snowflakes in so-called “inanimate” nature. Moreover, number *seven* , they said, has all the perfection of the *unit* —the number of numbers. For as absolute *unity* is uncreated, and impartite, hence number-less, and no number can produce it, so is the *seven* ; no digit contained within the

Decad can beget or produce it. And it is *four* which affords an arithmetical division between *unity* and *seven*, for it surpasses the former by the same number (*three*), as it is itself surpassed by the *seven*, since *four* is by as many numbers above *one*, as *seven* is above *four*. [1383](#)

“With the Egyptians number 7 was the symbol of *life* eternal,” says Ragon, and adds that this is why the Greek letter Z, which is but a double 7, is the initial letter of Zaô, “I live,” and of Zeus, the “father of all living.”

Moreover, figure 6 was the symbol of the Earth during the autumn and winter “sleeping” months, and figure 7 during spring and summer, as the Spirit of Life animated her at that time—the seventh or central informing Force. We find the same in the Egyptian mythos and symbol of Osiris and Isis, personifying Fire and Water metaphysically, and the Sun and the Nile physically. The number of the solar year, 365 in days, is the numerical value of the word Neilos (Nile). This, together with the Bull, with the crescent and the ansated cross between its horns, and the Earth under its astronomical symbol (♁), are the most phallic symbols of later antiquity.

The Nile was the river of time with the number of a year, or year and a day ($364 + 1 = 365$). It represented the parturient water of Isis, or Mother Earth, the moon, the woman, and the cow, also the *workshop* of Osiris, representing the T'sod Olaum of the Hebrews. The ancient name of this river was Eridanus, or the Hebrew Iardan, with the Coptic or old Greek suffix. This was the door of the Hebrew word Jared, or *source*, or *descent* ... of the river Jordan, which had the same mythical use with the Hebrews that the Nile had with the Egyptians, [1384](#) it was the source of descent, and held the waters of life. [1385](#)

It was, to put it plainly, the symbol of the personified Earth, or Isis regarded as the womb of that Earth. This is shown clearly enough; and Jordan—the river so sacred now to Christians—held no more sublime or poetical meaning in it than the parturient waters of the Moon—Isis, or Jehovah in his female aspect. Now, as shown by the same scholar, Osiris was the Sun, and the river Nile, and the year of 365 days; while Isis was the Moon, the bed of that river, or Mother Earth “for the parturient energies of which water was a necessity,” as also the lunar year of 354

days, “the time-maker of the periods of gestation.” All this then is sexual and phallic, our modern scholars seeming to find in these symbols nothing beyond a physiological or phallic meaning. Nevertheless, the three figures 365, or the number of days in a solar year, have but to be read with the Pythagorean key to find in them a highly philosophical and moral meaning. One instance will be sufficient. It can read: The Earth (3)—animated by (6)—the Spirit of Life (5).

Simply because 3 is equivalent to the Greek Gamma (Γ) which is the symbol of Gaia, the Earth, while the figure 6 is the symbol of the animating or informing principle, and the 5 is the universal quintessence which spreads in every direction and forms all matter. [1386](#)

The few instances and examples brought forward reveal only one small portion of the methods used to read the symbolical ideographs and numerals of antiquity. The system being of an extreme and complex difficulty, very few, even among the Initiates, could master *all* the seven keys. Is it to be wondered, then, that the metaphysical gradually dwindled down into the physical Nature; that the Sun, once upon a time the symbol of Deity, became, as æons glided by, that of its creative ardour only; and that thence it fell into a glyph of phallic significance? But surely, it is not those whose method, like Plato's, was to proceed from universals down to particulars, who could ever have begun by symbolizing their religions by sexual emblems! It is quite true, though uttered by that incarnated paradox Éliphas Lévi, that “man is God on Earth, and God is man in Heaven.” But this could not, and never did apply to the One Deity, only to the Hosts of Its incarnated beams, called by us Dhyân Chohans, by the Ancients Gods, and now transformed by the Church into Devils on the *left*, and into the Saviour on the *right* side!

But all such dogmas grew out of the one root, the root of Wisdom, which grows and thrives on the Indian soil. There is not an Archangel that could not be traced back to its prototype in the sacred land of Âryâvarta. These prototypes are all connected with the Kumâras who appear on the scene of action by “refusing”—as Sanatkumâra and Sananda—to “create progeny.” Yet they are called the “creators” of (thinking) man. More than once they are brought into connection with Nârada—another bundle of *apparent* incongruities, yet a wealth of philosophical tenets. Nârada is the leader of

the Gandharvas, the celestial singers and musicians; Esoterically, the reason for this is explained by the fact that the Gandharvas are “the instructors of men in the Secret Sciences.” It is they, who “loving the women of the Earth” disclosed to them the mysteries of creation; or, as in the Veda, the “heavenly” Gandharva is a deity who knew and revealed the secrets of heaven and divine truths, in general. If we remember what is said of this class of Angels in Enoch and in the Bible, then the allegory is plain; their leader, Nârada, while refusing to procreate, leads men to become Gods. Moreover, all of these, as stated in the Vedas, are Chhandajas, “will-born,” or incarnated, in different Manvantaras, *of their own will* . They are shown in exoteric literature as existing age after age; some being “cursed to be reborn,” others incarnating as a duty. Finally, as the Sanakadikas, the seven Kumâras who went to visit Vishnu on the “White Island” (Shveta-dvîpa), the Island inhabited by the Mahâ Yogins—they are connected with Shâka-dvîpa and the Lemurians and Atlanteans of the Third and Fourth Races.

In the Esoteric Philosophy, the Rudras (Kumâras, Âdityas, Gandharvas, Asuras, etc.) are the highest Dhyân Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *five-fold* nature—hence the sacredness of number *five* — became independent of the pure Arûpa Devas. This is a mystery very difficult to realize and understand correctly. For we see that those who were “obedient to law” are, equally with the “rebels,” *doomed to be reborn in every age* . Nârada, the Rishi, is cursed by Brahmâ to incessant peripateticism on Earth, i.e., to be constantly reborn. He is a rebel against Brahmâ, and yet has no worse fate than the Jayas—the twelve great Creative Gods produced by Brahmâ as his assistants in the functions of creation. For the latter, lost in meditation, only *forgot to create* ; and for this, they were equally cursed by Brahmâ to be born in every Manvantara. And still they are termed—together with the rebels—Chhandajas, or those born of their own will in human form.

All this is very puzzling to one who is unable to read and understand the Purânas except in their dead-letter sense. [1387](#) Hence we find the Orientalists refusing to be puzzled, and cutting the Gordian knot of perplexity by declaring the whole scheme “figments ... of Brâhmanical fancy and love of exaggeration.” But to the student of Occultism, the

whole is pregnant with deep philosophical meaning. We willingly leave the rind to the Western Sanskritist, but claim the essence of the fruit for ourselves. We do more: we concede that in one sense much in these so-called “fables” refers to astronomical allegories about constellations, asterisms, stars, and planets. Yet, while the Gandharva of the Rig Veda may there be made to personify the fire of the Sun, the Gandharva Devas are entities both of a physical and psychic character, while the Apsarasas (with other Rudras) are both *qualities* and *quantities*. In short, if ever unravelled, the Theogony of the Vedic Gods will reveal fathomless mysteries of Creation and Being. Truly says Parâshara: These classes of thirty-three divinities ... exist age after age, and their appearance and disappearance is in the same manner as the sun sets and rises again. [1388](#)

There was a time, when the Eastern symbol of the cross and circle, the Svastika, was universally adopted. With the Esoteric, and for the matter of that exoteric, Buddhist, the Chinaman and the Mongolian, it means the “ten thousand truths.” These truths, they say, belong to the mysteries of the Unseen Universe and Primordial Cosmogony and Theogony.

Since Fohat crossed the Circle like two lines of flame [horizontally and vertically], the Hosts of the Blessed Ones have never failed to send their representatives upon the Planets they are made to watch over from the beginning.

This is why the Svastika is always placed—as the ansated cross was in Egypt—on the breast of the defunct Mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. It is the *seal* placed also on the hearts of the living Initiates, burnt into the flesh for ever with some. This, because they have to keep these truths inviolate and intact, in eternal silence and secrecy to the day they are perceived and read by their chosen successors—new Initiates—“worthy of being entrusted with the ten thousand perfections.” So degraded, however, has it now become, that it is often placed on the headgear of the “Gods,” the hideous idols of the sacrilegious Bhons—the Dugpas or Sorcerers, of the Tibetan borderlands—until found out by a Galukpa, and torn off together with the head of the “God,” though it would be better were it that of the worshipper which was severed from his sinful body. Still, it can never lose its mysterious properties. Throw a retrospective glance, and see it used alike by the

Initiates and Seers, as by the Priests of Troy, for many specimens of it have been found by Schliemann on the site of that old city. One finds it with the old Peruvians, the Assyrians, Chaldæans, as well as on the walls of the old-world Cyclopean buildings; in the catacombs of the *New World*, and in those of the *Old (?)*, at Rome, where—because the first Christians are supposed to have concealed themselves and their religion—it is called *Crux Dissimulata*.

According to De Rossi the Swastika from an early period was a favourite form of the cross *employed with an occult signification* which shows the secret was not that of the Christian cross. One Swastika cross in the catacombs is the sign of an inscription which reads “ΖΩΤΙΚΩ ΖΟΤΙΚΗ [ΖΩΤΙΚΗ], Vitalis Vitalia,” or life of life. [1389](#)

But the best evidence to the antiquity of the cross is that which is brought forward by the author of *The Natural Genesis* himself: The value of the cross as a Christian symbol is supposed to date from the time when Jesus Christ was crucified. And yet in the “Christian” iconography of the catacombs no figure of a man appears upon the Cross during the first six or seven centuries. There are all forms of the cross except that—the alleged starting-point of the new religion. That was not the initial but the final form of the Crucifix. [1390](#) During some six centuries after the Christian era the foundation of the Christian religion in a crucified Redeemer is entirely absent from Christian art! The earliest known form of the human figure on the cross is the crucifix presented by Pope Gregory the Great to Queen Theodolinde of Lombardy, now in the Church of St. John at Monza, whilst no image of the Crucified is found in the catacombs at Rome earlier than that of San Giulio, belonging to the seventh or eighth century.... There is no Christ and no Crucified; the Cross is the Christ even as the *Stauros* (Cross) was a type and a name of Horus the Gnostic Christ. The Cross, not the Crucified, is the primary symbol of the Christian Church. The Cross, not the Crucified, is the essential object of representation in its art, and of adoration in its religion. The germ of the whole growth and development can be traced to the cross. And that cross is pre-Christian, is pagan and heathen, in half a dozen different shapes. The Cult began with the cross, and Julian was right in saying he waged a “Warfare with the X”; which he obviously considered had been adopted by the A-Gnostics and Mytholators to convey an impossible significance.

[1391](#) During centuries the cross stood for the Christ, and was addressed as if it were a living being. It was divinized at first and humanized at last. [1392](#)

Few world-symbols are more pregnant with real Occult meaning than the Svastika. It is symbolized by the figure 6. Like that figure, it points, in its concrete imagery, as does the ideograph of the number, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fohat, of the continual revolution of the “Wheels,” and of the Four Elements, the “Sacred Four,” in their mystical, and not alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Svastika, say the Commentaries, “can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of Sandhyâ.” Also “the relation of the Seen to the Unseen,” and “the first procreation of man and species.”

To the Eastern Occultist the Tree of Knowledge, in the Paradise of man's own heart, becomes the Tree of Life Eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas, the Ego, to liberate itself from the thralldom of sensuous perception, and see in the light of the one eternal present Reality. To the Western Kabalist, and far more now to the superficial Symbologist, nursed in the lethal atmosphere of Materialistic Science, the chief explanation of the mysteries of the cross is—its sexual element. Even the otherwise spiritualistic modern commentator discerns this feature in the cross and Svastika before all others.

The cross was used in Egypt as a protecting talisman and a symbol of saving power. Typhon, or Satan, is actually found chained to and bound by the cross. In the Ritual, the Osirian cries, “The Apophis is overthrown, their cords bind the South, North, East, and West, their cords are on him. Har-ru-bah has knotted him.” [1393](#) These were the Cords of the four quarters, or the cross. Thor is said to smite the head of the serpent with his hammer, ... a form of Swastika or four-footed cross.... In the primitive sepulchres of Egypt the model of the Chamber had the form of a cross.

[1394](#) The pagoda of Mathura ... the birth-place of Krishna, was built in the form of a cross. [1395](#)

This is perfect, and no one can discern in it that “sexual worship,” with which the Orientalists love to break the head of Paganism. But how about the Jews, and the exoteric religions of some Hindû sects, especially the rites of the Vallabâchâryas? For, as said, Shiva-worship, with its Lingam and Yoni, stands too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship. But the Tree- or Cross-worship [1396](#) of the Jews, as denounced by their own Prophets, can hardly escape the charge. The “sons of the sorcerers, the seed of the adulterer,” [1397](#) as Isaiah calls them, never lost an opportunity of “enflaming themselves with idols under every green tree” [1398](#)—which denotes no metaphysical recreation. It is from these *monotheistic* Jews that the Christian nations have derived their religion, their “God of Gods, the One living God,” while despising and deriding the worship of the Deity of the ancient Philosophers. Let such believe in and worship the physical form of the cross, by all means.

But to the follower of the true Eastern Archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great Heart that beats throughout, as in, every atom of Nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give Life Eternal and not physical life alone. For him, the cross and circle, the Tree or the Tau—even after every symbol relating thereto has been referred to and read, one after another—still remain a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the Seed from which grows the genealogical Tree of Being, called the Universe. Nor is it the Three in One, the triple aspect of the Seed—its form, colour, and substance—that interest him, but rather the Force which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the Seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the Ashvattha, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees—this is the only Force that has reality for him, as it is the never-dying Breath of Life. The Pagan philosopher sought for the cause, the modern is content with only the effects and seeks the former in the latter.

What is beyond, he does not know, nor does the modern A-gnostic care; thus rejecting the only knowledge upon which he can with full security base his Science. Yet this manifested Force has an answer for him who seeks to fathom it. He who sees in the cross, the decussated circle of Plato, the Pagan, not the antitype of circumcision, as Christian (St.) Augustine did, [1399](#) is forthwith regarded by the Church as a heathen; by Science, as a lunatic. This, because, while refusing to worship the God of physical generation, he confesses that he can know nothing of the Cause which underlies the so-called *First* Cause, the Causeless Cause of this Vital Cause. Tacitly admitting the All-Presence of the Boundless Circle and making of it the Universal Postulate upon which the whole of the Manifested Universe is based, the Sage keeps a reverential silence concerning that upon which no mortal man should dare to speculate. “The Logos of God is the revealer of man, and the Logos (the Verb) of man is the revealer of God,” says Éliphas Lévi in one of his paradoxes. To this, the Eastern Occultist would reply: On this condition, however, that man should be dumb on the Cause that produced both God and its Logos. Otherwise, he becomes invariably the *reviler*, not the *revealer*, of the Incognizable Deity.

We have now to approach a mystery—the Hebdomad in Nature. Perchance, all that we may say, will be attributed to coincidence. We may be told that this number in Nature is quite *natural*—as indeed we say it is—and has no more significance than the illusion of motion which forms the so-called “strobic circles.” No great importance was given to these “singular illusions” when Professor Sylvanus Thompson exhibited them at the meeting of the British Association in 1877. Nevertheless we should like to learn the scientific explanation why seven should ever form itself as a preeminent number—six concentric circles around a seventh, and seven rings within one another round a central point, etc.—in this *illusion*, produced by a swaying saucer, or any other vessel. We give the solution refused by Science in the Section which follows.

Section XI. The Mysteries of the Hebdomad.

We must not close this Part on the Symbolism of Archaic History, without an attempt to explain the perpetual recurrence of this truly mystic number, the Hebdomad, in every scripture known to the Orientalists. As every religion, from the oldest to the latest, reveals its presence, and explains it on its own grounds agreeably with its own special dogmas, this is no easy task. We can, therefore, do no better or more explanatory work than to give a bird's-eye view of all. The numbers, 3, 4, 7, are the sacred numbers of Light, Life, and Union—especially in this present Manvantara, our Life-Cycle; of which number *seven* is the special representative, or the *factor* number. This has now to be demonstrated.

If one should ask a Brâhman learned in the Upanishads, which are so full of the Secret Wisdom of old, why “he, of whom seven forefathers have drunk the juice of the Moon-plant,” is Trisuparna, as Bopaveda is credited with saying; [1400](#) and why the Somapa Pitris should be worshipped by the Brâhman Trisuparna—very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric Doctrine teaches. As says the Commentary: When the first Seven appeared on Earth, they threw the seed of everything that grows on the land into the soil. First came Three, and Four were added to these as soon as stone was transformed into plant. Then came the second Seven, who, guiding the Jîvas of the plants, produced the middle [intermediate] natures between plant and moving living animal. The third Seven evolved their Chhâyâs.... The fifth Seven imprisoned their Essence.... Thus man became a Saptaparna.

A. Saptaparna.

Such is the name given in Occult phraseology to man. It means, as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek myths. The T, or τ (Tau), formed from the figure 7, and the Greek

letter Γ (Gamma), was, as stated in the last Section, the symbol of life, and of Life Eternal: of earthly life, because Γ (Gamma) is the symbol of the Earth (Gaia) [1401](#); and of Life Eternal, because the figure 7 is the symbol of the same life *linked* with Divine Life, the double glyph expressed in geometrical figures being: [Symbol: a triangle over a square]

—a Triangle and a Quaternary, the symbol of Septenary Man.

Now, the number *six* has been regarded in the Ancient Mysteries as an emblem of *physical* Nature. For six is the representation of the six dimensions of all bodies—the *six* directions which compose their form, namely, the four directions extending to the four cardinal points, North, South, East, and West, and the two directions of height and thickness that answer to the Zenith and the Nadir. Therefore, while the Senary was applied by the Sages to *physical* man, the Septenary was for them the symbol of that man *plus* his immortal Soul. [1402](#)

J. M. Ragon gives a very good illustration of the “hieroglyphical senary,” as he calls our double equilateral triangle.

The hieroglyphical senary is the symbol of the commingling of the philosophical three fires and *three* waters, whence results the procreation of the elements of all things. [1403](#)

The same idea is found in the Indian double equilateral triangle. For, though it is called in that country the sign of Vishnu, yet in truth it is the symbol of the Triad, or Tri-mûrti. For, even in the exoteric rendering, the lower triangle, [Symbol: triangle], with the apex downward, is the symbol of Vishnu, the God of the Moist Principle and Water, Nârâyana being the Moving Principle in the Nârâ, or Waters; [1404](#) while the triangle, with its apex upward, [Symbol: triangle], is Shiva, the Principle of Fire, symbolized by the triple flame in his hand. [1405](#) It is these two interlaced triangles, wrongly called “Solomon's Seal”—which also form the emblem of our Society—that produce the Septenary and the Triad at one and the same time, and are the Decad. Whatever way this [Symbol: 6-point star] is examined, all the ten numbers are contained therein. For with a point in the middle or centre, [Symbol: 6-point star with middle dot], it is a *sevenfold* sign or Septenary; its triangles denote number three, or the Triad; the two triangles show the presence of the Binary; the triangles with

the central point common to both yield the Quaternary; the six points are the Senary; and the central point, the Unit; the Quinary being traced by combination, as a compound of *two* triangles, the even number, and of *three* sides in each triangle, the first odd number. This is the reason why Pythagoras and the ancients made the number *six* sacred to Venus, since: The union of the two sexes, and the spagyricization of matter by triads, are necessary to develop the generative force, that prolific virtue and tendency to reproduction which is inherent in all bodies. [1406](#)

Belief in “Creators,” or the personified Powers of Nature, is in truth no polytheism, but a philosophical necessity. Like all the other Planets of our system, the Earth has seven Logoi—the emanating Rays of the one “Father-Ray”—the Protogonos, or the Manifested Logos, he who sacrifices his Esse (or “Flesh,” the Universe) that the World may live and every creature therein have conscious being.

Numbers 3 and 4 are respectively male and female, Spirit and Matter, and their union is the emblem of Life Eternal in Spirit on its ascending arc, and in Matter as the ever resurrecting Element—by procreation and reproduction. The spiritual male line is vertical [Symbol: bar]; the differentiated matter-line is horizontal; the two forming the cross or †. The 3 is invisible; the 4 is on the plane of objective perception. This is why all the Matter of the Universe, when analyzed to its ultimates by Science, can be reduced to four Elements only—Carbon, Oxygen, Nitrogen, and Hydrogen; and why the three primaries, the noumena of the four, or graduated Spirit or Force, have remained a terra incognita, and mere speculations, mere names, to exact Science. Her servants must believe in and study first the primary causes, before they can hope to fathom the nature, and acquaint themselves with the potentialities, of the effects. Thus, while the men of Western learning had, and still have, the four, or Matter, to toy with, the Eastern Occultists and their disciples, the great Alchemists the world over, have the whole septenate to study from. [1407](#) As those Alchemists have it: When the Three and the Four kiss each other, the Quaternary joins its middle nature with that of the Triangle [or Triad, i.e., the face of one of its plane surfaces becoming the middle face of the other], and becomes a Cube; then only does it [the Cube unfolded] become the vehicle and the number of Life, the Father-Mother Seven.

Now we are taught that all these earliest forms of organic life also appear in septenary groups of numbers. From minerals or “soft stones that hardened,” to use the phraseology of the Stanzas, followed by the “hard plants that softened,” which are the product of the mineral, for “it is from the bosom of the stone that vegetation is born”; [1408](#) and then to man—all the primitive models in every kingdom of Nature begin by being ethereal, transparent, films. This, of course, takes place only in the first beginning of life. With the next period they consolidate, and at the *seventh* begin to branch off into species, *all except men*, the first of the mammalian animals [1409](#) in the Fourth Round.

Virgil, versed as every ancient poet was, more or less, in Esoteric Philosophy, sang of evolution in the following strains: Principio cælum ac terras camposque liquentes Lucentemque globum Lunæ, Titaniaque astra Spiritus intus alit, totamque infusa per artus Mens agitat molem et magno se corpore miscet.

Inde hominum pecudumque genus vitæque volantum Et quæ marmoreo fert monstra sub æquore pontus. [1410](#)

“First came three, or the Triangle.” This expression has a profound meaning in Occultism, and the fact is corroborated, in Mineralogy, Botany, and even in Geology—as has been demonstrated in the Section on “The Chronology of the Brâhmans”—by the compound number seven, the three and the four, being contained in it. Salt in solution proves this. For when its molecules, clustering together, begin to deposit themselves as a solid, the first shape they assume is that of triangles, of small pyramids and cones. It is the figure of Fire, whence the word “Pyramis”; while the second geometrical figure in *manifested* Nature is a Square or a Cube, 4 and 6; for, as Enfield says, “the particles of earth being cubical, those of fire are pyramidal”—truly. The pyramidal shape is that assumed by the pines—the most primitive tree after the fern period. Thus the two opposites in cosmic Nature—fire and water, heat and cold—begin their metrographical manifestations, one by a trimetric, the other by a hexagonal system. For the stellate crystals of snow, viewed under a microscope, are all and each of them a double or a treble six-pointed star, with a central nucleus, like a miniature star within the larger one. Says Mr. Darwin—showing that the inhabitants of the sea-shore are greatly affected

by the tides: The most ancient progenitors in the kingdom of the Vertebrata ... apparently consisted of a group of marine animals.... Animals living either about the *mean* high-water mark, or about the *mean* low-water mark, pass through a complete cycle of tidal changes in a fortnight.... Now it is a mysterious fact that in the higher and now terrestrial Vertebrata ... many normal and abnormal processes have one or more weeks [septenates] as their periods ... such as gestation of mammals, the duration of fevers. [1411](#)

The eggs of the pigeon are hatched in two weeks [or 14 days]; those of the fowl in three; those of the duck in four; those of the goose in five; and those of the ostrich in seven. [1412](#)

This number is closely connected with the Moon, whose Occult influence is ever manifesting itself in septenary periods. It is the Moon which is the guide of the Occult side of terrestrial Nature, while the Sun is the regulator and factor of manifested life. This truth has ever been evident to the Seers and the Adepts. Jakob Böhme, by insisting on the fundamental doctrine of the seven properties of everlasting Mother Nature, proved himself thereby a great Occultist.

But to return to the consideration of the septenary in ancient religious symbolism. To the metrological key of the symbolism of the Hebrews, which reveals numerically the geometrical relations of the Circle (All-Deity) to the Square, Cube, Triangle, and all the integral emanations of the divine area, may be added the theogonic key. This key explains that Noah, the Deluge-Patriarch, is in one aspect the permutation of the Deity (the Universal Creative Law), for the purpose of the formation of our Earth, its population, and the propagation of life on it, in general.

Now bearing in mind the septenary division in divine Hierarchies, as in cosmic and human constitutions, the student will readily understand that Jah-Noah is at the head of, and is the synthesis of the lower cosmic Quaternary. The upper Sephirothal Triad, \triangle —of which Jehovah-Binah (Intelligence) is the left, female, angle—emanates the Quaternary, \square . The latter, symbolizing by itself the Heavenly Man, the sexless Adam Kadmon, viewed as Nature in the abstract, becomes a septenate again by emanating from itself the additional three principles, the lower terrestrial

or manifested physical Nature, Matter and our Earth—the seventh being Malkuth, the “Bride of the Heavenly Man”—thus forming, with the higher Triad, or Kether, the Crown, the full number of the Sephirothal Tree—the 10, the Total in Unity, or the Universe. Apart from the higher Triad, the lower creative Sephiroth are seven.

The above is not directly to our point, though it is a necessary reminder to facilitate the comprehension of what follows. The question at issue is to show that Jah-Noah, or the Jehovah of the Hebrew Bible, the alleged Creator of our Earth, of man and all upon it, is: (a) The lowest Septenary, the Creative Elohim—in his cosmic aspect.

(b) The Tetragrammaton or the Adam Kadmon, the “Heavenly Man” of the four letters—in his theogonic and kabalistic aspects.

(c) The Noah—identical with the Hindû Shishta, the human Seed, left for the peopling of the Earth from a previous creation, or Manvantara, as expressed in the Purânas, or the pre-diluvian period as rendered allegorically in the Bible—in his cosmic character.

But whether a Quaternary (Tetragrammaton) or a Triad, the biblical Creative God is not the Universal 10, unless blended with Ain Suph (as Brahmâ with Parabrahman), but a septenary, one of the many septenaries of the Universal Septenate. In the explanation of the question now in hand, his position and status as Noah may best be shown by placing the 3, Δ , and 4, \square , on parallel lines with the cosmic and human principles. For the latter, the old familiar classification is made use of.

As an additional demonstration of the statement, let the reader turn to kabalistic works.

“Ararat = the mount of descent = הַר-יָרֵד, Hor-Jared. Hatho mentions it out of composition by Arath = אַרְתָּ. Editor of Moses Cherenensis says: ‘By this, they say, is signified *the first place of descent* (of the ark).’” (Bryant's Anal., vol. iv. pp. 5, 6, 15.) Under “Berge,” mountain, Nork says of Ararat: “אַרְרַט, for אַרְתָּ (i.e., Ararat for Arath) earth, Aramaic reduplication.” Here it is seen that Nork and Hatho make use of the same equivalent, in Arath, אַרְשׁ, with the meaning of earth. [1413](#)

Noah thus symbolizing both the Root-Manu and the Seed-Manu, or the Power which developed the Planetary Chain, and our Earth, and the Seed-Race, the Fifth, which was saved while the last sub-races of the Fourth, Vaivasvata Manu, perished, the number *seven* will be seen to recur at every step. It is Noah who, as Jehovah's permutation, represents the septenary Host of the Elohim, and is thus the Father or Creator (the Preserver) of all animal life. Hence the verses of Genesis: "Of every clean beast thou shalt take to thee by sevens, the male [3], and the female [4]; of fowls also of the air by sevens," [1414](#) etc., followed by all the *sevening* of days and the rest.

B. The Tetraktys In Relation To The Heptagon.

Thus number *seven* , as a compound of 3 and 4, is the factor element in every ancient religion, because it is *the factor element in Nature* . Its adoption must be justified, and it must be shown to be *the* number par excellence, for, since the appearance of Esoteric Buddhism, frequent objections have been made, and doubts expressed as to the correctness of these assertions.

And here let the student be told at once, that in all such numerical divisions the One universal Principle—although referred to as (the) one, because the Only One—never enters into the calculations. It stands, in its character of the Absolute, the Infinite, and the Universal Abstraction, entirely by Itself and independent of every other Power whether noumenal or phenomenal. Says the author of the article "Personal and Impersonal God":

This entity is neither matter nor spirit; it is neither Ego nor non-Ego; and it is neither object nor subject.

In the language of Hindû philosophers it is the original and eternal combination of Purusha [Spirit] and Prakriti [Matter]. As the Advaitîs hold that an external object is merely the product of our mental states, Prakriti is nothing more than illusion, and Purusha is the only reality; it is the *one* existence which remains in the universe of Ideas. This ... then, is the Parabrahman of the Advaitîs. Even if there were to be a personal God with anything like a material Upâdhi (physical basis of whatever form),

from the standpoint of an Advaitî there will be as much reason to doubt his noumenal existence, as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that the grand total of all the states of consciousness in the universe is their deity, as these states are constantly changing, and as cosmic idealism ceases during Pralaya. There is only one permanent condition in the Universe, which is the state of perfect unconsciousness, bare Chidâkâsham (the field of consciousness) in fact.

When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahman by the Advaitîs. [1415](#)

Although itself entirely out of human reckoning or calculation, yet this “huge aggregation of various states of consciousness” is a septenate, in *its* totality entirely composed of septenary groups—simply because “the capacity of perception exists in seven different aspects corresponding to the seven conditions of matter,” [1416](#) or the seven properties, or states of matter. And, therefore, the series from one to seven, begins in the Esoteric calculations with the first manifested principle, which is number one if we commence from above, and number seven when reckoning from below, or from the lowest principle.

The Tetrad is esteemed in the Kabbalah, as it was by Pythagoras, the most perfect, or rather *sacred* number, because it emanated from the One, the first manifested Unit, or rather the Three in One. And the latter has ever been impersonal, sexless, incomprehensible, though within the possibility of the higher mental perceptions.

The first manifestation of the eternal Monad was never meant to stand as the symbol of another symbol, the Unborn for the Element-born, or the one Logos for the Heavenly Man. Tetragrammaton, or the Tetraktys of the Greeks, is the Second Logos, the Demiurgos.

The Tetrad, as Thomas Taylor thinks, is, however, the *animal itself* of Plato who, as Syrianus justly observes, was the best of the Pythagoreans;

subsists at the extremity of the intelligible triad, as is most satisfactorily shown by Proclus in the third book of his treatise on the theology of Plato. And between these two triads [the double triangle], the one intelligible, and the other intellectual, another order of gods exists, which partakes of both extremes. [1417](#)...

The Pythagorean world, according to Plutarch, [1418](#) consisted of a double quaternary.

This statement corroborates what is said about the choice, by the exoteric theologies, of the *lower* Tetraktys. For: The quaternary of the intellectual world [the world of Mahat] is T'Agathon, Nous, Psyche, Hyle; while that of the sensible world [of Matter], which is properly what Pythagoras meant by the word Kosmos, is Fire, Air, Water, and Earth. The four elements are called by the name of rhizômata, the roots or principles of all *mixed bodies* . [1419](#)

That is to say, the lower Tetraktys is the root of *illusion* , of the World of Matter; and this is the Tetragrammaton of the Jews, and the “mysterious deity,” over which the modern Kabalists make such a fuss!

This number [*four*] forms the arithmetical mean between the monad and the heptad; and this comprehends all powers, both of the productive and produced numbers; for this, of all numbers under ten, is made of a certain number; the duad doubled makes a tetrad, and the tetrad doubled [or unfolded] makes the hebdomad [the septenary]. Two multiplied into itself produces four; and retorted into itself makes the first cube. This first cube is a *fertile number* , the ground of multitude and variety, constituted of two and four [depending on the monad, the *seventh*]. Thus the two principles of temporal things, the pyramid and cube, form and matter, flow from one fountain, the tetragon [on earth, the monad, in heaven]. [1420](#)

Here Reuchlin, the great authority on the Kabbalah, shows the cube to be “matter,” whereas the pyramid or the triad is “form.” With the Hermesians the number four becomes the symbol of truth only when *amplified into a cube* , which, unfolded, makes seven, as symbolizing the male and female elements and the element of Life. [1421](#)

Some students have been puzzled to account for the vertical line, [1422](#) which is male, becoming, in the cross, a four-partitioned line (*four* being a female number), while the horizontal (the line of matter) becomes three-divided. But this is easy of explanation. Since the middle face of the “cube unfolded” is *common* to both the vertical and the horizontal bar, or double-line, it becomes *neutral* ground so to say, and belongs to neither. The spirit line remains triadic, and the matter line two-fold—two being an even and therefore a female number also. Moreover, according to Theon in his *Mathematica*, the Pythagoreans, who gave the name of Harmony to the Tetraktys, “because it is a diatessaron in sesquitertia,” were of opinion that: The division of the canon of the monochord was made by the tetraktys in the duad, triad, and tetrad; for it comprehends a sesquitertia, a sesquialtera, a duple, a triple, and a quadruple proportion, the section of which is 27. In the ancient musical notation, the tetrachord consisted of *three* degrees or intervals, and *four* terms of sounds called by the Greeks diatessaron, and by us a fourth. [1423](#)

Moreover, the quaternary though an even, therefore a female (“infernial”) number, varied according to its form. This is shown by Stanley. [1424](#) The four was called by the Pythagoreans the Key-Keeper of Nature; but in union with the three, which made it seven, it became the most perfect and harmonious number— *nature herself* . The four was “the masculine of feminine form,” when forming the cross; and seven is the “Master of the Moon,” for this Planet is forced to alter her appearance every seven days. It is on number seven that Pythagoras composed his doctrine on the Harmony and Music of the Spheres, calling a “tone” the distance of the Moon from the Earth; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun one and a half tones; from the Sun to Mars a tone; from thence to Jupiter half a tone; from Jupiter to Saturn half a tone; and thence to the Zodiac a tone; thus making seven tones—the diapason harmony. [1425](#) All the melody of Nature is in those seven tones, and therefore is called the “Voice of Nature.”

Plutarch explains [1426](#) that the most ancient Greeks regarded the Tetrad as the root and principle of all things, since it was the number of the elements which gave birth to all visible and invisible *created* things. [1427](#) With the brothers of the Rosy Cross, the figure of the cross, or *cube unfolded* , formed the subject of a disquisition in one of the Theosophic

degrees of Peuvret, and was treated according to the fundamental principles of light and darkness, *or good and evil* . [1428](#)

The intelligible world proceeds out of the divine mind [or unit] after this manner. The Tetraktys, reflecting upon its own essence, *the first unit, productrix of all things* , and on its own beginning, saith thus: Once one, twice two, immediately ariseth a tetrad, having on its top the highest unit, and *becomes a Pyramis* , whose base is a plain tetrad, answerable to a superficies, upon which the radiant light of the divine unity produceth the form of incorporeal fire, by reason of the descent of Juno (matter) to inferior things. Hence ariseth essential light, not burning but illuminating. This is *the creation of the middle world* , which the Hebrews call the Supreme, the world of the [*their*] deity. It is termed Olympus, entirely light, and replete with separate forms, where is the seat of the immortal gods, *deûm domus alta*, whose top is *unity* , its wall *trinity* , and its superficies *quaternity* . [1429](#)

The “superficies” has thus to remain a *meaningless surface* , if left by itself. *Unity* only “illuminating” *quaternity* , the famous lower four has to build for itself also a wall from *trinity* , if it would be manifested. Moreover, the Tetragrammaton, or Microprosopus, is “Jehovah” arrogating to himself very improperly the “Was, Is, Will Be,” now translated into the “I am that I am,” and interpreted as referring to the highest abstract Deity; while Esoterically and in plain truth, it means only periodically chaotic, turbulent, and eternal Matter, with all its potentialities. For the Tetragrammaton is one with Nature, or Isis, and is the exoteric series of androgyne Gods such as Osiris-Isis, Jove-Juno, Brahmâ-Vâch, or the Kabalistic Jah-Hovah; all male-females. Every anthropomorphic God, in old nations, as Marcellus Ficin well observed, has his name written with four letters. Thus with the Egyptians, he was Teut; the Arabs, Alla; the Persians, Sire; the Magi, Orsi; the Mahometans, Abdi; the Greeks, Teos; the ancient Turks, Esar; the Latins, Deus; to which John Lorenzo Anania adds the German Gott; the Sarmatian Bouh; etc. [1430](#)

The Monad being one, and an *odd* number, the Ancients therefore said that the odd were the only perfect numbers; and—selfishly, perhaps, yet as a fact—considered them all as masculine and perfect, being applicable to

the *celestial* Gods, while even numbers, such as two, four, six, and especially eight, as being female, were regarded as imperfect, and given only to the *terrestrial and infernal* Deities. Virgil records the fact by saying, “Numero deus impare gaudet.” “The God is pleased with an odd number.” [1431](#)

But number *seven*, or the Heptagon, the Pythagoreans considered to be a *religious and perfect number*. It was called Telesphoros, because by it all in the Universe and mankind is led *to its end*, i.e., its culmination. [1432](#) The doctrine of the Spheres ruled by the seven Sacred Planets [1433](#) shows, from Lemuria to Pythagoras, the seven Powers of terrestrial and sublunary Nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of the musical scale.

The Heptad [our Septenary] was considered to be the number of a virgin, because it is unborn [like the Logos or the Aja of the Vedântins]: Without a father ... or a mother, ... *but proceeding directly from the monad*, which is the origin and crown of all things. [1434](#)

And if the Heptad is made to proceed from the Monad directly, then it is, as taught in the Secret Doctrine of the oldest schools, the perfect and sacred number of this Mahâmanvantara of ours.

The Septenary, or Heptad, was sacred indeed to several Gods and Goddesses; to Mars, with his seven attendants, to Osiris, whose body was divided into seven and twice seven parts; to Apollo, the Sun, amid his seven planets, and playing the hymn to the seven-rayed on his seven-stringed harp; to Minerva, the fatherless and the motherless, and others. [1435](#)

Cis-Himâlayan Occultism with its sevening, and because of such sevening, must be regarded as the most ancient, the original of all. It is opposed by *some* fragments left by Neo-Platonists; and the admirers of the latter, who hardly understand what they defend, say to us: See, your forerunners believed only in *triple* man, composed of Spirit, Soul, and Body. Behold, the Târaka Râja Yoga of India limits that division to 3, we, to 4, and the Vedântins to 5 (Koshas). To this, we of the Archaic school ask: Why then does the Greek poet say that it is not four but *seven* who sing the praise of the Spiritual Sun?

Ἑπτὰ με κ.τ.λ.

Seven sounding letters sing the praise of me, The immortal God, the almighty Deity.

Why again is the *triune* Iao, the Mystery God, called the “fourfold,” and yet the triadic and tetradic symbols come under one unified name with the Christians—the Jehovah of the seven letters? Why again in the Hebrew Shebâ is the Oath (the Pythagorean Tetraktys) identical with number 7? Or, as Mr. Gerald Massey has it: Taking an oath was synonymous with “to seven,” and the 10 expressed by the letter Jod, was the full number of Iao-Sabaoth [—the ten-lettered God]. [1436](#)

In Lucian's Auction: Pythagoras asks, “How do you reckon?” The reply is, “One, Two, Three, Four.” Then Pythagoras says, “Do you see? In *what you conceive* Four there are Ten, *a perfect Triangle and our Oath* [Tetraktys, Four!—or Seven in all].” [1437](#)

Why again does Proclus say: The Father of the golden verses celebrates the Tetraktys as the fountain of perennial nature? [1438](#)

Simply because those Western Kabalists who quote the *exoteric* proofs against us have no idea of the real *Esoteric* meaning. All the ancient Cosmologies—the oldest Cosmographies of the two most ancient people of the Fifth Root-Race, the Hindû Âryans and the Egyptians, together with the early Chinese races, the remnants of the Fourth or Atlantean Race—based the whole of their Mysteries on number 10; the higher Triangle standing for the invisible and metaphysical World, the lower three and four, or the Septenate, for the physical Realm. It is not the Jewish Bible that brought number seven into prominence. Hesiod used the words, “the seventh is the sacred day,” before the Sabbath of “Moses” was ever heard of. The use of number seven was never confined to any one nation. This is well testified by the seven vases in the Temple of the Sun, near the ruins of Babian in Upper Egypt; the seven fires burning continually for ages before the altars of Mithra; the seven holy fanes of the Arabians; the seven peninsulas, the seven islands, seven seas, mountains, and rivers of India; and of the Zohar; the Jewish Sephiroth of the seven splendours; the seven Gothic deities; the seven worlds of the Chaldæans and their seven Spirits; the seven constellations mentioned by Hesiod and Homer; and all the

interminable sevens which the Orientalists find in every MS. they discover. [1439](#)

What we have to say finally is this: Enough has been brought forward to show why the human principles were and are divided in the Esoteric Schools into seven. Make it four and it will either leave man *minus* his lower terrestrial elements, or, if viewed from a physical standpoint, make of him a soulless animal. The Quaternary must be the higher or the lower—the celestial or terrestrial Tetraktys; to become comprehensible, according to the teachings of the *ancient* Esoteric School, man must be regarded as a septenary. This was so well understood, that even the so-called Christian Gnostics adopted this time-honoured system. [1440](#) This remained for a long time a secret, for though it was suspected, no MSS. of that time spoke of it clearly enough to satisfy the sceptic. But there comes to our rescue the literary curiosity of our age—the oldest and best preserved Gospel of the Gnostics, Pistis Sophia. To make the proof absolutely complete, we shall quote from an authority, C. W. King, the only Archæologist who has had a faint glimmer of this elaborate doctrine, and the best writer of the day on the Gnostics and their gems.

According to this extraordinary piece of religious literature—a true Gnostic fossil—the human Entity is the Septenary Ray from the One, [1441](#) just as our School teaches. It is composed of seven elements, four of which are borrowed from the four kabalistical manifested worlds. Thus: From Asiah it gets the Nephesh, or seat of the physical appetites [vital breath, also]; from Jezirah, the Ruach, or seat of the passions [? !]; from Briah, the Neshamah or reason; and from Aziluth it obtains the Chaiah, or principle of spiritual life. This looks like an adaptation of the Platonic theory of the Soul's obtaining its respective faculties from the Planets in its downward progress through their spheres. But the Pistis-Sophia, with its accustomed boldness, puts this theory into a much more poetical shape (§ 282). The *Inner Man* is similarly made up of *four* constituents, but these are supplied by the rebellious Æons of the Spheres, being the *Power* —a particle of the Divine light (“Divinæ particula auræ”) yet left in themselves; the *Soul* [the fifth] “formed out of the tears of their eyes, and the sweat of their torments”; the Ἀντιμίμον Πνεύματος, Counterfeit of the Spirit (seemingly answering to our Conscience) [*the sixth*]; and lastly the Μοῖρα, Fate [1442](#) [Karmic Ego], whose business it is to lead the man to

the end appointed for him: if he hath to die by the fire, to lead him into the fire; if he hath to die by a wild beast, to lead him unto the wild beast—[the *seventh*]! [1443](#)

C. The Septenary Element In The Vedas.

It Corroborates the Occult Teaching Concerning the Seven Globes and the Seven Races.

We have to go to the very source of historical information, if we would bring our best evidence to testify to the facts enunciated. For, though entirely allegorical, the Rig Vedic hymns are none the less suggestive. The seven Rays of Sûrya, the Sun, are therein made parallel to the seven Worlds, of every Planetary Chain, to the seven Rivers of Heaven and Earth, the former being the seven creative Hosts, and the latter the seven Men, or primitive human groups. The seven ancient Rishis—the progenitors of all that lives and breathes on Earth—are the seven friends of Agni, his seven “Horses,” or seven “Heads.” The human race has sprung from Fire and Water, it is allegorically stated; fashioned by the Fathers, or the Ancestor-sacrificers, from Agni; for Agni, the Ashvins, the Âdityas, [1444](#) are all synonymous with those “Sacrificers,” or the Fathers, variously called Pitaras (or Pitris), Angirasas, [1445](#) and Sâdhyas, “Divine Sacrificers,” the most Occult of all. They are all called Deva-putra Rishayah or the “Sons of God.” [1446](#) The “Sacrificers,” moreover, are collectively the One Sacrificer, the Father of the Gods, Vishvakarman, who performed the great Sarva-medha ceremony, and ended by sacrificing himself.

In these Hymns the “Heavenly Man” is called Purusha, the “Man,” [1447](#) from whom Virâj was born [1448](#); and from Virâj, the (mortal) man. It is Varuna—lowered from his sublime position to be the chief of the Lords—Dhyânîs or Devas—who regulates all natural phenomena, who “makes a path for the Sun, for him to follow.” The seven Rivers of the Sky (the descending Creative Gods), and the seven Rivers of the Earth (the seven primitive Mankinds), are under his control, as will be seen. For he who breaks Varuna's laws (Vratâni, or “courses of natural action,” active laws), is punished by Indra [1449](#) the Vedic powerful God, whose Vrata, or law or power, is greater than the Vratâni of any other God.

Thus, the Rig Veda, the oldest of *all the known* ancient records, may be shown to corroborate the Occult Teachings in almost every respect. Its Hymns, which are the records written by the earliest Initiates of the Fifth (our) Race concerning the Primordial Teachings, speak of the Seven Races (two still to come), allegorizing them by the seven “Streams” [1450](#) and of the Five Races (Panchakrishtayah) which have already inhabited this world [1451](#) on the five Regions (Panchapradishah) [1452](#) as also of the three Continents that were. [1453](#)

It is only those scholars who will master the secret meaning of the Purusha Sukta—in which the intuition of the modern Orientalists has chosen to see “one of the very latest hymns of the Rig Veda”—who may hope to understand how harmonious are its teachings and how corroborative of the Esoteric Doctrines. He must study, in all the abstruseness of their metaphysical meaning, the relations therein between the (Heavenly) Man (Purusha), *sacrificed* for the production of the Universe and all in it, [1454](#) and the terrestrial mortal man [1455](#) before he realizes the hidden philosophy of the verse: 15. He [“Man,” Purusha, or Vishvakarman] had seven enclosing logs of fuel, and *thrice seven* layers of fuel; when the Gods performed the sacrifice, they bound the Man as victim.

This relates to the three septenary primeval Races, and shows the antiquity of the Vedas, which knew of no other sacrifice, probably, in these earliest *oral* teachings; and also to the seven primeval groups of Mankind, as Vishvakarman represents divine Humanity collectively. [1456](#)

The same doctrine is found reflected in the other old religions. It may, it must, have come down to us disfigured and misinterpreted, as in the case of the Parsîs who read it in their Vendîdâd and elsewhere, though without understanding the allusions therein contained any better than do the Orientalists; yet the doctrine is plainly mentioned in their old works. [1457](#)

Comparing the Esoteric Teaching with the interpretations by Prof. James Darmesteter, one may see at a glance where the mistake is made, and the cause that produced it. The passage runs thus: The Indo-Iranian Asura [Ahura] was often conceived as *sevenfold*; by the play of certain mythical [?] formulæ and the strength of certain mythical [?] numbers, the

ancestors of the Indo-Iranians had been led to speak of seven worlds, [1458](#) and the supreme god was often made sevenfold, as well as the worlds over which he ruled. The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, only one of which is known and accessible to man, the one on which we live, namely, Hvaniratha; which amounts to saying that there are *seven earths* . [1459](#) Parsi mythology knows also of seven heavens. Hvaniratha itself is divided into seven climes. (Orm. Ahr. § 72.) [1460](#)

The same division and doctrine is to be found in the oldest and most revered of the Hindû scriptures—the Rig Veda. Mention is made therein of six Worlds, *besides* our Earth: the six Rajamsi above Prithivî, the Earth, or “this” (Idam) as opposed to “that which is *yonder* ” (i.e., the six Globes on the *three* other planes or Worlds). [1461](#)

The italics are ours to point out the identity of the tenets with those of the Esoteric Doctrine, and to accentuate the mistake that is made. The Magi or Mazdeans only believed in what other people believed in: namely, in seven “Worlds” or Globes of our Planetary Chain, of which *only one* is accessible to man, at the present time, our Earth; and in the successive appearance and destruction of seven Continents or Earths on this our Globe, each Continent being divided, in commemoration of the seven Globes (one visible, six invisible), into seven islands or continents, seven “climes,” etc. This was a common belief in those days when the now Secret Doctrine was open to all. It is this multiplicity of localities in septenary divisions, which has made the Orientalists—who have, moreover, been further led astray by the oblivion of their primitive doctrines of both the uninitiated Hindûs and Parsîs—feel so puzzled by this ever-recurring seven-fold number as to regard it as “mythical.” It is this oblivion of first principles which has led the Orientalists off the right track and made them commit the greatest blunders. The same failure is found in the definition of the Gods. Those who are ignorant of the Esoteric Doctrine of the earliest Âryans, can never assimilate or even understand correctly the metaphysical meaning contained in these Beings.

Ahura Mazda (Ormazd) was the head and synthesis of the seven Amesha Spentas, or Amshaspands, and, therefore, an Amesha Spenta himself. Just as Jehovah-Binah-Elohim was the head and synthesis of the Elohim, and

no more; so Agni-Vishnu-Sûrya was the synthesis and head, or the focus whence emanated in physics and also in metaphysics, from the spiritual as well as from the physical Sun, the seven Rays, the seven Fiery Tongues, the seven Planets or Gods. All these became supreme Gods and *the* One God, but only after the loss of the primeval secrets; i.e., the sinking of Atlantis, or the “Flood,” and the occupation of India by the Brâhmans, who sought safety on the summits of the Himâlayas, for even the high tablelands of what is now Tibet became submerged for a time. Ahura Mazda is addressed only as the “Most Blissful Spirit, Creator of the *Corporeal* World” in the Vendîdâd. Ahura Mazda in its literal translation means the “Wise Lord” (Ahura “lord” and Mazda “wise”). Moreover, this name of Ahura, in Sanskrit Asura, connects him with the Mânasaputras, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (Manas). Ahura (Asura) may be derived from the root ah “to be,” but in its primal signification it is what the Secret Teaching shows it to be.

When Geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the existing Âryan Brâhmanical nation, and also the time of its descent into the plains of Hindûstan, which did not take place till millenniums later.

Yima, the so-called “first man” in the Vendîdâd, as much as his twin-brother Yama, the son of Vaivasvata Manu, belongs to two epochs of Universal History. He is the Progenitor of the Second human Race, hence the personification of the Shadows of the Pitris, and the Father of the Postdiluvian Humanity. The Magi said, “Yima,” as we say “man” when speaking of mankind. The “fair Yima,” the first mortal who converses with Ahura Mazda, is the *first “man” who dies* or disappears, not the first who is born. The “son of Vîvanghat” [1462](#) was, like the son of Vaivasvata, the symbolical man, who stood in Esotericism as the representative of the *first three* Races and the collective Progenitor thereof. Of these Races the first two never died [1463](#) but only vanished, absorbed in their progeny, and the Third knew death only towards its close, after the separation of the sexes and its “Fall” into generation. This is plainly alluded to in Fargard ii of the Vendîdâd. Yima refuses to become the bearer of the law of Ahura Mazda,

saying: “I was not born, I was not taught to be the preacher and the bearer of thy law.” [1464](#)

And then Ahura Mazda asks him to make his men increase and “watch over” his world.

He refuses to become the priest of Ahura Mazda, because he is *his own priest and sacrificer* , but he accepts the second proposal. He is made to answer: “Yes!... Yes, I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, *neither disease nor death* .”

Then Ahura Mazda brings him a golden ring and a poniard, the emblems of sovereignty.

Thus, under the sway of Yima, three hundred *winters* passed away, and the earth was *replenished* with flocks and herds, with men and dogs and birds and with red blazing fires.

Three hundred winters mean three hundred periods or cycles. “Replenished,” mark well; that is to say, all this had been on it before; and thus is proven the knowledge of the doctrine about the successive Destructions of the World and its Life-Cycles. Once the “three hundred winters” were over, Ahura Mazda warns Yima that the Earth is becoming too full, and men have nowhere to live. Then Yima steps forward, and with the help of Spenta Ârmaita, the female Genius, or Spirit of the Earth, makes that Earth stretch out and become larger by one-third, after which “new flocks and herds and men” appear upon it. Ahura Mazda warns him again, and Yima makes the Earth by the same magic power to become larger by two-thirds. “Nine hundred winters” *pass* away, and Yima has to perform the ceremony for the *third* time. The whole of this is allegorical. The three processes of stretching the Earth, refer to the three successive Continents and Races issuing one after and from the other, as explained more fully elsewhere. After the *third* time, Ahura Mazda warns Yima in an assembly of “celestial gods” and “excellent mortals” that upon the material world the fatal winters are going to fall, and all *life* will perish. This is the old Mazdean symbolism for the “Flood,” and the coming cataclysm to Atlantis, which sweeps away every Race in its turn. Like Vaivasvata Manu and Noah, Yima makes a Vara—an Enclosure, an Ark—

under the God's direction, and brings thither the seed of every living creature, animals and "Fires."

It is of this "Earth" or new Continent that Zarathushtra became the law-giver and ruler. This was the Fourth Race in its beginning, after the men of the Third began to die out. Till then, as said above, there had been no regular death, but only a transformation, for *men had no personality* as yet. They had Monads—"Breaths" of the One Breath, as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence Karma-less. Therefore, as there was no Kâma Loka—least of all Nirvâna or even Devachan—for the "Souls" of men who had no personal Egos, there could be no intermediate periods between the incarnations. Like the Phoenix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the Law of Nature. Death came with the complete physical organism, and with it—moral decay.

This explanation shows one more old religion agreeing in its symbology with the Universal Doctrine.

Elsewhere the oldest Persian traditions, the relics of Mazdeism of the still older Magians, are given, and some of them explained. Mankind did not issue from one solitary couple. Nor was there ever a first man—whether Adam or Yima—but a first mankind.

It may, or may not, be "mitigated polygenism." Once that both Creation *ex nihilo* (an absurdity) and a superhuman Creator or Creators (a fact) are made away with by Science, polygenism presents no more difficulties or inconveniences—rather fewer from a scientific point of view—than monogenism does.

In fact, it is as scientific as any other claim. For in his Introduction to Nott and Gliddon's *Types of Mankind*, Agassiz declares his belief in an indefinite number of "primordial races of men created *separately*"; and remarks that, "whilst in every zoological province animals are of *different* species, *man*, in spite of the diversity of his races, always forms *one and the same* human being."

Occultism defines and limits the number of primordial races to seven, because of the seven “Progenitors,” or Prajâpatis, the evolvers of beings. These are neither Gods, nor supernatural Beings, but advanced Spirits from another and lower Planet, reborn on this Planet, and giving birth in their turn in the present Round to present Humanity. This doctrine is again corroborated by one of its echoes—among the Gnostics. In their anthropology and genesis of man they taught that “a certain company of *seven* Angels,” formed the first men, who were no better than senseless, gigantic, shadowy forms—“a mere wriggling worm” (!) writes Irenæus, [1465](#) who takes, as usual, the metaphor for reality.

D. The Septenary In The Exoteric Works.

We may now examine other ancient scriptures and see whether they contain the septenary classification, and, if so, to what degree.

Scattered about in thousands of other Sanskrit texts, some still unopened, others yet unknown, as well as in all the Purânas, as much as, if not much more than, even in the Jewish Bible, the numbers seven and forty-nine (7×7) play a most prominent part. In the Purânas they are found from the seven Creations, in the first chapters, down to the seven Rays of the Sun at the final Pralaya, which expand into seven Suns and absorb the material of the whole Universe. Thus the Matsya Purâna has: For the sake of promulgating the Vedas, Vishnu, in the beginning of a Kalpa, related to Manu the story of Narasimha and the events of *seven* Kalpas. [1466](#)

Then again the same Purâna shows that: In all the Manvantaras, classes of Rishis [1467](#) appear by seven and *seven*, and having established a code of law and morality depart to felicity. [1468](#)

The Rishis, however, represent many other things besides living sages.

In Dr. Muir's translation of the Atharva Veda, we read: 1. Time carries (us) forward, a steed, with *seven* rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds.

2. Thus Time moves on *seven* wheels; he has *seven* naves; immortality is his axle. He is at present *all these worlds*. Time hastens onward the first

God.

3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him “Time in the highest Heaven.” [1469](#)

Now add to this the following verse from the Esoteric Volumes: Space and Time are one. Space and Time are nameless, for they are the incognizable That, which can be sensed only through its seven Rays—which are the seven Creations, the seven Worlds, the seven Laws, etc.

Remembering that the Purânas insist on the identity of Vishnu with Time and Space, [1470](#) and that even the Rabbinical symbol for God is Maqom, “Space,” it becomes clear why, for purposes of a manifesting Deity—Space, Matter, and Spirit—the one central Point became the Triangle and Quaternary—the perfect Cube—hence *seven*. Even the Pravaha Wind—the mystic and occult force that gives the impulse to, and regulates the course of the stars and planets—is septenary. The Kûrma and Linga Purânas enumerate seven principal winds of that name, which winds are the principles of Cosmic Space. [1471](#) They are intimately connected with Dhruva [1472](#) (now Alpha), the Pole-Star, which is connected in its turn with the production of various phenomena through cosmic forces.

Thus, from the seven Creations, seven Rishis, Zones, Continents, Principles, etc., in the Âryan Scriptures, the number has passed through Indian, Egyptian, Chaldæan, Greek, Jewish, Roman, and finally Christian mystic thought, until it landed in, and remained indelibly impressed on, every exoteric theology. The seven old books stolen out of Noah's Ark by Ham, and given to Cush, his son, and the seven Brazen Columns of Ham and Cheiron, are a reflection and a remembrance of the seven primordial Mysteries instituted according to the “seven secret Emanations,” the seven Sounds, and seven Rays—the spiritual and sidereal models of the seven thousand times seven copies of them in later æons.

The mysterious number is once more prominent in the no less mysterious Maruts. The Vâyu Purâna shows, and the Harivamsha corroborates, concerning the Maruts—the oldest as the most incomprehensible of all the secondary or lower Gods in the Rig Veda: That they are born in every Manvantara [Round], seven times seven (or forty-

nine); that, in each Manvantara, *four times seven* (or twenty-eight) obtain emancipation, but their places are filled up by persons reborn in that character. [1473](#)

What are the Maruts in their Esoteric meaning, and who *those persons* “reborn in that character”? In the Rik and other Vedas, the Maruts are represented as the Storm Gods and the *friends and allies* of Indra; they are the “Sons of Heaven and of Earth.” This led to an allegory that makes them the children of Shiva, the great patron of the Yogîs: The Mahâ Yogî, the great *ascetic*, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained. [1474](#)

In the Rig Veda the name Shiva is unknown, but the corresponding God is called Rudra, a name used for Agni, the Fire-God, the Maruts being called therein his sons. In the Râmâyana and the Purânas, their mother, Diti—the sister, or complement, and a form of Aditi—anxious to obtain a son who would destroy Indra, is told by Kashyapa, the Sage, that if, “with thoughts wholly pious and person entirely pure,” she carries the babe in her womb “for a hundred years,” [1475](#) she will have such a son. But Indra foils her in the design. With his thunderbolt he divides the embryo in her womb into seven portions, and then divides every such portion *into seven pieces again*, which become the swift-moving deities, the Maruts. [1476](#) These Deities are only another *aspect*, or a development, of the Kumâras, who are patronymically Rudras, like many others. [1477](#)

Diti, being Aditi—unless the contrary is proven to us—Aditi, we say, or Âkâsha in her highest form, is the Egyptian *seven-fold* Heaven. Every true Occultist will understand what this means. Diti, we repeat, is the sixth principle of *metaphysical* Nature, the Buddhi of Âkâsha. Diti, the Mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the Divine Soul in the ascetic, and the divine aspirations of mystic Humanity toward deliverance from the webs of Mâyâ, and consequent final bliss. Indra is now degraded, because of the Kali Yuga, when such aspirations are no more general but have become abnormal through a general spread of Ahamkâra, the feeling of Egotism, or “I-am-

ness” and ignorance; but in the beginning Indra was one of the greatest Gods of the Hindû Pantheon, as the Rig Veda shows. Surâdhipa the “chief of the gods,” has fallen down from Jishnu, the “Leader of the Celestial Host”—the Hindû St. Michael—to an opponent of asceticism, the enemy of every holy aspiration. He is shown married to Aindrî (Indrânî), the personification of Aindriyaka, the evolution of the element of senses, whom he married “because of her *voluptuous attractions*”; after which he began sending celestial female demons to excite the passions of holy men, Yogîs, and “to beguile them from the potent penances which he dreaded.” Therefore, Indra, now characterized as “the god of the firmament, the personified atmosphere”—is in reality the cosmic principle Mahat, and the fifth human principle, Manas in its dual aspect—as connected with Buddhi, and as allowing itself to be dragged down by the Kâma principle, the body of passions and desires. This is demonstrated by Brahmâ telling the conquered God that his frequent defeats were due to Karma, and were a punishment for his licentiousness, and the seduction of various nymphs. It is in this latter character that he seeks, to save himself from destruction, to destroy the coming “babe,” destined to conquer him—the babe, of course, allegorizing the divine and steady will of the Yogî, determined to resist all such temptations, and thus destroy the passions within his earthly personality. Indra succeeds again, because flesh conquers spirit. [1478](#) He divides the “embryo” (of new *divine* Adeptship, begotten once more by the Ascetics of the Âryan Fifth Race) into *seven* portions (a reference not alone to the seven sub-races of the new Root-Race, in each of which there will be a Manu, [1479](#) but also to the seven degrees of Adeptship), and then each portion into seven pieces—alluding to the Manu-Rishis of each Root-Race, and even sub-race.

It does not seem difficult to perceive what is meant by the Maruts obtaining “four times seven” emancipations in every Manvantara, and by those persons who are *re-born* in that character, viz., of the Maruts in their Esoteric meaning, and who “fill up their places.” The Maruts represent (a) the passions that storm and rage within every Candidate's breast, when preparing for an ascetic life—this mystically; (b) the Occult potencies concealed in the manifold aspects of Âkâsha's lower principles—her body, or Sthûla Sharîra, representing the terrestrial, lower atmosphere of every

inhabited Globe—this mystically and sidereally; (c) actual conscious existences, beings of a cosmic and psychic nature.

At the same time, Marut in Occult parlance is one of the names given to those Egos of great Adepts who have passed away, and are known also as Nirmânakâyas; of those Egos for whom— *since they are beyond illusion*—there is no Devachan, who, having either voluntarily renounced Nirvâna for the good of mankind, or who not yet having reached it, remain invisible on Earth. Therefore are the Maruts [1480](#) shown, firstly, as the sons of Shiva-Rudra, the Patron Yogî, whose Third Eye (mystically) must be acquired by the Ascetic before he becomes an Adept; then, in their cosmic character, as the subordinates of Indra and his opponents, under various characters. The “four times seven” emancipations have a reference to the four Rounds, and the four Races that preceded ours, in each of which Maruta-Jîvas (Monads) have been re-born, and would have obtained final liberation, if only they had chosen to avail themselves of it. But instead of this, out of love for the good of mankind, which would struggle still more hopelessly in the meshes of ignorance and misery *were it not for this extraneous help*, they are re-born over and over again “in that character,” and thus “fill up their own places.” *Who* they are, “on Earth”—every student of Occult Science knows. And he also knows that the Maruts are Rudras, among whom also the family of Tvashtri, a synonym of Vishvakarman, the great Patron of the Initiates, is included. This gives us an ample knowledge of their true nature.

The same for the septenary division of cosmos and the human principles. The Purânas, along with other sacred texts, teem with allusions to this. First of all, the Mundane Egg which contained Brahmâ, or the Universe, was externally invested with *seven* natural elements, at first loosely enumerated as Water, Air, Fire, Ether, and *three secret* elements; then the “World” is said to be “encompassed on every side” by seven elements, also *within* the Egg—as explained: The world is encompassed on every side, and above, and below, by the shell of the egg (of Brahmâ) [*Andakatâha*]. [1481](#)

Around the shell flows Water, which is surrounded with Fire; Fire by Air; Air by Ether; Ether by the Origin of the Elements (Ahamkâra); the latter by Universal Mind, or “Intellect,” as Wilson translates. It relates to

Spheres of Being as much as to Principles. Prithivî is not our Earth but the World, the Solar System, and means the “broad,” the “wide.” In the Vedas—the greatest of all authorities, though needing a key to be read correctly—three terrestrial and three celestial Earths are mentioned as having been called into existence simultaneously with Bhûmi, our Earth. We have often been told that six, not *seven*, appears to be the number of spheres, principles, etc. We answer that there are, in fact, only six principles in man; since his body is *no* principle, but the covering, the shell of a principle. So with the Planetary Chain; therein, speaking Esoterically, the Earth—as well as the seventh, or rather fourth plane, one that stands as the seventh, if we count from the first triple kingdom of the Elementals that begin its formation—may be left out of consideration, being (to us) the only distinct body of the seven. The language of Occultism is varied. But supposing that *three* Earths only, instead of seven, are meant in the Vedas, what are those three, since we still know of but one? Evidently there *must be* an Occult meaning in the statement under consideration. Let us see. The “Earth that floats” on the Universal Ocean of Space, which Brahmâ divides in the Purânas into seven Zones, is Prithivî, the World divided into seven principles—a cosmic division, looking metaphysical enough, but, in reality, *physical* in its Occult effects. Many Kalpas later, our Earth is mentioned, and again, in its turn, is divided into seven Zones according to the law of analogy which guided ancient Philosophers. After which we find on it seven Continents, seven Isles, seven Oceans, seven Seas and Rivers, seven Mountains, seven Climates, etc. [1482](#)

Furthermore, it is not only in the Hindû scriptures and philosophy that one finds references to the seven Earths, but in the Persian, Phœnician, Chaldæan, and Egyptian cosmogonies, and even in Rabbinical literature. The Phœnix [1483](#)—called by the Hebrews Onech עֶנֶק, from Phenoch, Enoch, the symbol of a secret cycle and initiation, and by the Turks, Kerkes—lives a thousand years, after which, kindling a flame, it is self-consumed; and then, reborn from itself, it lives another thousand years, up to *seven times seven*, [1484](#) when comes the Day of Judgment. The “seven times seven,” or forty-nine, are a transparent allegory, and an allusion to the forty-nine Manus, the seven Rounds, and the seven times seven human Cycles in each Round on each Globe. The Kerkes and the Onech stand for a Race Cycle, and the mystical Tree Ababel, the “Father Tree” in the

Kurân, shoots out new branches and vegetation at every resurrection of the Kerkes or Phoenix; the “Day of Judgment” meaning a minor Pralaya. The author of the Book of God and the Apocalypse believes that: The Phoenix is ... very plainly the same as the Simorgh of Persian romance; and the account which is given us of this last bird yet more decisively establishes the opinion that the death and revival of the Phoenix exhibit the successive destruction and reproduction of the world, which many believed to be effected by the agency of a fiery deluge [and also a watery one in its turn]. When the Simorgh was asked her age, she informed Caherman that this world is very ancient, for it has been already *seven times replenished* , with beings different from men, and *seven times depopulated* : [1485](#) that the age of the human race in which we now are, is to endure seven thousand years, and that she herself had seen *twelve* of these revolutions, and knew not how many more she had to see. [1486](#)

The above, however, is no new statement. From Bailly, in the last century, down to Dr. Kenealy, in the present, these facts have been noticed by a number of writers; but now a connection can be established between the Persian oracle and the Nazarene prophet. Says the author of the Book of God: The Simorgh is in reality the same as the winged Singh of the Hindûs, and the Sphinx of the Egyptians. It is said that the former will appear at the end of the world ... [as a] monstrous lion-bird.... From these the Rabbins have borrowed their mythos of an enormous Bird, sometimes standing on the earth, sometimes walking in the ocean ... while its head props the sky; and with the symbol, they have also adopted the doctrine to which it relates. They teach that there are to be *seven successive renewals* of the globe; that each reproduced system will last *seven* thousand years [?]; and that the *total duration of the Universe* will be 49,000 years. This opinion, which involves the doctrine of the preëxistence of each renewed creature, they may either have learned during their Babylonian captivity, or *it may have been part of the primeval religion* which their priests had preserved from remote times. [1487](#)

It shows rather that the initiated Jews *borrowed* , and their non-initiated successors, the Talmudists, lost, the sense, and applied the seven Rounds, and the forty-nine Races, etc., wrongly.

Not only *their* priests, but those of every other country. The Gnostics, whose various teachings are the many echoes of the one primitive and universal doctrine, put the same numbers, under another form, in the mouth of Jesus in the very occult Pistis Sophia. We say more: even the Christian editor or author of Revelation has preserved this tradition and speaks of the *seven* Races, four of which, with part of the fifth, are gone, and two have to come. It is stated as plainly as can be. Thus saith the angel: And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are *seven* kings; *five* are fallen, and one *is* , and the other is not yet come. [1488](#)

Who, in the least acquainted with the symbolical language of old, will fail to discern in the *five* Kings that have fallen, the four Root-Races that were, and part of the Fifth, the one that *is* ; and in the *other* , that “is not yet come,” the Sixth and Seventh coming Root-Races, as also the sub-races of this, our present Race? Another still more forcible allusion to the seven Rounds and the forty-nine Root-Races in Leviticus, will be found elsewhere, Part III. [1489](#)

E. Seven In Astronomy, Science, And Magic.

Again, number *seven* is closely connected with the Occult significance of the Pleiades, those seven daughters of Atlas, “the six present, the seventh *hidden* .” In India they are connected with their nursling, the war God, Kârttikeya. It was the Pleiades (in Sanskrit, Krittikâs) who gave this name to the God, Kârttikeya being the planet Mars, *astronomically* . As a God he is the son of Rudra, born without the intervention of a woman. He is a Kumâra, a “virgin youth” again, generated in the fire from the Seed of Shiva—the Holy Spirit—hence called Agni-bhû. The late Dr. Kenealy believed that, in India, Kârttikeya is the secret symbol of the Cycle of the Naros, composed of 600, 666, and 777 years, according to whether solar or lunar, divine or mortal, years are counted; and that the six visible, or the seven actual sisters, the Pleiades, are needed for the completion of this most secret and mysterious of all the astronomical and religious symbols. Therefore, when intended to commemorate one particular event, Kârttikeya was shown, of old, as a Kumâra, an Ascetic, with *six* heads—one for each century of the Naros. When the symbolism was needed for another event, then, in conjunction with the seven sidereal sisters, Kârttikeya is seen accompanied by Kaumârî, or Senâ, his female aspect. He is then riding on a peacock, the bird of Wisdom and Occult Knowledge, and the Hindû Phœnix, whose Greek relation with the 600 years of the Naros is well known. A six-rayed star (double triangle), a Svastika, a six and occasionally seven-pointed crown, is on his brow; the peacock's tail represents the sidereal heavens; and the twelve signs of the Zodiac are *hidden on his body* ; for which he is also called Dvâdasha-kara, the “twelve-handed,” and Dvâdashâksha, “twelve-eyed.” It is as Shakti-dhara, however, the “spear-holder,” and the conqueror of Târaka, Târaka-jit, that he is shown to be most famous.

As the years of the Naros are, in India, counted in two ways, either by one hundred “years of the gods” (divine years), or one hundred “mortal years,” we can see the tremendous difficulty the non-initiated have in arriving at a correct comprehension of this cycle, which plays such an

important part in St. John's Revelation. It is the truly apocalyptic cycle, because of its being of various lengths and relating to various pre-historic events, and in none of the numerous speculations about it have we found any but a few *approximate* truths.

Against the duration claimed by the Babylonians for their divine ages, it has been urged that Suidas shows the Ancients counting days for years, in their chronological computations. It is to Suidas and his authority that Dr. Sepp appeals in his ingenious plagiarism—which we have already exposed—of the Hindû figures 432. These they give in thousands and millions of years, the duration of their Yugas, but Sepp dwarfed them to 4,320 *lunar* years, [1490](#) “before the birth of Christ,” as “foreordained” in the sidereal, in addition to the invisible, heavens, and proved “by the apparition of the Star of Bethlehem.” But Suidas had no other warrant for this assertion than his own speculations, and he was not an Initiate. He cites, as a proof, Vulcan, and shows him reigning 4,477 years, or 4,477 *days*, as he thinks, or again rendered in years, 12 years, 3 months, and 7 days; he has, however, 5 days in his original—thus committing an error even in such an easy calculation. [1491](#) True, there are other ancient writers guilty of like fallacious speculations; Calisthenes, for instance, who assigns to the astronomical observations of the Chaldæans only 1,903 years, whereas Epigenes recognizes 720,000 years. [1492](#) The whole of these hypotheses made by profane writers are due to a misunderstanding. The chronology of the Western peoples, ancient Greeks and Romans, was borrowed from India. Now, it is said in the Tamil edition of Bagavadam that 15 solar days make a Paccham; two Pacchams, or 30 days, make a month of mortals, which is only one *day* of the Pitara Devatâ or Pitris. Again, 2 of these months constitute a Rûdû, 3 Rûdûs make an Ayanam, and 2 Ayanams a year of mortals, which is only a *day* of the Gods. It is from such misunderstood teachings that some Greeks have imagined that all the initiated priests had transformed days into years!

This mistake of the ancient Greek and Latin writers became pregnant with results in Europe. At the close of the past and the beginning of the present century, Bailly, Dupuis, and others, relying upon the purposely mutilated accounts of Hindû chronology, brought from India by certain unscrupulous and too zealous missionaries, built quite a fantastic theory on the subject. Because the Hindûs had made of half a revolution of the

moon a measure of time; and because a month composed of only fifteen days, of which Quintus Curtius speaks, [1493](#) is found mentioned in Hindû literature, therefore, it becomes a verified fact that their *year* was only half a year, when it was not called a *day* ! The Chinese, also, divided their Zodiac into twenty-four parts, and hence their year into twenty-four fortnights, but such computation did not, nor does it, prevent them having an astronomical year just the same as ours. They also have a period of 60 days—the Southern Indian Rûdû—to this day in some provinces. Moreover, Diodorus Siculus [1494](#) calls “ *thirty days* an Egyptian year,” or that period during which the moon performs a complete revolution. Pliny and Plutarch [1495](#) both speak of it; but does it stand to reason that the Egyptians, who knew Astronomy as well as any other nation, made the *lunar* month consist of 30 days, when it is only 28 days with fractions? This lunar period had an Occult meaning surely as well as had also the Ayanam and the Rûdû of the Hindûs. The year of 2 months' duration, and the period of 60 days also, was a universal measure of time in antiquity, as Bailly himself shows in his *Traité de l' Astronomie Indienne et Orientale*. The Chinamen, according to their own books, divided their year into two parts, from one equinox to the other; [1496](#) the Arabs anciently divided the year into six seasons, each composed of two months; in the Chinese astronomical work called Kioo-tche, it is said that two moons make a measure of time, and six measures a year; and to this day the aborigines of Kamschatka have their years of six months, as they had when visited by Abbé Chappe. [1497](#) But is all this any reason for claiming that when the Hindû Purânas say a solar *year* , they mean one solar *day* !

It was the knowledge of the natural laws which make of seven the root nature-number, so to say, in the manifested world, or at any rate in our present terrestrial life-cycle, and the wonderful comprehension of its workings, that unveiled to the Ancients so many of the mysteries of Nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old Astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand—to prophesy, it is called—the influence which they would have on the course and development of the human races. The Sun, Moon, and Planets being the never-erring time-measurers, whose potency and periodicity were well known, became thus

respectively the great ruler and rulers of our little system in all its seven domains, or “spheres of action.” [1498](#)

This has been so evident and remarkable, that even many of the modern men of Science, Materialists as well as Mystics, have had their attention called to this law. Physicians and Theologians, Mathematicians and Psychologists, have repeatedly drawn the attention of the world to this fact of periodicity in the behaviour of “Nature.” These numbers are explained in the Commentaries in the following words: The Circle is not the “One” but the “All.”

In the higher [Heaven], the impenetrable Rajah, [1499](#) it [the Circle] becomes One, because [it is] the indivisible, and there can be no Tau in it.

In the second [of the three Rajamsi, or the three “Worlds”], the One becomes Two [male and female], and Three [with the Son or Logos], and the Sacred Four [the Tetraktys, or Tetragrammaton].

In the third [the lower World or our Earth], the number becomes Four, and Three, and Two. Take the first two, and thou wilt obtain Seven, the sacred number of life; blend [the latter] with the middle Rajah, and thou wilt have Nine, the sacred number of Being and Becoming. [1500](#)

When the Western Orientalists have mastered the real meaning of the Rig Vedic divisions of the World—the two-fold, three-fold, six- and seven-fold, and especially the nine-fold division—the mystery of the cyclic divisions applied to Heaven and Earth, Gods and Men, will become clearer to them than it is now. For: There is a harmony of numbers in all nature; in the force of gravity, in the planetary movements, in the laws of heat, light, electricity, and chemical affinity, in the forms of animals and plants, in the perceptions of the mind. The direction, indeed, of modern natural and physical science is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio. We would refer to Professor Whewell's Philosophy of the Inductive Sciences, and to Mr. Hay's researches into the laws of harmonious colouring and form. From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds, and probably of taste also, if we could analyze our sensations of this kind with mathematical accuracy. [1501](#)

So much so, indeed, that more than one Physician has stood aghast at the *septenary* periodical return of the cycles in the rise and fall of various complaints, and Naturalists have felt themselves at an utter loss to explain this law.

The birth, growth, maturity, vital functions, healthy revolutions of change, diseases, decay and death, of insects, reptiles, fishes, birds, mammals, and even of man, are more or less controlled by a law of *completion in weeks* [or seven days]. [1502](#)

Dr. Laycock, writing on the “Periodicity of Vital Phenomena,” [1503](#) records a “most remarkable illustration and confirmation of the law in insects.” [1504](#)

To all of which Mr. Grattan Guinness remarks very pertinently, as he defends biblical chronology: And man's life ... is a *week* , a *week of decades* . “The days of our years are three-score years and ten.” Combining the testimony of all these facts, we are bound to admit that there prevails in organic nature a law of septiform periodicity, a law of completion in weeks. [1505](#)

Without accepting the conclusions, and especially the premises of the learned founder of “The East London Institute for Home and Foreign Missions,” the writer accepts and welcomes his researches in the Occult chronology of the Bible; just as, while rejecting the theories, hypotheses, and generalizations of Modern Science, we bow before its great achievements in the world of the Physical, or in all the minor details of material Nature.

There is most assuredly an Occult “chronological system in Hebrew scripture,” the Kabbalah being its warrant; moreover there is in it “a system of weeks,” based on the archaic Indian system, which may still be found in the old Jyotisha. [1506](#) And there are in it cycles of the “*week of days*,” of the “*week of months*,” of years, of centuries, and even of millenniums, and more, of the “week of years of years.” [1507](#) But all this can be found in the Archaic Doctrine. And if the common source of the chronology in every scripture, however *veiled* , is denied in the case of the Bible; then it will have to be shown how, in face of the six days and the seventh (a Sabbath), we can escape connecting the Genetic with the Paurânic

Cosmogonies. For the first “week of creation” shows the septiformity of its chronology and thus connects it with Brahmâ's “seven creations.” The able volume from the pen of Mr. Grattan Guinness, in which he has collected in some 760 pages every proof of this septiform calculation, is good evidence. For if the biblical chronology is, as he says, “regulated by the law of weeks,” and if it is septenary, whatever the measures of the creation week and the length of its days may be, and if, finally, “the Bible system includes weeks on a great variety of scales,” then this system is shown to be identical with all the Pagan systems. Moreover, the attempt to show that 4,320 years, in lunar months, elapsed between the “Creation” and the “Nativity,” is a clear and unmistakable connection with the 4,320,000 years of the Hindû Yugas. Otherwise, why make such efforts to prove that these figures, which are preëminently Chaldæan and Indo-Âryan, play such a part in the New Testament? This we shall now prove still more forcibly.

Let the impartial critic compare the two accounts—the Vishnu Purâna and the Bible—and he will find that the “seven creations” of Brahmâ are at the foundation of the “week of creation” in Genesis. The two allegories are different, but the systems are both built on the same foundation-stone. The Bible can be understood *only by the light of* the Kabalah. Take the Zohar, the “Book of Concealed Mystery,” however now disfigured, and compare. The seven Rishis and the fourteen Manus, of the seven Manvantaras, issue from Brahmâ's head; they are his “Mind-born Sons,” and it is with them that begins the division of mankind into its Races from the Heavenly Man, the manifested Logos, who is Brahmâ Prajâpati. Speaking of the “Skull” (Head) of Macroprosopus, the Ancient One [1508](#) (in Sanskrit Sanat is an appellation of Brahmâ), the Ha Idra Rabba Qadisha, or “Greater Holy Assembly,” says that in every one of his hairs is a hidden fountain issuing from the concealed brain.

And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it [which is the manifest Quaternary, the Tetragrammaton] is his brain formed; and thence that brain goeth forth into *thirty* and *two* paths [or the Triad and the Duad, or again 432].

And again:

Thirteen curls of hair exist on the one side and on the other of the skull [i.e., six on one and six on the other, the thirteenth being also the fourteenth, as it is male-female]; ... and through them commenceth the division of the hair [the division of things, of mankind and the races]. [1509](#)

“We *six* are lights which shine forth from a *seventh* (light),” saith Rabbi Abba; “*thou art the seventh light*”—the synthesis of us all—he adds, speaking of Tetragrammaton and his seven “companions,” whom he calls the “eyes of Tetragrammaton.” [1510](#)

Tetragrammaton is Brahmâ Prajâpati, who assumed *four* forms, in order to create four kinds of *supernal* creatures, i.e., made himself *four-fold*, or the manifest Quaternary; [1511](#) after that, he is re-born in the *seven* Rishis, his Mânasaputras, “Mind-born Sons,” who became later, nine, twenty-one, and so on, and who are all said to be born from various parts of Brahmâ. [1512](#)

There are two Tetragrammatons: the Macroprosopus and the Microprosopus. The first is the absolute perfect Square, or the Tetraktys within the Circle, both abstract conceptions, and is therefore called Ain—Non-being, i.e., illimitable or absolute “Be-ness.” But when viewed as Microprosopus, or the Heavenly Man, the Manifested Logos, he is the Triangle in the Square—the *sevenfold* Cube, not the fourfold, or the plane Square. For it is written in “The Greater Holy Assembly”: And concerning this, the children of Israel wished to inquire in their hearts [know in their minds], like as it is written, Exod. xvii. 7: “Is the Tetragrammaton in the midst of us, or the Negatively Existent One?” [1513](#)

—where they distinguished between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called Ain, the Negatively Existent. [1514](#)

Therefore, Tetragrammaton is the Three *made* four and the Four made three, and is represented on this Earth by his seven “Companions,” or “Eyes”—the “seven eyes of the Lord.” Microprosopus is, at best, only a *secondary* manifested Deity. For “The Greater Holy Assembly” elsewhere says: We have learned that there *were ten* (Rabbis) [Companions] entered into (the Assembly) [the Sod, “mysterious assembly or mystery”] and that

seven came forth [1515](#) [i.e., *ten* for the unmanifested, *seven* for the manifested Universe].

1158. And when Rabbi Schimeon revealed the Arcana, there were found none present there save those [seven] (*companions*). And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, Zach. iii. 9: “These are the seven eyes [or principles] of Tetragrammaton” [—i.e., the four-fold Heavenly Man, or pure Spirit, is resolved into septenary man, pure Matter and Spirit]. [1516](#)

Thus the Tetrad is Microprosopus, and the latter is the male-female Chokmah-Binah, the second and third Sephiroth. The Tetragrammaton is the very essence of number *seven* , in its terrestrial significance. Seven stands between four and nine—the basis and foundation, astrally, of our physical world and man, in the kingdom of Malkuth.

For Christians and believers, this reference to Zechariah and especially to the Epistle of Peter, [1517](#) ought to be conclusive. In the old symbolism, “man,” chiefly the Inner Spiritual Man is called a “stone.” Christ is the corner-stone, and Peter refers to all men as “lively” (living) stones. Therefore a “stone with seven eyes” on it can only mean a man whose constitution (i.e., his “principles”) is septenary.

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of colour as revealed to us by the spectroscope. This number is the factor, sine quâ non, in the production of occult astral phenomena.

It is needless to refer in detail to the number of vibrations constituting the notes of the musical scale; they are strictly analogous to the scale of chemical elements, and also to the scale of colour as unfolded by the spectroscope, although in the latter case we deal with only *one* octave, while both in music and chemistry we find a series of *seven* octaves represented theoretically, of which *six* are fairly complete and in ordinary use in both sciences. Thus, to quote Hellenbach: It has been established that, from the standpoint of phenomenal law, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that

they divide themselves into *seven* columns, and that the successive numbers in each column are closely allied; i.e., that they exhibit a close relationship which not only is expressed in the figures themselves, but also is practically confirmed in chemistry as in music, in the latter of which the ear confirms the verdict of the figures.... The fact that this periodicity and variety is governed by the number *seven* is undeniable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered.

Verily, then, as Rabbi Abba said:

We are six lights which shine forth from a seventh (*light*); thou [Tetragrammaton] art the seventh light (*the origin of*) us all.

For assuredly there is no stability in those six, save (*what they derive*) from the seventh. For all things depend from the seventh. [1518](#)

The ancient and modern Western American Zuñi Indians seem to have entertained similar views. Their present-day customs, their traditions and records, all point to the fact that, from time immemorial, their institutions, political, social and religious, were, and still are, shaped according to the septenary principle. Thus all their ancient towns and villages were built in clusters of six, around a seventh. It is always a group of seven, or of thirteen, and always the six surround the seventh. Again, their sacerdotal hierarchy is composed of six “Priests of the House” seemingly synthesized in the seventh, who is a woman, the “Priestess Mother.” Compare this with the “seven great officiating priests” spoken of in the Anugîtâ, the name given to the “seven senses,” exoterically, and to the seven human principles, Esoterically. Whence this identity of symbolism? Shall we still doubt the fact of Arjuna going over to Pâtâla, the Antipodes, America, and there marrying Ulûpî, the daughter of the Nâga, or rather Nargal, king? But to the Zuñi priests.

These receive, to this day, an annual tribute of corn of seven colours. Undistinguished from other Indians during the rest of the year, on a certain day they come out—six priests and one priestess—arrayed in their priestly robes, each of a colour sacred to the particular God whom the priest serves and personifies; each of them representing one of the seven regions, and each receiving corn of the colour corresponding to that region. Thus, the

white represents the East, because from the East comes the first sun-light; the yellow corresponds to the North, from the colour of the flames produced by the Aurora Borealis; the red, the South, as from that quarter comes the heat; the blue stands for the West, the colour of the Pacific Ocean, which lies to the West; black is the colour of the nether underground region—darkness; corn with grains of all colours on one ear represents the colours of the upper region—of the firmament, with its rosy and yellow clouds, shining stars, etc. The “speckled” corn, each grain containing all the colours, is that of the “Priestess-Mother”—woman containing in herself the seeds of all races past, present and future; Eve being the mother of all living.

Apart from these was the Sun—the Great Deity—whose priest was the spiritual head of the nation. These facts were ascertained by Mr. F. Hamilton Cushing, who, as many are aware, became a Zuñi, lived with them, was initiated into their religious mysteries, and has learned more about them than any other man now living.

Seven is also the great magic number. In the Occult Records the weapon mentioned in the Purânas and the Mahâbhârata—the Âgneyâstra or “fiery weapon” bestowed by Aurva upon his Chelâ Sagara—is said to be constructed of seven elements. This weapon—supposed by some ingenious Orientalists to have been a “rocket” (!)—is one of the many thorns in the side of our modern Sanskritists. Wilson exercises his penetration over it, on several pages in his Specimens of the Hindû Theatre, and finally fails to explain it. He can make nothing out of the Âgneyâstra, for he argues: These weapons are of a very unintelligible character. Some of them are occasionally wielded as missiles; but, in general, they *appear to be mystical powers exercised by the individual*—such as those of paralyzing an enemy, or *locking his senses fast in sleep*, or bringing down storm, and rain, and fire, from heaven. [1519](#)... They are supposed to assume celestial shapes, endowed with human faculties.... The Râmâyana calls them the sons of Krishâshva. [1520](#)

The Shastra-devatâs, “Gods of the divine weapons,” are no more Âgneyâstras, the weapons, than the gunners of modern artillery are the cannon they direct. But this simple solution did not seem to strike the eminent Sanskritist. Nevertheless, as he himself says of the armiform

progeny of Krishâshva, “the allegorical origin of the Âgneyâstra weapons is, undoubtedly, the more ancient.” [1521](#) It is the fiery javelin of Brahmâ.

The seven-fold Âgneyâstra, like the seven senses and the seven principles, symbolized by the seven priests, are of untold antiquity. How old is the doctrine believed in by Theosophists, the following Section will tell.

F. The Seven Souls Of The Egyptologists.

If one turns to those wells of information, The Natural Genesis and the Lectures of Mr. Gerald Massey, the proofs of the antiquity of the doctrine under analysis become positively overwhelming. That the belief of the author differs from ours can hardly invalidate the facts. He views the symbol from a purely natural standpoint, one perhaps a trifle too materialistic, because too much that of an ardent Evolutionist and follower of the modern Darwinian dogmas. Thus he shows that: The student of Böhme's books finds much in them concerning these Seven “Fountain Spirits,” and primary powers, treated as seven properties of Nature in the alchemistic and astrological phase of the mediæval mysteries....

The followers of Böhme look on such matter as the divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and persistence of the “Wisdom” [1522](#) of the past (or of the broken links), and are unable to recognize the physical features of the ancient “Seven Spirits” beneath their modern metaphysical or alchemist mask. A second connecting link between the theosophy of Böhme and the physical origins of Egyptian thought, is extant in the fragments of Hermes Trismegistus. [1523](#) No matter whether these teachings are called Illuminatist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings. [1524](#) When the prophets or visionary showmen of cloudland come to us claiming original inspiration, and utter something new, we judge of its value by what it is in itself. But if we find they bring us the ancient matter which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions. [1525](#) It is useless for us to read our later thought into the earliest types of expression, and then say the ancients meant that! [1526](#) Subtilized

interpretations which have become doctrines and dogmas in theosophy have now to be tested by their genesis in physical phenomena, in order that we may explode their false pretensions to supernatural origin or supernatural knowledge. [1527](#)

But the able author of *The Book of the Beginnings* and of *The Natural Genesis* does—very fortunately, for us—quite the reverse. He demonstrates most triumphantly our Esoteric (Buddhist) teachings, by showing them identical with those of Egypt. Let the reader judge from his learned lecture on “The Seven Souls of Man.” [1528](#) Says the author: The first form of the mystical Seven was seen to be figured in heaven by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven Elemental Powers. [1529](#)

Just so, for the Hindûs place their seven primitive Rishis in the Great Bear, and call this constellation the abode of the Saptarshi, Riksha and Chitra-shikhandinas. And their Adepts claim to know whether it is only an astronomical myth, or a primordial mystery having a deeper meaning than it bears on its surface. We are also told that: The Egyptians divided the face of the sky by night into seven parts. The primary Heaven was sevenfold. [1530](#)

So it was with the Âryans. One has but to read the Purânas about the beginnings of Brahmâ and his Egg, to see this. Have the Âryans then, taken the idea from the Egyptians? But, as the lecturer proceeds: The earliest forces recognized in Nature were reckoned as seven in number. These became Seven Elementals, devils [?], or later divinities. Seven properties were assigned to Nature—as matter, cohesion, fluxion, coagulation, accumulation, station, and division—and *seven elements or souls to man* . [1531](#)

All this was taught in the Esoteric Doctrine, but it was interpreted and its mysteries unlocked, as already stated, with *seven* , not two or, at the utmost, three keys; hence the causes and their effects worked in invisible or mystic as well as in psychic Nature, and were made referable to Metaphysics and Psychology as much as to Physiology. As the author says:

A principle of *sevening* , so to say, was introduced, and the number seven supplied a sacred type *that could be used for manifold purposes* . [1532](#)

And it was so used. For:

The seven souls of the Pharaoh are often mentioned in the Egyptian texts.... *Seven souls, or principles in man were identified by our British Druids* The Rabbins also ran the number of souls up to seven: so, likewise, do the Karens of India. [1533](#)

And then, the author, with several misspellings, tabulates the two teachings—the Esoteric and the Egyptian—and shows that the latter had the same series and in the same order.

[Esoteric] Indian.	Egyptian.
1. Rûpa, body or element of form.	1. Kha, body.
2. Prâna, the breath of life.	2. Ba, the soul of breath.
3. Astral body.	3. Khaba, the shade.
4. Manas, or intelligence. 1534	4. Akhu, intelligence or perception.
5. Kâma Rûpa, or animal soul.	5. Seb, ancestral soul.
6. Buddhi, or spiritual soul.	6. Putah, the first intellectual father.
7. Âtmâ, pure spirit.	7. Atmu, a divine, or eternal soul.

[1535](#)

Further on, the lecturer formulates these seven (Egyptian) Souls, as (1) The Soul of Blood—the *formative* ; (2) The Soul of Breath—that *breathes* ; (3) The Shade or Covering Soul—that *envelopes* ; (4) The Soul of Perception—that *perceives* ; (5) The Soul of Pubescence—that *procreates* ; (6) The Intellectual Soul—that *reproduces intellectually* ; and (7) The Spiritual Soul—that is *perpetuated permanently* .

From the exoteric and physiological standpoint this may be very correct; it becomes less so from the Esoteric point of view. To maintain this, does not at all mean that the “Esoteric Buddhists” resolve men into a number of elementary spirits, as Mr. G. Massey, in the same lecture, accuses them of maintaining. No “Esoteric Buddhist” has ever been guilty of any such absurdity. Nor has it been ever imagined that these shadows “become spiritual beings in another world,” or “seven potential spirits or

elementaries of another life.” What is maintained is simply that every time the immortal Ego incarnates it becomes, as a total, a compound unit of Matter and Spirit, which together act on seven different planes of being and consciousness. Elsewhere, Mr. Gerald Massey adds: The seven souls [our “principles”] ... are often mentioned in the Egyptian texts. The moon-god, Taht-Esmun, or the later sun-god, expressed the seven nature-powers that were prior to himself, and were summed up in him as his seven souls [we say “principles”].... The seven stars in the hand of the Christ in Revelation, have the same significance. [1536](#)

And a still greater one, as these stars represent also the *seven keys* of the Seven Churches or the Sodalian Mysteries, kabalistically. However, we will not stop to discuss, but add that other Egyptologists have also discovered that the septenary constitution of man was a cardinal doctrine with the old Egyptians. In a series of remarkable articles in the Sphinx, of Munich, Herr Franz Lambert gives incontrovertible proof of his conclusions from the Book of the Dead and other Egyptian records. For details the reader must be referred to the articles themselves.

Böhme, the prince of all the mediæval seers, says:

We find seven especial properties in nature whereby this only Mother works all things [which he calls fire, light, sound (the upper three) and *desire*, *bitterness*, *anguish*, and *substantiality*, thus analyzing the lower in his own mystic way]; whatever the six forms are spiritually, that the seventh [the body or substantiality], is essentially. These are the seven forms of the Mother of all Beings, from whence all that is in this world is generated. [1537](#)

And again:

The Creator hath, in the body of this world, generated himself as it were *creaturely* in his qualifying or Fountain Spirits, and all the stars are ... God's powers, and the whole body of the world consisteth in the seven qualifying or fountain spirits. [1538](#)

This is rendering in mystical language our theosophical doctrine. But how can we agree with Mr. Gerald Massey when he states that: The Seven Races of Men that have been sublimated and made Planetary [?] by

Esoteric Buddhism, [1539](#) may be met with in the Bundahish as (1) the earth-men; (2) water-men; (3) breast-eared men; (4) breast-eyed men; (5) one-legged men; (6) bat-winged men; (7) men with tails. [1540](#)

Each of these descriptions, allegorical and even perverted in their later form, is, nevertheless, an echo of the Secret Doctrine teaching. They all refer to the pre-human evolution of the “Water-men terrible and bad” by *unaided* Nature through millions of years, as previously described. But we deny point-blank the assertion that “these were never real races,” and point to the Archaic Stanzas for our answer. It is easy to infer and to say that our “instructors have mistaken these shadows of the Past, for things human and spiritual”; but that “they are neither, and never were either,” it is less easy to prove. The assertion must ever remain on a par with the Darwinian claim that man and the ape had a common pithecoïd ancestor. What the lecturer takes for a “mode of expression” and nothing more, in the Egyptian Ritual, we take as having quite another and an important meaning. Here is one instance. Says the Ritual, the Book of the Dead: “I am the mouse.” “I am the hawk.” “I am the ape.”... “I am the crocodile whose soul comes from men.”... “I am the soul of the gods.” [1541](#)

The last sentence but one is explained by the lecturer, who says parenthetically, “that is, as a type of intelligence,” and the last as meaning, “the Horus, or Christ, as the outcome of all.”

The Occult Teaching answers: It means far more.

It gives first of all a corroboration of the teaching that, while the human Monad has passed on Globe A and others, in the First Round, through all the three kingdoms—the mineral, the vegetable, and the animal—in this our Fourth Round, every mammal has sprung from Man, if the semi-ethereal, many-shaped creature with the *human* Monad in it, of the first two Races, can be regarded as Man. But it must be so called; for, in the Esoteric language, it is not the form of flesh, blood, and bones, now referred to as man, which is in any way the Man, but the inner divine Monad with its manifold principles or aspects.

The lecture referred to, however, much as it opposes Esoteric Buddhism and its teachings, is an eloquent answer to those who have tried to represent the whole as a new-fangled doctrine. And there are many such,

in Europe, America, and even India. Yet, between the Esotericism of the old Arhats, and that which has now survived in India among the few Brâhmans who have seriously studied their Secret Philosophy, the difference does not appear so very great. It seems centred in, and limited to, the question of the order of the evolution of cosmic and other principles, more than anything else. At all events it is no greater divergence than the everlasting question of the filioque dogma, which since the eighth century has separated the Roman Catholic from the older Greek Eastern Church. Yet, whatever the differences in the forms in which the septenary dogma is presented, the substance is there, and its presence and importance in the Brâhmanical system may be judged by what one of India's learned meta-physicians and Vedântic scholars says of it: The real esoteric seven-fold classification is one of the most important, if not the most important classification, which has received its arrangement from the mysterious constitution of this eternal type. I may also mention in this connection that the four-fold classification claims the same origin. The light of life, as it were, seems to be refracted by the treble-faced prism of Prakriti, having the three Gunams for its three faces, and divided into seven rays, which develop in course of time the seven principles of this classification. The progress of development presents some points of similarity to the gradual development of the rays of the spectrum. While the four-fold classification is amply sufficient for all practical purposes, this real seven-fold classification is of great theoretical and scientific importance. It will be necessary to adopt it to explain certain classes of phenomena noticed by occultists; and it is perhaps better fitted to be the basis of a perfect system of psychology. It is not the peculiar property of the "Trans-Himâlayan Esoteric Doctrine." In fact, it has a closer connection with the Brâhmanical Logos than with the Buddhist Logos. In order to make my meaning clear I may point out here that the Logos has seven forms. In other words, there are seven kinds of Logoi in the Cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-Religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Prajñâ or consciousness. It bridges the gulf between the objective and subjective, and indicates the

mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of *human* consciousness. [1542](#)

The above is perfectly correct, save, perhaps, on one point. The “seven-fold classification” in the Esoteric System has never (to the writer's knowledge) been claimed by any one belonging to it, as “the peculiar property of the ‘Trans-Himâlayan Esoteric Doctrine’”; but only as having survived in that old School alone. It is no more the property of the Trans-, than it is of the Cis-Himâlayan Esoteric Doctrine, but is simply the common inheritance of all such Schools, left to the Sages of the Fifth Root-Race by the great Siddhas [1543](#) of the Fourth. Let us remember that the Atlanteans became the terrible sorcerers, now celebrated in so many of the oldest MSS. of India, only toward their “Fall,” whereby the submersion of their Continent was brought on. What is claimed is simply that the Wisdom imparted by the “Divine Ones”—born through the Kriyâshaktic powers of the Third Race before its Fall and separation into sexes—to the Adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea—believed in by both Hindûs and Buddhists, but called “mythical” by Geographers and Orientalists—the less one talks of it, the wiser he will be. Nor can one accept the said “seven-fold classification” as having “a closer connection with the Brâhmanical Logos than with the Buddhist Logos,” since both are identical, whether the one Logos is called Îshvara or Avalokiteshvara, Brahmâ or Padmapâni. These are, however, very small differences, more fanciful than real, in fact. Brâhmanism and Buddhism, both viewed from their orthodox aspects, are as inimical and as irreconcilable as water and oil. Each of these great bodies, however, has a vulnerable place in its constitution. While even in their esoteric interpretation both can agree but to disagree, once that their respective vulnerable points are confronted, every disagreement must fall, for the two will find themselves on common ground. The “Achilles' heel” of orthodox Brâhmanism is the Advaita philosophy, whose followers are called by the pious “Buddhists in disguise”; as that of orthodox Buddhism is Northern Mysticism, as represented by the disciples of the philosophies of the Yogâchârya School

of Âryâsangha and the Mahâyâna, who are twitted in their turn by their co-religionists as “Vedântins in disguise.” The Esoteric Philosophy of both these can be but one if carefully analyzed and compared, as Gautama Buddha and Shankarâchârya are most closely connected, if one believes tradition and certain Esoteric Teachings. Thus every difference between the two will be found one of form rather than of substance.

A most mystic discourse, full of septenary symbology, may be found in the Anugita [1544](#) There the Brâhmana narrates the bliss of having crossed beyond the regions of illusion: In which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, in which avarice is the beasts of prey and reptiles, in which desire and anger are the obstructors.

The sage describes the entrance into and exit from the forest—a symbol for man's life-time—and also that forest itself: [1545](#)

In that forest are seven large trees [the senses, mind and understanding, or Manas and Buddhi, included], seven fruits, and seven guests; seven hermitages, seven (forms of) concentration, and seven (forms of) initiation. This is the description of the forest. That forest is filled with trees producing splendid flowers and fruits of five colours.

The senses, says the commentator:

Are called trees, as being producers of the fruits ... pleasures and pains ...; the guests are the powers of each sense personified—they receive the fruits above described; the hermitages are the trees ... in which the guests take shelter; the seven forms of concentration are the exclusion from the self of the seven functions of the seven senses, etc., already referred to; the seven forms of initiation refer to the initiation into the higher life, by repudiating as not one's own the actions of each member out of the group of seven. [1546](#)

The explanation is harmless, if unsatisfactory. Says the Brâhmana, continuing his description: That forest is filled with trees producing flowers and fruits of four colours. That forest is filled with trees producing flowers and fruits of three colours, and mixed. That forest is filled with trees producing flowers and fruits of two colours, and of beautiful colours.

That forest is filled with trees producing flowers and fruits of one colour, and fragrant. That forest is filled [instead of with seven] with two large trees producing numerous flowers and fruits of undistinguished colours [mind and understanding—the two higher senses, or theosophically, Manas and Buddhi]. There is one fire [the Self] here, connected with the Brahman, [1547](#) and having a good mind [or *true knowledge* , according to Arjuna Mishra]. And there is fuel here, (namely) the five senses [or human passions]. The seven (forms of) emancipation from them are the seven (forms of) initiation. The qualities are the fruits.... There ... the great sages receive hospitality. And when they have been worshipped and have disappeared, another forest shines forth, in which *intelligence* is the tree, and emancipation the fruit, and which possesses shade (in the form of) tranquillity, which depends on knowledge, which has contentment for its water, and which has the Kshetrajaña [1548](#) within for the sun.

Now, all the above is very plain, and no Theosophist, even among the least learned, can fail to understand the allegory. And yet, we see great Orientalists making a perfect mess of it in their explanations. The “great sages” who “receive hospitality” are explained as meaning the senses, “which, having worked *as unconnected with the self* are finally absorbed into it.” But one fails to understand, if the senses are “unconnected” with the “Higher Self,” in what manner they can be “absorbed into it.” One would think, on the contrary, that it is just because the *personal* senses gravitate and strive to be connected with the *impersonal* Self, that the latter, which is Fire, burns the lower five and purifies thereby the higher two, “mind and understanding,” or the higher aspects of Manas [1549](#) and Buddhi. This is quite apparent from the text. The “great sages” *disappear* after having “been worshipped.” Worshipped by whom if they (the presumed senses) are “unconnected with the self”? By Mind, of course; by Manas (in this case merged in the *sixth sense*) which is not, and cannot be, the Brahman, the Self, or Kshetrajaña—the Soul's Spiritual Sun. Into the latter, in time, Manas itself must be absorbed. It has worshipped “great sages” and given hospitality to *terrestrial* wisdom; but once that “another forest shone forth” upon it, it is Intelligence (Buddhi, the seventh sense, but sixth principle) which is transformed into *the* Tree—that Tree whose fruit is emancipation—which finally destroys the very roots of the Ashvattha tree, the symbol of *life* and of its illusive joys and pleasures.

And therefore, those who attain to that state of emancipation have, in the words of the above-cited Sage, “no fear afterwards.” In this state “the end cannot be perceived because it extends on all sides.”

“There always dwell seven females there,” he goes on to say, carrying out the imagery. These females—who, according to Arjuna Mishra, are the Mahat, Ahamkâra and five Tanmâtras—have always their faces turned downwards, as they are obstacles in the way of spiritual ascension.

In that same [Brahman, the Self] the seven perfect sages, together with their chiefs, ... abide, and again emerge from the same. Glory, brilliance and greatness, enlightenment, victory, perfection and power—these seven rays follow after this same sun [Kshetrajña, the Higher Self].... Those whose wishes are reduced [the unselfish]; ... whose sins [passions] are burnt up by penance, merging the self in the self, [1550](#) devote themselves to Brahman. Those people who understand the forest of knowledge [Brahman, or the Self], praise tranquillity. And aspiring to that forest, they are [re-] born so as not to lose courage. Such, indeed, is this holy forest.... And understanding it, they [the sages] act (accordingly), being directed by the Kshetrajña.

No translator among the Western Orientalists has yet perceived in the foregoing allegory anything higher than mysteries connected with sacrificial ritualism, penance, or ascetic ceremonies, and Hatha Yoga. But he who understands symbolical imagery, and hears the voice of *Self within Self*, will see in this something far higher than mere ritualism, however often he may err in minor details of the Philosophy.

And here we must be allowed a last remark. No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon Occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in *Isis Unveiled*, in *Esoteric Buddhism*, in *Man*, in *Magic: White and Black*, etc., and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such

abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great Adept, if not by an Avatâra. Then only should we say, “This is verily a work without sin or blemish in it!” But so long as the artist is imperfect, how can his work be perfect? “Endless is the search for truth!” Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his fingers' ends, even upon one minor teaching of Occultism?

Our chief point in the present subject, however, has been to show that the septenary doctrine, or division of the constitution of man, was a very ancient one, and was not invented by us. This has been successfully done, for we are supported in this, consciously and unconsciously, by a number of ancient, mediæval, and modern writers. What the former said, was well said; what the latter repeated, has generally been distorted. An instance: Read the Pythagorean Fragments, and study the septenary man as given by the Rev. G. Oliver, the learned Mason, in his Pythagorean Triangle, who speaks as follows: The Theosophic Philosophy ... counted seven properties [or principles] in man—viz.: (1) The divine golden man.

(2) The inward holy body from fire and light, like pure silver.

(3) The elemental man.

(4) The mercurial ... paradisiacal man.

(5) The martial soul-like man.

(6) The venerine, ascending to the outward desire.

(7) The solar man, [a witness to and] an inspector of the wonders of God [the Universe].

They had also seven fountain spirits or powers of nature. [1551](#)

Compare this jumbled account and distribution of Western Theosophic Philosophy with the latest Theosophic explanations by the Eastern School of Theosophy, and then decide which is the more correct. Verily: Wisdom hath builded her house, She hath hewn out her *seven pillars* . [1552](#)

As to the charge that our School has not adopted the sevenfold classification of the Brâhmans, but has confused it, this is quite unjust. To begin with, the “School” is one thing, its exponents (to Europeans) quite another. The latter have first to learn the A B C of practical Eastern Occultism, before they can be made to understand correctly the tremendously abstruse classification based on the seven distinct states of Prajñâ or Consciousness; and, above all, to realize thoroughly what Prajñâ *is*, in Eastern metaphysics. To give a Western student that classification is to try to make him suppose that he can account for the origin of consciousness, by accounting for the process by which a certain knowledge, though *only one of the states* of that consciousness, came to him; in other words, it is to make him account for something he knows on *this* plane, by something he knows nothing about on the other planes; i.e., to lead him from the spiritual and the psychological, direct to the ontological. This is why the primary, old classification was adopted by the Theosophists—of which classifications in truth there are many.

To busy oneself, after such a tremendous number of independent witnesses and proofs have been brought before the public, with an additional enumeration from theological sources, would be quite useless. The seven capital sins and seven virtues of the Christian scheme are far less philosophical than even the seven liberal and the seven accursed sciences—or the seven arts of enchantment of the Gnostics. For one of the latter is now before the public, pregnant with danger in the present as for the future. The modern name for it is Hypnotism; used as it is by scientific and ignorant Materialists, in the general ignorance of the seven principles, it will soon become Satanism in the full acceptation of the term.

Part III. Addenda. Science And The Secret Doctrine Contrasted.

The knowledge of this nether world— Say, friend, what is it, false or true?
The false, what mortal cares to know?
The true, what mortal ever knew?

Section I. Archaic, or Modern Anthropology?

Whenever the question of the Origin of Man is offered seriously to an unbiassed, honest, and earnest man of Science, the answer comes invariably: “We do not know.” De Quatrefages with his agnostic attitude is one of such Anthropologists.

This does not imply that the rest of the men of Science are neither fair-minded nor honest, as such a remark would be questionably discreet. But it is estimated that 75 per cent. of European Scientists are Evolutionists. Are these representatives of Modern Thought all guilty of flagrant misrepresentation of the facts? No one says this—but there are a few very exceptional cases. However, the Scientists, in their anti-clerical enthusiasm and in despair of any alternative theory to Darwinism except that of “special creation,” are unconsciously insincere in “forcing” a hypothesis the elasticity of which is inadequate, and which resents the severe strain to which it is now subjected. Insincerity on the same subject is, however, patent in ecclesiastical circles. Bishop Temple has come forward as a thorough-going supporter of Darwinism in his *Religion and Science*. This clerical writer goes so far as to regard Matter—after it has received its “primal impress”—as the unaided evolver of all cosmic phenomena. This view only differs from that of Hæckel, in postulating a hypothetical Deity at “the back of beyond,” a Deity which stands entirely aloof from the interplay of forces. Such a metaphysical entity is no more

the Theological God than is that of Kant. Bishop Temple's truce with materialistic Science is, in our opinion, impolitic—apart from the fact that it involves a total rejection of the biblical cosmogony. In the presence of this display of flunkeyism before the materialism of our “learned” age, we Occultists can but smile. But how about loyalty to the Master such theological truants profess to serve—Christ, and Christendom at large?

However, we have no desire, for the present, to throw down the gauntlet to the clergy, our business being now with materialistic Science alone. The latter, in the person of its best representatives, answers to our question, “We do not know;” yet the majority of them act as though Omniscience were their heirloom, and they knew all things.

For, indeed, this negative reply has not prevented the majority of Scientists from speculating on the question, each seeking to have his own special theory accepted to the exclusion of all others. Thus, from Maillet in 1748, down to Hæckel in 1870, theories on the origin of the human race have differed as much as the personalities of their inventors themselves. Buffon, Bory de St. Vincent, Lamarck, E. Geoffroy St. Hilaire, Gaudry, Naudin, Wallace, Darwin, Owen, Hæckel, Filippi, Vogt, Huxley, Agassiz, etc., each has evolved a more or less scientific hypothesis of genesis. De Quatrefages arranges these theories in two principal groups—one based on a rapid, and the other on a very gradual transmutation; the former favouring a new type (man) produced by a being entirely different, the latter teaching the evolution of man by progressive differentiations.

Strangely enough, it is from the most scientific of these authorities that has emanated the most unscientific of all the theories upon the subject of the Origin of Man. This is now so evident, that the hour is rapidly approaching when the current teaching about the descent of man from an ape-like mammal will be regarded with less respect than the formation of Adam out of clay, and of Eve out of Adam's rib. For It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in an inverse order to its own. Consequently, in accordance with these principles, man cannot be considered as the descendant of any simian type whatever. [1553](#)

Lucae's argument versus the Ape-theory, based on the different flexures of the bones constituting the axis of the skull in the cases of man and the anthropoids, is fairly discussed by Schmidt. He admits that: The ape as he grows becomes more bestial; man ... more human—

and seems, indeed, to hesitate a moment before he passes on: This flexure of the cranial axis may, therefore, still be emphasized as a human character, in contradistinction to the apes; the peculiar characteristic of an order can scarcely be elicited from it; and especially as to the doctrine of descent, this circumstance seems in no way decisive. [1554](#)

The writer is evidently not a little disquieted by his own argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and the anthropoid having had a common—though, so far, an absolutely theoretical—ancestor?

Even “Natural Selection” itself is with every day more threatened. The deserters from the Darwinian camp are many, and those who were at one time its most ardent disciples are, owing to new discoveries, slowly but steadily preparing to turn over a new leaf. In the Journal of the Royal Microscopical Society for October, 1886, we may read as follows: Physiological Selection.—Mr. G. J. Romanes finds certain difficulties in regarding natural selection as a theory for the origin of species, as it is rather a theory of the origin of adaptive structures. He proposes to replace it by what he calls physiological selection, or segregation of the fit. His view is based on the extreme sensitiveness of the reproductive system to small changes in the conditions of life, and he thinks that variations in the direction of greater or less sterility must frequently occur in wild species. If the variation be such that the reproductive system, while showing some degree of sterility with the parent form, continues to be fertile within the limits of the varietal form, the variation would neither be swamped by intercrossing nor die out on account of sterility. When a variation of this kind occurs, the physiological barrier must divide the species into two parts. The author, in fine, regards mutual sterility, not as one of the effects of specific differentiation, but as the cause of it. [1555](#)

An attempt is made to show the above to be a complement of, and sequence to, the Darwinian theory. This is a clumsy attempt at best. The public will soon be asked to believe that Mr. C. Dixon's Evolution without Natural Selection is also Darwinism—expanded, as the author certainly claims it to be!

But it is like splitting the body of a man into three pieces, and then maintaining that each piece is the identical man he was before, only—expanded. Yet the author states: Let it be clearly understood that not one single syllable in the foregoing pages has been written antagonistic to Darwin's theory of Natural Selection. All I have done is to explain *certain* phenomena ... the more one studies Darwin's works, the more one is convinced of the truth of his hypothesis [! !]. [1556](#)

And before this, he alludes to: The overwhelming array of facts which Darwin gave in support of his hypothesis, and which triumphantly carried the theory of Natural Selection over all obstacles and objections. [1557](#)

This does not prevent the learned author, however, from upsetting this theory as “triumphantly,” and from even openly calling his work Evolution without Natural Selection, or, in so many words, with Darwin's fundamental idea knocked to atoms in it.

As to Natural Selection itself, the utmost misconception prevails among many present-day thinkers, who tacitly accept the conclusions of Darwinism. It is, for instance, a mere device of rhetoric to credit Natural Selection with the power of *originating* species. Natural Selection is no entity; it is merely a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms are brought about by the Struggle for Existence. Every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life—the “struggle to obtain enough to eat and to escape being eaten” added to the environmental conditions—necessitates a perpetual weeding out of the unfit. The élite of any stock, thus sorted out, propagate the species and transmit their organic characteristics to their descendants. All useful variations are thus perpetuated, and a progressive improvement is effected. But Natural Selection—in the writer's humble opinion, “Selection, *as a Power*”—is in reality a pure myth; especially when it is

resorted to as an explanation of the Origin of Species. It is merely a representative term expressive of the manner in which “useful variations” are stereotyped when produced. Of itself, “it” can *produce* — *nothing* , and only operates on the rough material presented to “it.” The real question at issue is: What *cause* —combined with other secondary causes—produces the “variations” in the organisms themselves? Many of these secondary causes are purely physical—climatic, dietary, etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. The Materialist's “spontaneous variations,” and “ *accidental* divergencies” are self-contradictory terms in a universe of “Matter, Force and Necessity.” Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body, for instance. The insufficiency of the Darwinists' mechanical theory has been exposed at length by Dr. Von Hartmann among other purely negative thinkers. It is an abuse of the reader's intelligence to write, as does Hæckel, of *blind* indifferent cells, “arranging themselves into organs.” The Esoteric solution of the origin of animal species is given elsewhere.

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., mislead the Western Evolutionist and offer no real explanation whatever of the “whence” of the “ancestral types” which served as the *starting point* for physical development. The truth is that the differentiating “causes” known to Modern Science only come into operation after the physicalization of the primeval animal root-types out of the astral. Darwinism only meets Evolution at its midway point—that is to say, when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the “expansions” recently attempted, is inadequate to meet the facts of the case. The cause underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a *reflection* of the Divine and Dhyân-Chohanian wisdom. [1558](#) A not altogether dissimilar conclusion has been arrived at by so well known a thinker as Ed. von Hartmann, who, despairing of the efficacy of *unaided* Natural Selection, regards Evolution as being intelligently guided by the Unconscious—the

Cosmic Logos of Occultism. But the latter acts only mediately through Fohat, or Dhyân-Chohanian energy, and not quite in the direct manner which the great pessimist describes.

It is this divergence among men of Science, their mutual, and often their *self*-contradictions, that gives the writer of the present volumes the courage to bring to light other and older teachings—if only as hypotheses for *future* scientific appreciation. So evident, even to the humble recorder of this archaic teaching, though not in any way very learned in Modern Sciences, are the scientific fallacies and gaps, that she has determined to touch upon all these, in order to place the two teachings on parallel lines. For Occultism, it is a question of self-defence, and nothing more.

So far, The Secret Doctrine has concerned itself with metaphysics, pure and simple. It has now landed on Earth, and finds itself within the domain of physical Science and practical Anthropology, or those branches of study which materialistic Naturalists claim as their rightful domain, coolly asserting, furthermore, that the higher and more perfect the working of the Soul, the more amenable it is to the analysis and explanations *of the Zoologist and the Physiologist alone*. [1559](#) This stupendous pretension comes from one, who, to prove his pithecoïd descent, has not hesitated to include the Lemuridæ among the ancestors of man; these have been promoted by him to the rank of Prosimiæ, indecudate mammals, to which he very incorrectly contributes a decidua and a discoidal placenta. [1560](#) For this Hæckel was taken severely to task by de Quatrefages, and criticised by his own brother Materialists and Agnostics—Virchow and du Bois-Reymond, as great, if not greater authorities than himself. [1561](#)

Such opposition notwithstanding, Hæckel's wild theories are, to this day, still called by some scientific and logical. The mysterious nature of Consciousness, of Soul, of Spirit in Man being now explained as a mere advance on the functions of the protoplasmic molecules of the lively Protista, and the gradual evolution and growth of human mind and “social instincts” toward civilization having to be traced back to their origin in the civilization of ants, bees, and other creatures—the chances left for an impartial hearing of the doctrines of Archaic Wisdom are few indeed. The *educated* profane are told that:

The social instincts of the lower animals have, of late, been regarded for various reasons *as clearly the origin of morals* , even of those of man [?],
...

—and that our divine consciousness, our soul, intellect, and aspirations have worked their “way up from the lower stages of the simple cell-soul” of the gelatinous Bathybius— [1562](#) and they seem to believe it. For such men, the Metaphysics of Occultism must produce the effect that our grandest oratorios produce on the Chinaman—sounds that jar upon their nerves.

Yet, are our Esoteric teachings about “Angels,” the first three pre-animal human Races, and the downfall of the Fourth, *on a lower level of fiction and self-delusion* than the Hæckelian “plastidular,” or the inorganic “molecular souls of the Protista”? Between the evolution of the spiritual nature of man from the above amœbian souls, and the alleged development of his physical frame from the protoplasmic dweller in the ocean slime, there is an abyss which will not easily be crossed by any man in the *full* possession of his intellectual faculties. Physical Evolution, as Modern Science teaches it, is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass Materialism.

Furthermore, past as well as present daily experience teaches that no truth has ever been accepted by learned bodies unless it has dovetailed with the habitually preconceived ideas of their professors. “The crown of the innovator is a crown of thorns”—said Geoffroy St. Hilaire. It is only that which fits in with popular hobbies and accepted notions that as a general rule gains ground. Hence the triumph of the Hæckelian ideas, notwithstanding that they are proclaimed by Virchow, du Bois-Reymond, and others as the “testimonium paupertatis of Natural Science.”

Diametrically opposed as may be the materialism of the German Evolutionists to the spiritual conceptions of Esoteric Philosophy, radically inconsistent as is their accepted anthropological system with the real facts of Nature—the pseudo-idealistic bias now colouring English thought is almost more pernicious. The pure Materialistic Doctrine admits of a direct refutation and an appeal to the logic of facts. The Idealism of the present day, not only contrives to absorb, on the one hand, the basic negations of

Atheism, but lands its votaries in a tangle of *unreality*, which culminates in a practical Nihilism. Argument with such writers is almost out of the question. Idealists, therefore, will be still more antagonistic than even the Materialists to the Occult teachings now given. But as no worse fate can befall the exponents of Esoteric Anthropogenesis at the hands of their foes than being openly called by their old and time-honoured names of “lunatics” and “ignoramuses,” the present archaic theories may be safely added to the many modern speculations, and bide their time for their full or even partial recognition. Only, as the very existence of these archaic theories will probably be denied, we have to give our best proofs and stand by them to the bitter end.

In our race and generation the one “temple in the universe” is in rare cases— *within* us; but our body and mind have been too defiled by both “sin” and “science” to be outwardly anything better *now* than a fane of iniquity and error. And here our mutual position—that of Occultism and Modern Science—ought to be once for all defined.

We, Theosophists, are willing to bow before such men of learning as the late Prof. Balfour Stewart, Messrs. Crookes, de Quatrefages, Wallace, Agassiz, Butlerof, and others, though, from the stand-point of the Esoteric Philosophy, we may not agree with all they say. But nothing will make us consent to even a show of respect for the opinions of such other men of Science as Hæckel, Carl Vogt, or Ludwig Büchner, in Germany, or even Mr. Huxley and his co-thinkers in Materialism in England—the colossal erudition of the first named, notwithstanding. Such men are simply the intellectual and moral murderers of future generations; especially Hæckel, whose crass Materialism often rises to the height of idiotic naivetés in his reasonings. One has but to read his *Pedigree of Man, and Other Essays* (Aveling's Translation) to feel a desire that, in the words of Job, his remembrance should perish from the Earth, and that he “shall have no name in the streets.” Hear the creator of the mythical Sozura deriding the idea of the origin of the human race “as a supernatural [?] phenomenon,” as one— That could not result from simple mechanical causes, from physical and chemical forces, but requires the direct intervention of a creative personality.... Now the central point of Darwin's teaching ... lies in this, that it demonstrates the simplest mechanical causes, purely physico-chemical phenomena of nature, as wholly sufficient to explain the highest

and most difficult problems. Darwin puts in the place of a conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a series of natural forces working blindly (as we say) without aim, without design. In place of an arbitrary act of operation, we have a necessary law of Evolution.... [So had Manu and Kapila, and, at the same time, guiding, conscious and intelligent Powers]. Darwin very wisely ... had put on one side the question as to the first appearance of life. But very soon that consequence, so full of meaning, so wide-reaching, was openly discussed by able and brave scientific men, such as Huxley, Carl Vogt, Ludwig Büchner. A mechanical origin of the earliest living form was held as the necessary sequence to Darwin's teaching ... we are at present only concerned with a single consequence of the theory, the natural origin of the human race through almighty Evolution. [1563](#)

To this, unabashed by such a scientific farrago, Occultism replies: In the course of Evolution, when the physical triumphed over the spiritual and mental evolution, and nearly crushed it under its weight, the great gift of Kriyâshakti remained the heirloom of only a few elect men in every age. Spirit strove vainly to *manifest itself in its fulness in purely organic forms* (as has been explained in Part I of this Volume), and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal by Spiritualists and Occultists, and as *scientifically impossible* by Materialists.

In our modern day the mere assertion that there exists a power which can create human forms—ready-made Sheaths within which can incarnate the *conscious* Monads or Nirmânakâyas of past Manvantaras—is, of course, absurd, ridiculous! That which is regarded as quite natural, on the other hand, is the production of a Frankenstein's monster, *plus* moral consciousness, religious aspirations, genius, and a feeling of his own immortal nature within himself—by “physico-chemical forces,” guided by blind “Almighty Evolution.” As to the origin of that man, not ex nihilo, cemented by a little red clay, but from a living divine Entity consolidating the Astral Body with surrounding materials—such a conception is too absurd even to be mentioned, in the opinion of the Materialists. Nevertheless, Occultists and Theosophists are ready to have their claims and theories compared as to their intrinsic value and probability with those of the modern Evolutionists—however unscientific and superstitious these

theories may at the first glance appear. Hence the Esoteric teaching is *absolutely* opposed to the Darwinian evolution, as applied to man, and *partially* so with regard to other species.

It would be interesting to obtain a glimpse of the mental representation of Evolution in the scientific brain of a Materialist. What *is* Evolution? If asked to define the full and complete meaning of the term, neither Huxley nor Hæckel will be able to do so any better than does Webster: The act of unfolding; the process of growth, development; as the evolution of a flower from a bud, or an animal from the egg.

Yet the bud must be traced through its parent-plant to the seed, and the egg to the animal or bird that laid it; or at any rate to the speck of protoplasm from which it expanded and grew. And both the seed and the speck must have the latent potentialities in them for the reproduction and gradual development, the unfolding of the thousand and one forms or phases of evolution, through which they must pass before the flower or the animal is fully developed? Hence, the future plan—if not a design—*must be there*. Moreover, that seed *has to be traced*, and its nature ascertained. Have the Darwinians been successful in this? Or will the Moneron be cast in our teeth? But this atom of the Watery Abysses is *not* homogeneous matter; and there must be something or somebody that had moulded and cast it into being.

Here Science is once more silent. But since there is no self-consciousness as yet in speck, seed, or germ, according to both Materialists and Psychologists of the modern school—Occultists agreeing in this for once with their natural enemies—what is it that guides the force or forces so unerringly in this process of Evolution? “Blind force”? As well call “blind” the brain which evolved in Hæckel his Pedigree of Man and other lucubrations. We can easily conceive that the said brain lacks an important centre or two; for whoever knows anything of the anatomy of the human, or even of any animal, body, and is still an Atheist and a Materialist, must be “hopelessly insane,” according to Lord Herbert, who rightly sees in the frame of man's body and the coherence of its parts, something so strange and paradoxical that he holds it to be the “greatest miracle of nature.” *Blind* forces and “*no design*” in anything under the Sun! When no sane man of Science would hesitate to say that, even from

the little he knows and has hitherto discovered of the forces at work in Kosmos, he sees very plainly that every part, every speck and atom, are in harmony with their fellow atoms, and these with the whole, each having its distinct mission throughout the life-cycle. But, fortunately, the greatest, the most eminent Thinkers and Scientists of the day are now beginning to rise against this “Pedigree,” and even against Darwin's Natural Selection theory, though its author had never, probably, contemplated such widely stretched conclusions. The Russian scientist N. T. Danilevsky, in his remarkable work, *Darwinism, a Critical Investigation of the Theory*, upsets such Darwinism completely and without appeal, and so does de Quatrefages in his last work. Our readers are recommended to examine the learned paper by Dr. Bourges, a member of the Paris Anthropological Society, read by its author at a recent meeting of that society and called “Evolutionary Psychology; the Evolution of Spirit, etc.” In it he completely reconciles the two teachings—namely of physical and spiritual evolution. He explains the origin of the variety of organic forms—which are made to fit their environments with such evidently intelligent design—by the existence and the mutual help and interaction of two Principles in manifested Nature, the inner conscious Principle adapting itself to physical Nature and the innate potentialities of the latter. Thus the French scientist has to return to our old friend Archæus, or the Life-Principle—without naming it—as Dr. Richardson has done in England in his *Nerve-Force*. The same idea was recently developed in Germany by Baron Hellenbach, in his remarkable work, *Individuality in the Light of Biology and Modern Philosophy*.

We find the same conclusions arrived at in yet another excellent volume by a deep thinking Russian, N. N. Strachof, who says in his *Fundamental Conceptions of Psychology and Physiology*: The most clear, as the most familiar, type of development may be found in our own mental or physical evolution, which has served others as a model to follow... If organisms are entities ... then it is only just to conclude and assert that the organic life strives to beget psychic life; but it would be still more correct and in accordance with the spirit of these two categories of evolution to say, that the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest

form which contains the complete explanation of the lowest, never the reverse.

This is admitting, as Bourges does in the *Mémoire* above mentioned, the identity of this mysterious, integrally acting and organizing Principle with the Self-Conscious and Inner Subject, which we call the Ego and the world at large the Soul. Thus all the best Scientists and Thinkers are gradually approaching the Occultists in their general conclusions.

But such metaphysically inclined men of Science are out of court and will hardly be listened to. Schiller, in his magnificent poem on the Veil of Isis, makes the mortal youth who dared to lift the impenetrable covering fall down dead, after beholding the naked Truth in the face of the stern Goddess. Have some of our Darwinians, so tenderly united in natural selection and affinity, also gazed at the Saitic Mother bereft of her veils? One might almost suspect it after reading their theories. Their great intellects must have collapsed while gauging too closely the uncovered face of Nature, leaving only the grey matter and ganglia in their brains to respond to “blind” physico-chemical forces. At any rate Shakspeare's lines apply admirably to our modern Evolutionist, who symbolizes that “proud man,” who— Drest in a little brief authority; Most ignorant of what he's most assured, His glassy essence, like an angry ape, Plays such fantastic tricks before high heaven, As make the angels weep! [1564](#)

These have nought to do with the “Angels.” Their only concern is with the human ancestor, the pithecoïd Noah who gave birth to three sons—the tailed Cynocephalus, the tailless Ape, and the “arboreal” Palæolithic man. On this point, they will not be contradicted. Every doubt expressed is immediately set down as an attempt to cripple scientific enquiry. The insuperable difficulty at the very foundation of the Evolution theory, namely, that no Darwinian is able to give even an approximate definition of the period *at* which, and the form *in* which, the first man appeared, is smoothed down to a trifling impediment, which is “really of no account.” Every branch of knowledge is in the same predicament, we are informed. The Chemist bases his most abstruse calculations simply Upon a hypothesis of atoms and molecules, of which not one has ever been seen, isolated, weighed, or defined. The electrician speaks of magnetic fluids which have never tangibly revealed themselves. No definite origin can be

assigned either to molecules or magnetism. Science cannot and does not pretend to any knowledge of the beginnings of law, matter, or life. [1565](#)

And, withal, to reject a *scientific hypothesis* , however absurd, is to commit the one unpardonable sin! We risk it.

Section II. The Ancestors Mankind is Offered by Science.

The question of questions for mankind—the problem which underlies all others, and is more deeply interesting than any other—is the ascertainment of the place which man occupies in Nature, and of his relations to the universe of things. [1566](#)

The world stands divided this day and hesitates between Divine Progenitors—be they Adam and Eve or the Lunar Pitris—and Bathybius Hæckelii, the gelatinous hermit of the briny deep. Having explained the Occult theory, it may now be compared with that of Modern Materialism. The reader is invited to choose between the two after having judged them on their respective merits.

We may derive some consolation for the rejection of our Divine Ancestors, in finding that the Hæckelian speculations receive no better treatment at the hands of strictly *exact* Science than do our own. Hæckel's Phylogenesis is no less laughed at by the foes of his fantastic evolution, by other and greater Scientists, than our primeval Races will be. As du Bois-Reymond puts it, we may believe him easily when he says that the Ancestral trees of our race sketched in the Schöpfungsgeschichte are of about as much value as are the pedigrees of the Homeric heroes in the eyes of the historical critic.

This settled, everyone will see that one hypothesis is as good as another. And as we find Hæckel himself confessing that neither Geology in its history of the past nor the ancestral history of organisms will ever “rise to the position of a real ‘exact’ science,” [1567](#) a large margin is thus left to Occult Science to make its annotations and lodge its protests. The world is left to choose between the teachings of Paracelsus, the “father of modern chemistry,” and those of Hæckel, the “father of the mythical Sozura.” We demand no more.

Without presuming to take part in the quarrel of such very learned Naturalists as du Bois-Reymond and Hæckel à propos of our blood relationship to Those ancestors [of ours] which have led up from the unicellular classes, Vermes, Acrania, Pisces, Amphibia, Reptilia to the Aves

—we may put a brief question or two, for the information of our readers. Availing ourselves of the opportunity, and bearing in mind Darwin's theories of Natural Selection, etc., we would ask Science—with regard to the origin of the human and animal species—which theory of Evolution of the two herewith described is the more scientific, or the more unscientific, if so preferred.

(1) Is it that of an Evolution which starts from the beginning with sexual propagation?

(2) Or that teaching which shows the gradual development of organs; their solidification, and the procreation of each species, at first by simple easy separation from one into two or even several individuals; then a fresh development—the first step to a species of separate distinct sexes—the hermaphrodite condition; then again, a kind of parthenogenesis, “virginal reproduction,” when the egg-cells are formed within the body, issuing from it in atomic emanations and becoming matured outside of it; until, finally, after a definite separation into sexes, the human beings begin procreating through sexual connection?

Of these two, the first “theory”—or rather, a “revealed fact”—is enunciated by all the exoteric Bibles, except the Purânas, preëminently by the Jewish Cosmogony. The second is that which is taught by the Occult Philosophy, as has been explained.

An answer is found to our question in a volume just published by Mr. Samuel Laing—the best lay exponent of Modern Science. [1568](#) In Chapter viii of his latest work, *A Modern Zoroastrian*, the author begins by twitting “all ancient religions and philosophies” for “assuming a male and female principle for their gods.” At first sight, he says: This distinction of sex appears as fundamental as that of plant and animal.... The Spirit of God brooding over Chaos and producing the world is only a later edition, revised according to monotheistic ideas, of the far older Chaldean legend

which describes the creation of Cosmos out of Chaos by the coöperation of great gods, male and female.... Thus, in the orthodox Christian creed we are taught to repeat “begotten, not made,” a phrase which is absolute nonsense, or *non-sense* —that is, an instance of using words like counterfeit notes, which have no solid value of an idea behind them. For “begotten” is a very definite term, which implies the conjunction of two opposite sexes to produce a new individual. [1569](#)

However we may agree with the learned author as to the inadvisability of using wrong words, and the terrible anthropomorphic and phallic element in the old Scriptures—especially in the orthodox Christian Bible—nevertheless, there may be two extenuating circumstances in the case. Firstly, all these “ancient philosophies” and “modern religions” are—as has been sufficiently shown in these two Volumes—an exoteric veil thrown over the face of Esoteric Truth; and—as the direct result of this—they are allegorical, i.e., mythological in form; but still they are immensely more philosophical in essence than any of the new scientific theories, so-called. Secondly, from the Orphic Theogony down to Ezra's last remodelling of the Pentateuch, every old Scripture, having in its origin borrowed its facts from the East, has been subjected to constant alterations by friend and foe, until of the original version there has remained but the name, a dead shell from which the spirit had been gradually eliminated.

This alone ought to show that no religious work now extant can be understood without the help of the Archaic Wisdom, the primitive foundation on which they were all built.

But to return to the direct answer expected from Science to our direct question. It is given by the same author, when, following his train of thought on the unscientific euhemerization of the powers of Nature in ancient creeds, he pronounces a condemnatory verdict upon them in the following terms: Science, however, makes sad havoc with this impression of sexual generation being the original and only mode of reproduction, and the microscope and dissecting knife of the naturalist introduce us to new and altogether unsuspected [?] worlds of life.

So little “unsuspected,” indeed, that the original a-sexual “modes of reproduction” must have been known to the ancient Hindûs, at any rate—

Mr. Laing's assertion to the contrary notwithstanding. In view of the statement in the Vishnu Purâna, quoted by us elsewhere, that Daksha “established sexual intercourse as the means of multiplication,” only after a series of other “modes,” which are all enumerated therein, [1570](#) it becomes difficult to deny the fact. This assertion, moreover, is found, note well, in an *exoteric* work. Next, Mr. Laing goes on to tell us that:

By far the larger proportion of living forms, in number at any rate if not in size, have come into existence, without the aid of sexual propagation.

He then instances Hæckel's Moneron, “multiplying by self-division.” The next stage the author shows in the nucleated cell, “which does exactly the same thing.” The following stage is that in which the organism does not divide into two equal parts, but a small portion of it swells out ... and finally parts company and starts on a separate existence, which grows to the size of the parent by its inherent faculty of manufacturing fresh protoplasm from surrounding inorganic materials. [1571](#)

This is followed by a many-celled organism which is formed by Germ-buds reduced to spores, or single cells, which are emitted from the parent.... We are now at the threshold of that system of sexual propagation, which has [now] become the rule in all the higher families of animals.... This organism, having advantages in the struggle for life, established itself permanently ... and special organs developed to meet the altered conditions. Thus at length the distinction would be firmly established of a female organ or ovary containing the egg or primitive cell from which the new being was to be developed, and a male organ supplying the fertilizing spore or cell.... This is confirmed by a study of embryology, which shows that in the *human* and higher animal species the distinction of sex is not developed until a considerable progress has been made in the growth of the embryo.... In the great majority of plants, and in some of the lower families of animals ... the male and female organs are developed within the same being, and they are what is called hermaphrodites. Another transition form is Parthenogenesis, or virginal reproduction, in which germ-cells, apparently similar in all respects to egg-cells, develop themselves into new individuals, without any fructifying element. [1572](#)

Of all this we are as perfectly well aware as we are aware that the above was never applied by the very learned English popularizer of Huxley-Häckelian theories to the genus homo. He limits this to specks of protoplasm, plants, bees, snails, and so on. But if he would be true to the theory of descent, he must be as true to ontogenesis, in which the fundamental biogenetic law, we are told, runs as follows: The development of the embryo (ontogeny) is a condensed and abbreviated repetition of the evolution of the race (phylogeny). This repetition is the more complete, the more the true original order of evolution (palingenesis) has been retained by continual heredity. On the other hand, this repetition is the less complete, the more by varying adaptations the later spurious development (cænogenesis) has obtained. [1573](#)

This shows us that every living creature and thing on Earth, including man, evolved from *one common primal form*. Physical man must have passed through the same stages of the evolutionary process in the various modes of procreation as other animals have done; he must have *divided* himself; then, hermaphrodite, have given birth *parthenogenetically* (on the immaculate principle) to his young ones; the next stage would be the *oviparous*—at first “without any fructifying element,” then “with the help of the fertilitary spore”; and only after the final and definite evolution of both sexes, would he become a distinct “male and female,” when reproduction through sexual union would grow into universal law. So far, all this is scientifically proven. There remains but one thing to be ascertained; viz., the plain and comprehensively described processes of such ante-sexual reproduction. This is done in the Occult books, a slight outline of which has been attempted by the writer in Part I of this Volume.

Either this, or—man is a distinct being. Occult Philosophy may call him that, because of his distinctly *dual* nature. Science cannot do so, once that it rejects every interference save mechanical laws, and admits of no principle outside Matter. The former—Archaic Science—allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex—to use the accepted terms. But it claims that in this Cycle, the Fourth, the frame having already existed among the types and models of Nature from the preceding Rounds—it was quite ready for man from the beginning of this Round. [1574](#) The Monad had but to step into the Astral Body of the

Progenitors, in order that the work of physical consolidation should begin around the shadowy prototype. [1575](#)

What would Science say to this? It would answer, of course, that as man appeared on Earth as the latest of the mammalians, he had no need, any more than these mammals, to pass through the primitive stages of procreation as above described. His mode of procreation was already established on Earth when he appeared. In this case, we may reply: Since to this day not the remotest sign of a link between man and the animal has yet been found, then (if the Occult Doctrine is to be repudiated) he must have sprung *miraculously* in Nature, like a fully armed Minerva from Jupiter's brain; and in such case the Bible is right, along with other national "revelations." Hence the scientific scorn, so freely lavished by the author of *A Modern Zoroastrian* upon ancient philosophies and exoteric creeds, becomes premature and uncalled for. Nor would the sudden discovery of a "missing-link"-like fossil mend matters at all. For neither one such solitary specimen nor the scientific inductions therefrom, could insure its being the long-sought-for relic, i.e., that of an undeveloped, still a once-speaking, Man. Something more would be required as a final proof. Besides this, even Genesis takes up man, her Adam of dust, only where the Secret Doctrine leaves her "Sons of God and Wisdom" and picks up the physical man of the Third Race. Eve is *not* "begotten," but is extracted out of Adam in the manner of "Amœba A," contracting in the middle and splitting into Amœba B—by division. [1576](#)

Nor has human speech developed from the various animal sounds. Hæckel's theory that "speech arose gradually from a few simple, crude animal sounds," as such "speech still remains amongst a few races of lowest rank," [1577](#) is altogether unsound, as argued by Professor Max Müller, among others. He contends that no plausible explanation has yet been given as to how the "roots" of language came into existence. A *human* brain is necessary for *human* speech. And figures relating to the size of the respective brains of man and ape show how deep is the gulf which separates the two. Vogt says that the brain of the largest ape, the gorilla, measures no more than 30·51 cubic inches; while the average brains of the flat-headed Australian natives—the lowest now of the human races—amount to 99·35 cubic inches! Figures are awkward witnesses and cannot lie. Therefore, as truly observed by Dr. F. Pfaff, whose premises are

as sound and correct as his biblical conclusions are silly: The brain of the apes most like man does not amount to quite a third of the brain of the lowest races of men: it is not half the size of the brain of a new-born child.

[1578](#)

From the foregoing it is thus very easy to perceive that in order to prove the Huxley-Häckelian theories of the descent of man, it is not one, but a great number of “missing links”—a true ladder of progressive evolutionary steps—that would have to be first found and then presented by Science to thinking and reasoning humanity, before it would abandon belief in Gods and the immortal Soul for the worship of quadrumanic ancestors. Mere myths are now greeted as “axiomatic truths.” Even Alfred Russel Wallace maintains with Hæckel that primitive man was a speechless ape-creature. To this Prof. Joly answers: Man never was, in my opinion, this pithecanthropus alalus whose portrait Hæckel has drawn as if he had seen and known him, whose singular and completely hypothetical genealogy he has even given, from the mere mass of living protoplasm to the man endowed with speech and a civilization analogous to that of the Australians and Papuans. [1579](#)

Hæckel, among other things, often comes into direct conflict with the “science of languages.” In the course of his attack on Evolutionism [1580](#) Prof. Max Müller stigmatized the Darwinian theory as “vulnerable at the beginning and at the end.” The fact is, that only the partial truth of many of the secondary “laws” of Darwinism is beyond question—M. de Quatrefages evidently accepting natural selection, the struggle for existence, and transformation within species, as proven not once and for ever, but only pro tempore. But it may not be amiss, perhaps, to condense the linguistic case against the “ape ancestor” theory: Languages have their phases of growth, etc., like all else in Nature. It is almost certain that the great linguistic families pass through three stages.

(1) All words are roots and are merely placed in juxtaposition (Radical languages).

(2) One root defines the other, and becomes merely a determinative element (Agglutinative).

(3) The determinative element (the determining meaning of which has long lapsed) unites into a whole with the formative element (Inflected).

The problem then is: Whence these roots? Prof. Max Müller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux which Materialists almost invariably avoid.

Von Hartmann explains it as a manifestation of the “Unconscious,” and admits its cogency versus mechanical Atheism. Hartmann is a fair representative of the Metaphysician and Idealist of the present age.

The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt: “Forsooth we are to halt before the origin of language!”—is an avowal of dogmatism and of speedy defeat. [1581](#)

We respect those men of Science who, wise in their generation, say: The Prehistoric Past being utterly beyond our powers of direct observation, we are too honest, too devoted to the truth—or what we regard as truth—to speculate upon the unknown, giving out our unproven theories along with facts absolutely established in Modern Science.

The borderland of [metaphysical] knowledge is, therefore, best left to time, which is the best test as to truth. [1582](#)

This is a wise and an honest sentence in the mouth of a Materialist. But when a Hæckel, after just saying that “historical events of past time,” having “occurred many millions of years ago, [1583](#)... are for ever removed from direct observation,” and that neither Geology nor Phylogeny [1584](#) can or will “rise to the position of a real ‘exact’ science,” then insists on the development of all organisms—“from the lowest vertebrate to the highest, from amphioxus to man”—we ask for a weightier proof than he can give. Mere “empirical sources of knowledge,” so extolled by the author of *Anthropogeny*—when he has to be satisfied with the qualification for his own views—are not competent to settle problems lying beyond their domain; nor is it the province of exact Science to place any reliance on them. [1585](#) If “empirical”—and Hæckel himself declares so repeatedly—then they are no better, nor any more reliable, in the sight of *exact* research, when extended into the remote past,

than are our Occult teachings of the East, both having to be placed on the same level. Nor are his phylogenetic and palingenetic speculations treated any more favourably by the real Scientists, than are our cyclic repetitions of the evolution of the great in the minor races, and the original order of Evolution. For the province of exact, real Science, materialistic though it be, is to carefully avoid anything like guess-work, speculation which *cannot* be verified; in short, all suppressio veri and all suggestio falsi. The business of the men of exact Science is to observe, each in his chosen department, the phenomena of Nature; to record, tabulate, compare and classify the facts, down to the smallest minutiae which are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy. All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of Metaphysics and Psychology. His duty is to verify and to rectify all the facts that fall under his direct observation; to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation of cause and effect, which—but only by its constant and unvarying repetition—may be called a Law. This it is which a man of Science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical Sciences. Any side path from this royal road becomes speculation.

Instead of keeping to this, what does many a so-called man of Science do in these days? He rushes into the domain of pure Metaphysics, while deriding them. He delights in rash conclusions and calls them “a deductive law from the inductive law” of a theory based upon and drawn out of the depths of his own consciousness—that consciousness being perverted by, and honeycombed with, one-sided Materialism. He attempts to explain the “origin” of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a cosmogony developed by blind, mechanical forces of Nature alone, far more *miraculous and impossible* than even one based upon the assumption of fiat lux ex nihilo—and tries to astonish the world by his wild theory; and this theory, being known to emanate from a

scientific brain, is taken, on *blind faith* , as very scientific and as the outcome of Science.

Are these the opponents Occultism should dread? Most decidedly not. For such theories are treated no better by *real* Science than are our own by empirical Science. Hæckel, hurt in his vanity by du Bois-Reymond, is never tired of publicly complaining of the latter's onslaught on his fantastic theory of descent. Rhapsodizing on “the exceedingly rich storehouse of empirical evidence,” he calls those “recognized Physiologists” who oppose every speculation of his drawn from the said “storehouse”—ignorant men, and declares: If many men, and among them even some Scientists of repute—hold that the whole of phylogeny is a castle in the air, and genealogical trees [from monkeys?] are empty plays of phantasy, they only in speaking thus demonstrate their ignorance of that wealth of *empirical sources of knowledge* to which reference has already been made. [1586](#)

We open Webster's Dictionary and read the definitions of the word “empirical”: Depending upon experience or observation alone, *without due regard to modern science and theory* .

This applies to the Occultists, Spiritualists, Mystics, etc. Again: An empiric; one who confines himself to applying the results of his own observations only [which is Hæckel's case]; one *wanting science* ... an ignorant and unlicensed practitioner; a quack; a charlatan.

No Occultist or “Magician,” has ever been treated to any worse epithets. Yet the Occultist remains on his own metaphysical grounds, and does not endeavour to rank *his knowledge* , the fruits of *his* personal observation and experience, among the *exact* Sciences of modern learning. He keeps within his legitimate sphere, where he is master. But what is one to think of a rank Materialist, whose duty is clearly traced before him, who uses such an expression as this: The origin of man from other mammals, and most directly from the catarrhine ape, is a deductive law, that follows necessarily from the inductive law of the Theory of Descent. [1587](#)

A “theory” is simply a hypothesis, a speculation, and *not* a law. To say otherwise is one of the many liberties taken now-a-days by Scientists. They enunciate an absurdity, and then hide it behind the shield of Science.

A deduction from theoretical speculation is nothing more than a *speculation on a speculation* . Sir William Hamilton has already shown that the word theory is now used In a very loose and improper sense ... that it is convertible into *hypothesis* , and *hypothesis* is commonly used as another term for *conjecture* , whereas the terms “theory”and “theoretical” are properly used in opposition to the terms practice and practical.

But Modern Science puts an extinguisher on the latter statement, and mocks at the idea. Materialistic Philosophers and Idealists of Europe and America may be agreed with the Evolutionists as to the physical origin of man, yet it will never become a general truth with the true Metaphysician; and the latter defies the Materialists to make good their arbitrary assumptions. That the ape-theory theme [1588](#) of Vogt and Darwin, on which the Huxley-Häckelians have of late composed such extraordinary variations, is far less scientific—because clashing with the fundamental laws of that theme itself—than ours can ever be shown to be, is very easy of demonstration. Let the reader only turn to the excellent work on Human Species by the great French Naturalist de Quatrefages, and our statement will at once be verified.

Moreover, between the Esoteric teaching concerning the Origin of Man and Darwin's speculations, no man, unless he is a rank Materialist, will hesitate. This is the description given by Mr. Darwin of “the early progenitors of man.”

They must have been once covered with hair, both sexes having beards; their ears were probably pointed and capable of movement; and their bodies were provided with a tail, having the proper muscles. Their limbs and bodies were also acted on by many muscles which now only occasionally reappear, but are normally present in the Quadrumana.... The foot was then prehensile, judging from the condition of the great toe in the fœtus; and our progenitors, no doubt, were arboreal in their habits, and frequented some warm forest-clad land. The males had great canine teeth, which served them as formidable weapons. [1589](#)

Darwin connects man with the type of the tailed catarrhines: And consequently removes him a stage backward in the scale of evolution. The English naturalist is not satisfied to take his stand upon the ground of his

own doctrines, and, like Hæckel, on this point places himself in direct variance with one of the fundamental laws which constitute the principal charm of Darwinism.

And then the learned French Naturalist proceeds to show how this fundamental law is broken. He says: In fact, in the theory of Darwin, transmutations do not take place, either by chance or in every direction. They are ruled by certain laws which are due to the organization itself. If an organism is once modified in a given direction, it can undergo secondary or tertiary transmutations, but will still preserve the impress of the original. It is the law of *permanent characterization* , which *alone* permits Darwin to explain the filiation of groups, their characteristics, and their numerous relations. It is by virtue of this law that *all* the descendants of the first mollusc have been molluscs; *all* the descendants of the first vertebrate have been vertebrates. It is clear that this constitutes one of the foundations of the doctrine. It follows that two beings belonging to two distinct types can be referred to *a common ancestor* , but the one cannot be the descendant of the other.

Now man and apes present a very striking contrast in *respect to type* . Their organs ... correspond almost exactly term for term: but these organs are arranged after a very different plan. In man they are so arranged that he is essentially a *walker* , while in apes they necessitate his being a *climber* There is here an anatomical and mechanical distinction.... A glance at the page where Huxley has figured side by side a human skeleton and the skeletons of the most highly developed apes is a sufficiently convincing proof.

The consequence of these facts, from the point of view of the logical application of the law of *permanent characterizations* , is that man cannot be descended from an ancestor who is already characterized as an ape, any more than a catarrhine tailless ape can be descended from a tailed catarrhine. A *walking animal* cannot be descended from a *climbing* one. This was clearly understood by Vogt.

In placing man among the primates, he declares without hesitation that the lowest class of apes have passed the landmark (the common ancestor), from which the different types of this family have originated and diverged.

[This ancestor of the apes, Occult Science sees in the lowest human group during the Atlantean period, as shown before.] We must, then, place the origin of man beyond the last ape [corroborating our doctrine], if we wish to adhere to one of the laws most emphatically necessary to the Darwinian theory. We then come to the prosimiæ of Hæckel, the loris, indris, etc. But these animals also are climbers; we must go further, therefore, in search of our first direct ancestor. But the genealogy by Hæckel brings us from the latter to the *marsupials* . From men to the kangaroo the distance is certainly great. Now neither living nor extinct fauna show the intermediate types which ought to serve as landmarks. This difficulty causes but slight embarrassment to Darwin. [1590](#) We know that he considers the want of information upon similar questions as a proof in his favour. Hæckel doubtless is as little embarrassed. He admits the existence of an absolutely theoretical pithecoïd man.

Thus, since it has been proved that, according to Darwinism itself, the origin of man must be placed beyond the eighteenth stage, and since it becomes, in consequence, *necessary* to fill up the gap between marsupials and man, will Hæckel admit the existence of *four unknown intermediate groups* instead of one? Will he complete his genealogy in this manner? It is not for me to answer. [1591](#)

But see Hæckel's famous genealogy, in *The Pedigree of Man*, called by him the "Ancestral Series of Man." In the "Second Division" (eighteenth stage) he describes— Prosimiæ, allied to the Loris (*Stenops*) and Makis (*Lemur*), without marsupial bones and cloaca, *with placenta* . [1592](#)

And now turn to de Quatrefages' *The Human Species*, [1593](#) and see his proofs, based on the latest discoveries, to show that the Prosimiæ of Hæckel have no decidua and a diffuse placenta. They cannot be the ancestors of the apes even, let alone man, according to a fundamental law of Darwin himself, as the great French Naturalist shows. But this does not dismay the "animal theorists" in the least, for self-contradiction and paradoxes are the very soul of modern Darwinism. Witness—Mr. Huxley; having himself shown, with regard to fossil man and the "missing link," that: Neither in Quaternary ages nor at the present time does any intermediary being fill the gap which separates man from the Troglodyte; and that to "deny the existence of this gap *would be as reprehensible as*

absurd,” the great man of Science denies his own words in actu by supporting with all the weight of his scientific authority that *most* “absurd” of all theories—the descent of man from an ape!

Says de Quatrefages:

This genealogy is wrong throughout, and is founded on a material error.

Indeed, Hæckel bases his descent of man on the seventeenth and eighteenth stages, the Marsupialia and Prosimiæ—(genus Hæckelii?). Applying the latter term to the Lemuridæ—hence making of them animals with a placenta—he commits a zoological blunder. For after having himself divided mammals according to their anatomical differences into two groups—the indeciduala, which have no decidua (or special membrane uniting the placenta), and the decidua, those who possess it—he includes the Prosimiæ in the latter group. Now we have shown elsewhere what other men of Science had to say to this. As de Quatrefages says: The anatomical investigations of ... Milne Edwards and Grandidier upon the animals ... place it beyond all doubt that the Prosimiæ of Hæckel have no decidua and a diffuse placenta. They are indeciduala. Far from any possibility of their being the ancestors of the apes, according to the principles laid down by Hæckel himself, they cannot even be regarded as the ancestors of the zonoplacental mammals ... and ought to be connected with the Pachydermata, the Edentata, and the Cetacea. [1594](#)

And yet Hæckel's inventions pass with some as *exact Science* !

The above mistake, if indeed it be one, is not even hinted at in Hæckel's Pedigree of Man, translated by Aveling. If the excuse may stand good that at the time the famous “genealogies” were made, “the embryogenesis of the Prosimiæ was not known,” it is familiar now. We shall see whether the next edition of Aveling's translation will have this important error rectified, or if the seventeenth and eighteenth stages will remain as they are to blind the profane, as one of the *real* intermediate links. But, as the French Naturalist observes: Their [Darwin's and Hæckel's] process is always the same, considering the unknown as a *proof* in favour of their theory.

It comes to this. Grant to man an immortal Spirit and Soul; endow the whole animate and inanimate creation with the monadic principle gradually evolving from latent and passive into active and positive polarity—and Hæckel will not have a leg to stand upon, whatever his admirers may say.

But there are important divergencies even between Darwin and Hæckel. While the former makes us proceed from the *tailed* catarrhine, Hæckel traces our hypothetical ancestor to the *tailless* ape, though, at the same time, he places him in a hypothetical “stage” immediately preceding this—Menocerca with tails (nineteenth stage).

Nevertheless, we have one thing in common with the Darwinian school, that is the law of gradual and extremely slow Evolution, embracing many million years. The chief quarrel, it appears, is with regard to the nature of the primitive “ancestor.” We shall be told that the Dhyân Chohan, or the “progenitor” of Manu, is a hypothetical being unknown on *the physical plane*. We reply that it was believed in by the whole of Antiquity, and is by nine-tenths of the present humanity; whereas not only is the pithecoïd man, or ape-man, a purely hypothetical creature of Hæckel's creation, unknown and untraceable on this Earth, but further its genealogy—as invented by him—clashes with scientific facts and all the known data of modern discovery in Zoology. It is simply absurd, even as a fiction. As de Quatrefages demonstrates in a few words, Hæckel “admits the existence of an absolutely theoretical pithecoïd man”—a hundred times more difficult to accept than any Deva ancestor. And it is not the only instance in which he proceeds in a similar manner in order to complete his genealogical table. In fact he very naïvely admits his inventions himself. Does he not confess the non-existence of his Sozura (fourteenth stage)—a creature entirely unknown to Science—by confessing over his own signature, that: The proof of its existence arises from the necessity of an intermediate type between the thirteenth and the fourteenth stages[!].

If so, we might maintain with as much scientific right, that the proof of the existence of our three ethereal Races, and of the three-eyed men of the Third and Fourth Root-Races, “arises also from the necessity of an intermediate type” between the animal and the Gods. What reason would the Hæckelians have to protest in this special case?

Of course there is a ready answer: Because we do not grant the presence of the Monadic Essence. The manifestation of the Logos as individual consciousness in the animal and human creation is not accepted by exact Science, nor does it cover the whole ground, of course. But the failures of Science and its arbitrary assumptions are far greater on the whole than any “extravagant” Esoteric doctrine can ever furnish. [1595](#) Even thinkers of the school of Von Hartmann have become tainted with the general epidemic. They accept the Darwinian Anthropology (more or less), though they also postulate the individual Ego as a manifestation of the Unconscious (the Western presentation of the Logos or Primeval Divine Thought). They say the evolution of the physical man is from the animal, but that mind in its various phases is altogether a thing apart from material facts, though organism, as a Upâdhi, is necessary for its manifestation.

Plastidular Souls, And Conscious Nerve-Cells.

But one can never see the end of such wonders with Hæckel and his school, whom the Occultists and Theosophists have every right to consider as materialistic tramps trespassing on private metaphysical grounds. Not satisfied with the paternity of Bathybius (Hæckelii), “plastidular souls” and “atom-souls” [1596](#) are now invented, on the basis of purely blind mechanical forces of matter. We are informed that: The study of the evolution of soul-life shows us that this has worked its way up from the lower stages of the simple cell-soul, through an astonishing series of gradual stages in evolution, up to the soul of man. [1597](#)

“Astonishing,” truly—based as this wild speculation is on the *consciousness* of the “nerve cells.” For as he tells us: Little as we are in a position, at the present time, to explain fully the nature of consciousness, [1598](#) yet the comparative and genetic observation of it clearly shows, that it is only a higher and more complex function of the nerve cells. [1599](#)

Mr. Herbert Spencer's song on consciousness—is sung, it seems, and may henceforth be safely stored up in the lumber room of obsolete speculations. Where, however, do Hæckel's “complex functions” of *his* scientific “nerve-cells” land him? Once more right into the Occult and mystic teachings of the Kabbalah about the descent of Souls as conscious and unconscious Atoms; among the Pythagorean Monad and the Monads

of Leibnitz, and the “Gods, Monads, and Atoms” of our Esoteric teaching; [1600](#) into the *dead letter* of Occult teachings, left to the *amateur* Kabalists and professors of ceremonial Magic. For this is what he says, in explaining his newly-coined terminology: Plastidule-Souls. The plastidules or protoplasmic molecules, the smallest, homogeneous parts of the protoplasm are, on our plastid theory, to be regarded as the active factors of all life-functions. The plastidular soul differs from the inorganic molecular soul in that it possesses memory. [1601](#)

This he develops in his mirific lecture on the “Perigenesis of Plastidule, or the Wave-motions of Living Particles.” It is an improvement on Darwin's theory of “Pangenesis,” and a further approach, a cautious move, towards “Magic.” The former is a conjecture that: Some of the actual identical atoms which formed part of ancestral bodies are thus transmitted through their descendants for generation after generation, so that we are literally “flesh of the flesh” of the primeval creature who has developed into man —explains the author of *A Modern Zoroastrian*. [1602](#) The latter, Occultism, teaches that—(a) the life-atoms of our (Prâna) Life-Principle, are never entirely lost when a man dies. That the atoms best impregnated with the Life-Principle, an independent, eternal, conscious factor, are partially transmitted from father to son by heredity, and are partially drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the Individual Soul is ever the same, so are the atoms of the lower principles (the body, its astral, or life-double, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies. [1603](#)

To be just and, to say the least, logical, our modern Hæckelians ought to pass a resolution that henceforth the “Perigenesis of the Plastidule,” and other similar lectures, should be bound up with those on “Esoteric Buddhism” and “The Seven Principles in Man.” Thus the public will have a chance, at any rate, of comparing the two teachings and then of judging which is the more or the less absurd, even from the standpoint of materialistic and exact Science.

Now the Occultists, who trace every atom in the Universe, whether an aggregate or single, to One Unity, the Universal Life; who do not

recognize that anything in Nature can be inorganic; who know of no such thing as dead Matter—the Occultists are consistent with their doctrine of Spirit and Soul when speaking of memory in every atom, of will and sensation. But what can a Materialist mean by the qualification? The law of biogenesis, in the sense applied to it by the Hæckelians, is the result of the ignorance on the part of the man of Science of Occult Physics. We know and speak of “life-atoms,” and of “sleeping-atoms,” because we regard these two forms of energy—the kinetic and the potential—as produced by one and the same force, or the One Life, and regard the latter as the source and mover of all. But what is it that furnished with energy, and especially with memory, the “plastidular souls” of Hæckel? The “wave motion of living particles” becomes comprehensible on the theory of a Spiritual One Life, of a universal Vital Principle independent of *our* Matter, and manifesting as atomic energy only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.

Now Hæckel, modifying Darwin's theory, suggests “more plausibly,” as the author of *A Modern Zoroastrian* thinks: That not the identical atoms, but their peculiar motions and mode of aggregation have been thus transmitted [by heredity]. [1604](#)

If Hæckel, or any other Scientist, knew more than any of them does know of the nature of the atom, he would not have improved the occasion in this way. For he only states, in more metaphysical language than Darwin, one and the same thing. The Life-Principle, or Life Energy, which is omnipresent, eternal, indestructible, is a Force and a Principle as *noumenon*, while it is Atoms, as *phenomenon*. It is one and the same thing, and cannot be considered as separate except in Materialism. [1605](#)

Further, Hæckel enunciates concerning the Atom-Souls that which, at first sight, appears as occult as the Monad of Leibnitz:

The recent contest as to the nature of atoms, which we must regard as in some form or other the ultimate factors in all physical and chemical processes, seems to be capable of easiest settlement by the conception that these very minute masses possess, as centres of force, a persistent soul, that every atom has sensation and the power of movement. [1606](#)

He does not say a word concerning the fact that this is Leibnitz' theory, and one that is preëminently Occult. Nor does he understand the term “soul” as we do; for, with Hæckel it is simply, along with consciousness, the product of the grey matter of the brain, a thing which, as the cell-soul is as indissolubly bound up with the protoplasmic body as is the human soul with the brain and spinal cord. [1607](#)

He rejects the conclusions of Kant, Herbert Spencer, of du Bois-Reymond and Tyndall. The latter expresses the opinion of all the great men of Science, as of the greatest thinkers of this and past ages, in saying that: The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Were our minds and senses so ... illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings ... electric discharges ... we should be as far as ever from the solution of the problem.... The chasm between the two classes of phenomena would still remain intellectually impassable.

But the complex function of the nerve-cells of the great German Empiric, or, in other words, his consciousness, will not permit him to follow the conclusions of the greatest thinkers of our globe. He is greater than they. He asserts this, and *protests* against all: No one has the right to hold that in the future we shall not be able to pass beyond these limits of our knowledge that to-day seem impassable. [1608](#)

And he quotes from Darwin's introduction to *The Descent of Man* the following words, which he modestly applies to his scientific opponents and himself: It is always those who know little, and not those who know much, that positively affirm that this or that problem will never be solved by Science.

The world may rest satisfied. The day is not far off when the “thrice great” Hæckel will have shown, to his own satisfaction, that the consciousness of Sir Isaac Newton was, physiologically speaking, but the reflex action (or *minus* consciousness) caused by the perigenesis of the plastidules of our common ancestor and old friend, the Moneron Hæckelii. Though, the said Bathybius has been found out and exposed as a pretender simulating the organic substance *it is not* , and though among the children

of men, Lot's wife alone—and even this, only after her disagreeable metamorphosis—could claim as her forefather the pinch of salt *it is* ; all this will not dismay him in the least. He will go on asserting, as coolly as he has always done, that it was only the peculiar mode and motion of the ghost of the long-vanished atoms of our Father Bathybius, which—transmitted across æons of time into the cell-tissue of the grey matter of the brains of every great man—caused Sophocles and Æschylus, and Shakspeare as well, to write their tragedies, Newton, his Principia, Humboldt, his Cosmos, etc. It also prompted Hæckel to invent Græco-Latin names three inches long, pretending to mean a good deal, and meaning—nothing.

Of course we are quite aware that the true, honest Evolutionist agrees with us; and that he is the first to say that not only is the geological record imperfect, but that there are enormous gaps in the series of hitherto discovered fossils, which can never be filled. He will tell us, moreover, that “no Evolutionist assumes that man is descended from any existing ape or any extinct ape either,” but that man and apes originated *probably* æons back, in some common root stock. Still, as de Quatrefages points out, he will urge as an evidence corroborating his claim this wealth of absent proofs as well, saying that: All living forms have not been preserved in the fossil series, the chances of preservation being few and far between ... [even primitive man] burying or burning his dead.

This is just what we ourselves claim. It is just as *possible* that the future may have in store for us the discovery of the giant skeleton of an Atlantean, thirty feet high, as of the fossil of a pithecoïd “missing link”; only the former is more *probable* .

Section III. The Fossil Relics of Man and the Anthropoid Ape.

A. Geological Facts Bearing On The Question Of Their Relationship.

The data derived from scientific research as to “primeval man” and the ape lend no countenance to theories deriving the former from the latter. “Where, then, must we look for primeval man?”—still queries Mr. Huxley, after having vainly searched for him in the very depths of the Quaternary strata.

Was the oldest *Homo sapiens* Pliocene or Miocene, or yet more ancient? In still older strata do the fossilized bones of an ape more anthropoid, or a man more pithecoïd than any yet known, await the researches of some unborn palæontologist? Time will show. [1609](#)

It will—undeniably—and thus vindicate the Anthropology of the Occultists. Meanwhile, in his eagerness to vindicate Mr. Darwin's Descent of Man, Mr. Boyd Dawkins believes that he has all but found the “missing link”—in theory. It was due to Theologians more than to Geologists that, till nearly 1860, man had been considered as a relic no older than the Adamic orthodox 6,000 years. As Karma would have it, though, it was left to a French Abbé—Bourgeois—to give this easy-going theory even a worse blow than had been given to it by the discoveries of Boucher de Perthes. Everyone knows that the Abbé discovered and brought to light good evidence that man was already in existence during the Miocene period, for flints of undeniably human making were excavated from Miocene strata. In the words of the author of *Modern Science and Modern Thought*: They must either have been chipped by man, or, as Mr. Boyd Dawkins supposes, by the *dryopithecus* or some other anthropoid ape which had a dose of intelligence so much superior to the gorilla or chimpanzee, as to be able to fabricate tools. But in this case the problem

would be solved and the missing link discovered, for such an ape might well have been the ancestor of Palæolithic man. [1610](#)

Or— *the descendant of Eocene man* , which is a variant offered to the theory. Meanwhile, the dryopithecus with such fine mental endowments is yet to be discovered. On the other hand, Neolithic and even Palæolithic man having become an absolute certainty, and as the same author justly observes: If 100,000,000 years have elapsed since the earth became sufficiently solidified to support vegetable and animal life, the Tertiary period may have lasted for 5,000,000; or for 10,000,000 years, if the life-sustaining order of things has lasted, as Lyell supposes for at least 200,000,000 years— [1611](#)

why should not another theory be tried? Let us carry man, as a hypothesis, to the close of Mesozoic times—admitting *argumenti causâ* that the (much more recent) higher apes then existed! This would allow ample time for man and the modern apes to have diverged from the mythical “ape more anthropoid,” and even for the latter to have degenerated into those that are found *mimicking* man in using “branches of trees as clubs, and cracking cocoa-nuts with hammer and stones.” [1612](#) Some savage tribes of hillmen in India build their abodes on trees, just as the gorillas build their dens. The question, which of the two, the beast or the man, has become the imitator of the other, is scarcely an open one, even granting Mr. Boyd Dawkins' theory. The fanciful character of this hypothesis, is, however, generally admitted. It is argued that while in the Pliocene and Miocene periods there were true apes and baboons, and man was undeniably contemporaneous with the former of these times—though, as we see, orthodox Anthropology still hesitates, in the teeth of facts, to place him in the era of the dryopithecus, which latter— Has been considered by some anatomists as in some respects superior to the chimpanzee or the gorilla ... [1613](#)

yet, in the Eocene there have been no other fossil *primates* unearthed and no pithecoïd stocks found save a few extinct lemurian forms. And we find it also hinted that the dryopithecus *may have been* the “missing link,” though the brain of the creature no more warrants the theory than does the brain of the modern gorilla. (See also Gaudry's speculations.) Now we would ask who among the Scientists is ready to prove that *there was no*

man in existence in the early Tertiary period? What is it that prevented his presence? Hardly thirty years ago his existence any farther back than six or seven thousand years was indignantly denied. Now he is refused admission into the Eocene age. Next century it may become a question whether man was not contemporary with the “flying dragon,” the pterodactyl, the plesiosaurus and iguanodon, etc. Let us listen, however, to the echo of Science.

Now, wherever anthropoid apes lived it is clear that, whether as a question of anatomical structure, or of climate and surroundings, man, or some creature which was the ancestor of man, might have lived also. Anatomically speaking, apes and monkeys are as much special variations of the mammalian type as man, whom they resemble bone for bone, and muscle for muscle, and the physical animal man is simply an instance of the quadrumanous type specialized for erect posture and a larger brain [1614](#).... If he could survive, as we know he did, the adverse conditions and extreme vicissitudes of the Glacial period, there is no reason why he might not have lived in the semi-tropical climate of the Miocene period, when a genial climate extended even to Greenland and Spitzbergen. [1615](#)

When most of the men of Science who are uncompromising in their belief in the descent of man from an “extinct anthropoid mammal;” will not accept even the bare tenability of any other theory than an ancestor common to man and the dryopithecus, it is refreshing to find in a work of real scientific value such a margin for compromise. Indeed, it is as wide as it can be made under the circumstances, i.e., without immediate danger of getting knocked off one's feet by the tidal wave of science-adulation. Believing that the difficulty of accounting— For the development of intellect and morality by evolution is not so great as that presented by the difference as to physical structure [1616](#) between man and the highest animal— the same author says:

But it is not so easy to see how this difference of physical structure arose, and how a being came into existence which had such a brain and hand, and such undeveloped capabilities for an almost unlimited progress. The difficulty is this: the difference in structure between the lowest existing race of man and the highest existing ape is too great to admit of the possibility of one being the direct descendant of the other. The negro in

some respects makes a slight approximation towards the Simian type. His skull is narrower, his brain less capacious, his muzzle more projecting, his arm longer than those of the average European man. Still he is essentially a man, and separated by a wide gulf from the chimpanzee or the gorilla. Even the idiot or crétin, whose brain is no larger and intelligence no greater than that of the chimpanzee, is an arrested man, not an ape.

If, therefore, the Darwinian theory holds good in the case of man and ape, we must go back to some common ancestor from whom both may have originated.... But to establish this as a *fact* and not a *theory* we require to find that ancestral form, or, at any rate, some intermediate forms tending towards it ... in other words ... the “missing link.” Now it must be admitted that, hitherto, not only have no such missing links been discovered, but the oldest known human skulls and skeletons which date from the Glacial period, and are probably at least 100,000 years old, show no very decided approximation towards any such pre-human type. On the contrary, one of the oldest types, that of the men of the sepulchral cave of Cro-Magnon, [1617](#) is that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind. The reply of course is that the time is insufficient, and if man and the ape had a common ancestor, that as a highly developed anthropoid ape, certainly, and man, probably, already existed in the Miocene period, such ancestor must be sought still further back at a distance compared with which the whole Quaternary period sinks into insignificance.... All this is true, and it may well make us hesitate before we admit that man ... is alone an exception to the general law of the universe, and is the creature of a special creation. This is the more difficult to believe, as the ape family which man so closely resembles [?] in physical structure contains numerous branches which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series. If a special creation is required for man, must there not have been special creations for the chimpanzee, the gorilla, the orang, and for at least 100 different species of apes and monkeys which are all built on the same lines? [1618](#)

There *was* a “special creation” for man, and a “special creation” for the ape, *his* progeny; only on other lines than ever bargained for by Science. Albert Gaudry and others give some weighty reasons why man cannot be

regarded as the crown of an ape-stock. When one finds that not only was the “primeval savage” (?) a reality in the Miocene times, but that, as de Mortillet shows, the flint relics he has left behind him were splintered *by fire* in that remote epoch; when we learn that the dryopithecus, *alone of the anthropoids*, appears in those strata, what is the natural inference? That the Darwinians are in a quandary. The very man-like gibbon is still in the same low grade of development, as it was when it coëxisted with man at the close of the Glacial period. It has not appreciably altered since the Pliocene times. Now there is little to choose between the dryopithecus and the existing anthropoids—gibbon, gorilla, etc. If, then, the Darwinian theory is all-sufficient, how are we to “explain” the evolution of this ape into man during the first half of the Miocene? The time is far too short for such a theoretical transformation. The extreme slowness with which variation in species supervenes renders the thing inconceivable—more especially on the “natural selection” hypothesis. The enormous mental and structural gulf between a savage acquainted with fire and the mode of kindling it, and a brutal anthropoid, is too great to bridge even in idea, during so contracted a period. Let the Evolutionists push back the process into the preceding Eocene, if they prefer to do so; let them even trace both man and dryopithecus to a common ancestor; the unpleasant consideration has, nevertheless, to be faced that in Eocene strata the anthropoid fossils are as conspicuous by their absence, as is the fabulous pithecanthropus of Hæckel. Is an exit out of this cul de sac to be found by an appeal to the “unknown,” and a reference, with Darwin, to the “imperfection of the geological record”? So be it; but the same right of appeal must then be equally accorded to the Occultists, instead of remaining the monopoly of puzzled Materialism. Physical man, we say, existed before the first bed of the Cretaceous rocks was deposited. In the early part of the Tertiary age, the most brilliant civilization the world has ever known flourished at a period when the Hæckelian man-ape is conceived as roaming through primeval forests, and Mr. Grant Allen's putative ancestor as swinging himself from bough to bough with his hairy mates, the degenerated Liliths of the Third Race Adam. Yet there were no anthropoid apes in the brighter days of the civilization of the Fourth Race; but Karma is a mysterious law, and no respecter of persons. The monsters bred in sin and shame by the Atlantean Giants, “blurred copies” of their bestial sires, and hence of

modern man, according to Huxley, now mislead and overwhelm with error the speculative Anthropologist of European Science.

Where did the first men live? Some Darwinists say in Western Africa, some in Southern Asia, others again believe in an independent origin of human stocks in Asia and America from a simian ancestry. Hæckel, however, advances gaily to the charge. Starting from his prosimia, “the ancestor common to all other catarrhini including man”—a “link” now, however, disposed of for good by recent anatomical discoveries—he endeavours to find a habitat for the primeval pithecanthropus alalus.

In all probability it [the transformation of animal into man] occurred in Southern Asia, in which region many evidences are forthcoming that here was the original home of the different species of man. Probably Southern Asia itself was not the earliest cradle of the human race, but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean. The period during which the evolution of the anthropoid apes into ape-like men took place was probably the last part of the Tertiary period, the Pliocene age, and perhaps the Miocene age, its forerunner. [1619](#)

Of the above speculations, the only one of any worth is that referring to Lemuria, which *was* the cradle of mankind—of the physical sexual creature who materialized through long æons out of the ethereal hermaphrodites. Only, if it is proved that Easter Island is an actual relic of Lemuria, we must believe that according to Hæckel the “dumb ape-men,” just removed from a brutal mammalian monster, built the gigantic portrait-statues, two of which are now in the British Museum. Critics are mistaken in terming Hæckelian doctrines “abominable, revolutionary, immoral”—though Materialism is the legitimate outcome of the ape-ancestor myth—they are simply too absurd to demand disproof.

B. Western Evolutionism: The Comparative Anatomy Of Man And The Anthropoid In No Way A Confirmation Of Darwinism.

We are told that while every other heresy against Modern Science may be disregarded, this, our denial of the Darwinian theory as applied to man,

will be the one “unpardonable” sin. The Evolutionists stand firm as rock on the evidence of similarity of structure between the ape and man. The anatomical evidence, it is urged, is quite overpowering in this case; it is bone for bone, and muscle for muscle, even the brain conformation being very much the same.

Well, what of that? All this was known before King Herod; and the writers of the Râmâyana, the poets who sang the prowess and valour of Hanumân, the Monkey-God, “whose feats were great and wisdom never rivalled,” must have known as much about his anatomy and brain as does any Hæckel or Huxley in our modern day. Volumes upon volumes have been written upon this similarity, in antiquity as in more modern times. Therefore, there is nothing new given to the world or to philosophy in such volumes as Mivart's *Man and Apes*, or Messrs. Fiske and Huxley's defence of Darwinism. But what are those crucial proofs of man's descent from a pithecoïd ancestor? If the Darwinian theory is not the true one, we are told, if man and ape do not descend from a common ancestor, then we must explain the reason of: (i) The similarity of structure between the two; the fact that the higher animal world—man and beast—is physically of one type or pattern.

(ii) The presence of rudimentary organs in man, i.e., traces of former organs now atrophied by disuse. Some of these organs, it is asserted, could not have had any scope for employment, except in a semi-animal, semi-arboreal monster. Why, again, do we find in man those “rudimentary” organs—as useless as its rudimentary wing is to the apteryx of Australia—the vermiform appendix of the cæcum, the ear muscles, [1620](#) the “rudimentary tail” with which children are still sometimes born, etc.?

Such is the war cry; and the cackle of the smaller fry among the Darwinians is louder, if possible, than even that of the scientific Evolutionists themselves!

Furthermore, the latter—with their great leader Mr. Huxley, and such eminent Zoologists as Mr. Romanes and others—while defending the Darwinian theory, are the first to confess the almost insuperable difficulties in the way of its final demonstration. And there are as great men of Science as the above-named, who deny, most emphatically, the

uncalled-for assumption, and loudly denounce the unwarrantable exaggerations on the question of this supposed similarity. It is sufficient to glance at the works of Broca, Gratiolet, Owen, Pruner-Bey, and finally at the last great work of de Quatrefages, *Introduction à l'Étude des Races Humaines, Questions Générales*, to discover the fallacy of the Evolutionists. We may say more: the exaggerations concerning this alleged similarity of structure between man and the anthropomorphous ape have become so glaring and absurd of late, that even Mr. Huxley has found himself forced to protest against the too sanguine expectations. It was that great Anatomist personally who called the “smaller fry” to order, by declaring in one of his articles that the differences between the structure of the human body and that of the highest anthropomorphous pithecoïd, were not only *far from being trifling and unimportant*, but were, on the contrary, very great and suggestive: Every bone of a gorilla bears marks by which it might be distinguished from the corresponding bone of a man.

[1621](#)

Among the existing creatures there is not one single intermediate form that could fill the gap between man and the ape. To ignore that gap, he added, “would be no less wrong than absurd.”

Finally, the absurdity of such an *unnatural* descent of man is so palpable in the face of all the proofs and evidence as to the skull of the pithecoïd compared to that of man, that de Quatrefages resorted unconsciously to our Esoteric theory by saying that it is rather the apes that can claim descent from man than vice versa. As proven by Gratiolet, with regard to the cavities of the brain of the anthropoids—in which species that organ develops in an inverse ratio to what would be the case were the corresponding organs in man really the product of the development of the said organs in the apes—the size of the human skull and its brain, as well as the cavities, increase with the individual development of man. His intellect develops and increases with age, while his facial bones and jaws diminish and straighten, thus becoming more and more spiritualized; whereas with the ape it is the reverse. In its youth the anthropoid is far more intelligent and good-natured, while with age it becomes duller; and, as its skull recedes and seems to diminish as it grows, its facial bones and jaws develop, the brain being finally crushed, and thrown entirely back, to make with every day more room for the animal type. The organ of thought

—the brain—recedes and diminishes, entirely conquered and replaced by that of the wild beast—the jaw apparatus.

Thus, as wittily remarked in the French work, a gorilla could with perfect justice address an Evolutionist, claiming its right of descent from him. It would say to him: We, anthropoid apes, form a retrogressive departure from the human type, and therefore our development and evolution are expressed by a transition from a human-like to an animal-like structure of organism; but in what way could *you*, men, descend from us—how can you form a continuation of our genus? For, to make this possible, your organization would have to differ still more than ours does from the human structure, it would have to approach still closer to that of the beast than ours does; and in such a case justice demands that you should give up to us your place in nature. You are lower than we are, once that you insist on tracing your genealogy from our kind; for the structure of our organization and its development are such that we are unable to generate forms of a higher organization than our own.

This is where the Occult Sciences agree entirely with de Quatrefages. Owing to the very type of his development man cannot *descend* from either an ape or an ancestor common to both apes and men, but shows his origin to be from a type far superior to himself. And this type is the “Heavenly Man”—the Dhyân Chohans, or the Pitris so-called, as shown in the first Part of this Volume. On the other hand, the pithecoïds, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose remote ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the “mind-less” races of the middle Third Race period.

When it is borne in mind that all forms which now people the Earth are so many variations on *basic types* originally thrown off by the Man of the Third and Fourth Round, such an evolutionist argument as that insisting on the “unity of structural plan” characterizing all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a

general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the coëxistence of several utterly opposed “ground plans” of organic evolution on one planet. Once, however, that the general drift of the Occult explanation is formulated, inference as to detail may well be left to the intuitive reader.

Similarly with the important question of the “rudimentary” organs discovered by Anatomists in the human organism. Doubtless this line of argument, when wielded by Darwin and Hæckel against their European adversaries, proved of great weight. Anthropologists, who ventured to dispute the derivation of man from an animal ancestry, were sorely puzzled how to deal with the presence of gill-clefts, with the “tail” problem, and so on. Here again Occultism comes to our assistance with the necessary data.

The fact is that, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true “evolution” or “unfolding”—in a sense which cannot be said to belong to the mechanical theory of Natural Selection. Criticizing Darwin's inference from “rudiments,” an able writer remarks: Why is it not just as probably a true hypothesis to suppose that man was first created with these rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which man degenerated, as it is to suppose that these parts existed in full development, activity and practical use, in the lower animals out of whom man was generated? [1622](#)

Read for “into which man degenerated,” “the prototypes which man *shed* in the course of his astral developments,” and an aspect of the true Esoteric solution is before us. But a wider generalization is now to be formulated.

So far as our present Fourth Round terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round, astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. “Evolution” has to deal with the progressive

modifications, which Palæontology shows to have affected the lower animal and vegetable kingdoms in the course of geological time. It does not, and from the nature of things cannot, touch on the subject of the pre-physical types which served as the basis for future differentiation. Tabulate the general laws controlling the development of physical organisms it certainly may, and to a certain extent it has acquitted itself ably of the task.

To return to the immediate subject of discussion. The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief.

But how to account for the presence of the gill-clefts in the human foetus, which represent the stage through which the branchiæ of the fish are developed; [1623](#) for the pulsating vessel corresponding to the heart of the lower fishes, which constitutes the foetal heart; for the entire analogy presented by the segmentation of the human ovum, the formation of the blastoderm, and the appearance of the “gastrula” stage, with corresponding stages in lower vertebrate life and even among the sponges; for the various types of lower animal life which the form of the future child shadows forth in the cycle of its growth?... How comes it to pass that stages in the life of fishes, whose ancestors swam [æons before the epoch of the First Root-Race] in the seas of the Silurian period, as well as stages in that of the later amphibian, reptilian fauna, are mirrored in the “epitomized history” of human foetal development?

This plausible objection is met by the reply that the Third Round terrestrial animal forms were just as much referable to types thrown off by Third Round Man, as that new importation into our planet's area—the mammalian stock—is to the Fourth Round Humanity of the Second Root-Race. The process of human foetal growth epitomizes not only the general characteristics of the Fourth, but of the Third Round terrestrial life. The diapason of type is run through in brief. Occultists are thus at no loss to

“account for” the birth of children with an actual caudal appendage, or for the fact that the tail in the human foetus is, at one period, double the length of the nascent legs. The potentiality of every organ useful to animal life is locked up in Man—the Microcosm of the Macrocosm—and abnormal conditions may not unfrequently result in the strange phenomena which Darwinists regard as “reversion to ancestral features.” [1624](#) Reversion, indeed, but scarcely in the sense contemplated by our present-day empiricists!

C. Darwinism And The Antiquity Of Man: The Anthropoids And Their Ancestry.

The public has been notified by more than one eminent modern Geologist and man of Science, that: All estimate of geological duration is not merely imperfect, but necessarily impossible; for we are ignorant of the causes, though they must have existed, which quickened or retarded the progress of the sedimentary deposits. [1625](#)

And now another man of Science, as well known (Croll) calculating that the Tertiary age began either fifteen or two-and-a-half million years ago—the former being a more correct calculation, according to Esoteric Doctrine, than the latter—there seems in this case, at least, no very great disagreement. Exact Science, refusing to see in man a “special creation” (to a certain degree the Secret Sciences do the same), is at liberty to ignore the first three, or rather two-and-a-half Races—the spiritual, the semi-astral, and the semi-human—of our teachings. But it can hardly do the same in the case of the Third, at its closing period, the Fourth, and the Fifth Races, since it already divides mankind into Palæolithic and Neolithic man. [1626](#) The Geologists of France place man in the Mid-Miocene age (Gabriel de Mortillet), and some even in the Secondary period, as de Quatrefages suggests; while the English savants do not generally accept such antiquity for their species. But they may know better some day. For, as says Sir Charles Lyell: If we consider the absence or extreme scarcity of human bones and works of art in all strata, whether marine or fresh-water, even in those formed in the immediate proximity of land inhabited by millions of human beings, we shall be prepared for the general dearth of human memorials in glacial formations, whether recent,

pleistocene, or of more ancient date. If there were a few wanderers over lands covered with glaciers, or over seas infested with icebergs, and if a few of them left their bones or weapons in moraines or in marine drifts, the chances, after the lapse of thousands of years, of a geologist meeting with one of them must be infinitesimally small. [1627](#)

The men of Science avoid pinning themselves down to any definite statement concerning the age of man, as indeed they are hardly able to make any, and thus leave enormous latitude to bolder speculations. Nevertheless, while the majority of the Anthropologists carry back the existence of man *only* into the period of the post-glacial drift, or what is called the Quaternary period, those of them who, as Evolutionists, trace man to a common origin with the monkey, do not show great consistency in their speculations. The Darwinian hypothesis demands, in reality, a far greater antiquity for man, than is even dimly suspected by superficial thinkers. This is proven by the greatest authorities on the question—Mr. Huxley, for instance. Those, therefore, who accept the Darwinian evolution, ipso facto hold very tenaciously to an antiquity of man so very great, indeed, that it falls not so far short of the Occultist's estimate. [1628](#) The modest thousands of years of the Encyclopædia Britannica and the 100,000 years, to which Anthropology in general limits the age of Humanity, seem quite microscopical when compared with the figures implied in Mr. Huxley's bold speculations. The former, indeed, makes of the original race of men ape-like cave-dwellers. The great English Biologist, in his desire to prove man's pithecoïd origin, insists that the transformation of the primordial ape into a human being must have occurred *millions of years back*. For in criticizing the excellent cranial capacity of the Neanderthal skull, notwithstanding his assertion that it is overlaid with “pithecoïd bony walls,” coupled with Mr. Grant Allen's assurances that this skull— Possesses large bosses on the forehead, strikingly [?] suggestive of those which give the gorilla its peculiarly fierce appearance [1629](#)— still Mr. Huxley is forced to admit that, in the said skull, his theory is once more defeated by the— Completely human proportions of the accompanying limb-bones, together with the fair development of the Engis skull.

In consequence of all this we are notified that these skulls— Clearly indicate that the first traces of the primordial stock whence man has

proceeded, need no longer be sought by those who entertain any form of the doctrine of progressive development in the newest Tertiaries; but that they may be looked for in an epoch more distant from the age of the *elephas primigenius* than that is from us. [1630](#)

An *untold* antiquity for man is thus, then, the scientific *sine qua non* in the question of Darwinian Evolution, since the oldest Palæolithic man shows as yet no appreciable differentiation from his modern descendant. It is only of late that Modern Science has with every year begun to widen the abyss that now separates her from ancient Science, as that of Pliny and Hippocrates; none of the old writers would have derided the Archaic Teachings with respect to the evolution of the human races and animal species, as the present day Scientist—Geologist or Anthropologist—is sure to do.

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of Theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages—the derivation of man from a ferocious and brutal ape. So rooted has this doctrine now become, in one form and another, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian Anthropology is the incubus of the Ethnologist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's “creation” became more and more apparent. It has thriven on account of the strange delusion that—as a Scientist of repute puts it: All hypotheses and theories with respect to the rise of man can be reduced to two [the evolutionist and the biblical exoteric account].... There is no other hypothesis conceivable [!!].

The anthropology of the Secret Volumes is, however, the best possible answer to such a worthless contention.

The anatomical resemblance between man and the higher ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the Esoteric explanation of the genesis of the

pithecoïd stocks. We have given it as far as it was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the “Mindless”—this time with full responsibility. The resultants of their crime were the apes now known as anthropoid.

It may be useful to compare this very simple theory—and we are willing to offer it merely as a hypothesis to the unbelievers—with the Darwinian scheme, so full of insurmountable obstacles, that no sooner is one of them overcome by a more or less ingenious hypothesis, than ten worse difficulties are forthwith discovered behind the one disposed of.

Section IV. Duration of the Geological Periods, Race Cycles, and the Antiquity of Man.

Millions of years have sunk into Lethe, leaving no more recollection in the memory of the profane than the few millenniums of the orthodox Western chronology as to the Origin of Man and the history of the primeval races.

All depends on the proofs found for the antiquity of the Human Race. If the still-debated man of the Pliocene or even the Miocene period was the *Homo primigenius*, then Science *may* be right (*argumenti causâ*) in basing its present Anthropology—as to the date and mode of origin of *Homo sapiens*—on the Darwinian theory. [1631](#) But if the skeletons of man should at any time be discovered in the Eocene strata, while no fossil ape is found there, and the existence of man is thus proved to be prior to that of the anthropoid—then Darwinians will have to exercise their ingenuity in another direction. Moreover, it is said in well-informed quarters that the twentieth century will be still in its earliest teens when such undeniable proof of man's priority will be forthcoming.

Even now much evidence is being brought forward to prove that the dates hitherto assigned for the foundations of cities, civilizations and various other historical events have been absurdly curtailed. This was done as a peace-offering to biblical chronology. The well-known Palæontologist Ed. Lartet writes: No date is to be found in Genesis, which assigns a time for the birth of primitive humanity.

But Chronologists have for fifteen centuries endeavoured to force the Bible facts into agreement with their systems. Thus, no less than one hundred and forty different opinions have been formed about the single date of “Creation.”

And between the extreme variations there is a discrepancy of 3,194 years, in the reckoning of the period between the beginning of the world and the birth of Christ. Within the last few years, archæologists have had

also to throw back by nearly 3,000 years the beginnings of Babylonian civilization. On the foundation cylinder deposited by Nabonidus, the Babylonian king, conquered by Cyrus—are found the records of the former, in which he speaks of his discovery of the foundation stone that belonged to the original temple built by Naram-Sin, son of Sargon, of Accadia, the conqueror of Babylonia, who, says Nabonidus, lived 3,200 years before his own time. [1632](#)

We have shown in *Isis Unveiled* that those who based history on the chronology of the Jews—a race which had none of its own and rejected the Western till the twelfth century—would lose their way, for the Jewish account could only be followed through kabalistic computation, and only then with key in hand. We characterized the late George Smith's chronology of the Chaldæans and Assyrians, which he had made to fit in with that of Moses, as quite fantastic. And now, in this respect at least, later Assyriologists have corroborated our denial. For, whereas George Smith makes Sargon I (the prototype of Moses) reign in the city of Akkad about 1600 b.c.—probably out of a latent respect for Moses, whom the Bible makes to flourish 1571 b.c.—we now learn from the first of the six Hibbert Lectures delivered by Professor A. H. Sayce, of Oxford, in 1887, that: Old views of the early annals of Babylonia and its religions have been much modified by recent discovery. The first Semitic Empire, it is now agreed, was that of Sargon of Accad, who established a great library, patronized literature, and extended his conquests across the sea into Cyprus. It is now known that he reigned as early as b.c. 3,750.... The Accadian monuments found by the French at Tel-loh must be even older, reaching back to about b.c. 4,000.

In other words, to the fourth year of the World's creation agreeably with Bible chronology, and when Adam was in his swaddling clothes. Perchance, in a few years more, the 4,000 years may be further extended. The well-known Oxford lecturer remarked in his disquisitions upon “*The Origin and Growth of Religion as Illustrated by the Religion of the Ancient Babylonians*,” that:

The difficulties of systematically tracing the origin and history of the Babylonian Religion were considerable. The sources of our knowledge of the subject were almost wholly monumental, very little help being

obtainable from classical or Oriental writers. Indeed, it was an undeniable fact that the Babylonian priesthood intentionally swaddled up the study of the religious texts in coils of almost insuperable difficulty.

That they have confused the dates, and especially the order of events “intentionally,” is undeniable, and for a very good reason: their writings and records were all Esoteric. The Babylonian priests did no more than the priests of other ancient nations. Their records were meant only for the Initiates and their disciples, and it is only the latter who were furnished with the keys to the true meaning. But Professor Sayce's remarks are promising. For he explains the difficulty by saying that as: The Nineveh library contained mostly copies of older Babylonian texts, and the copyists pitched upon such tablets only as were of special interest to the Assyrian conquerors, belonging to a comparatively late epoch, this added much to the greatest of all our difficulties—namely, our being so often left in the dark as to the age of our documentary evidence, and the precise worth of our materials for history.

Thus one has a right to infer that some still fresher discovery may lead to a new necessity for pushing the Babylonian dates so far beyond the year 4,000 b.c., as to make them *pre-cosmic* in the judgment of every Bible worshipper.

How much more would Palæontology have learned had not millions of works been destroyed! We talk of the Alexandrian Library, which has been thrice destroyed, namely, by Julius Cæsar 48 b.c., in a.d. 390, and lastly in the year a.d. 640 by the general of Kaliph Omar. What is this in comparison with the works and records destroyed in the primitive Atlantean Libraries, wherein records are said to have been traced on the tanned skins of gigantic antediluvian monsters? Or again in comparison with the destruction of the countless Chinese books by command of the founder of the Imperial Tsin dynasty, Tsin Shi Hwang-ti, in 213 b.c.? Surely the brick-clay tablets of the Imperial Babylonian Library, and the priceless treasures of the Chinese collections, could never have contained such information as one of the aforesaid “Atlantean” skins would have furnished to the ignorant world.

But even with the extremely meagre data at hand, Science has been able to see the necessity of throwing back nearly every Babylonian date, and has done so quite generously. We learn from Professor Sayce that even the archaic statues at Tel-loh, in Lower Babylonia, have suddenly been assigned a date contemporary with the fourth dynasty in Egypt. [1633](#) Unfortunately, dynasties and pyramids share the fate of geological periods; their dates are arbitrary, and depend on the whims of the respective men of Science. Archæologists know now, it is said, that the afore-mentioned statues are fashioned out of green diorite, that can only be got in the Peninsula of Sinai; and They accord in the style of art, and in the standard of measurement employed, with the similar diorite statues of the pyramid builders of the third and fourth Egyptian dynasties.... Moreover, the only possible period for a Babylonian occupation of the Sinaitic quarries must be placed shortly after the close of the epoch at which the pyramids were built; and thus only can we understand how the name of Sinai could have been derived from that of Sin, the primitive Babylonian moon-god.

This is very logical, but what is the date fixed for these dynasties? Sanchuniathon's and Manetho's synchronistic tables—or whatever remained of these after holy Eusebius had the handling of them—have been rejected; and still we have to remain satisfied with the four or five thousand years b.c., so liberally allotted to Egypt. At all events one point is gained. There is, at last, a city on the face of the Earth which is allowed, at least, 6,000 years, and it is Eridu. Geology has discovered it. According to Professor Sayce again: They are now also able to obtain time for the silting up of the head of the Persian Gulf, which demands a lapse of between 5,000 and 6,000 years since the period when Eridu, now twenty-five miles inland, was the seaport at the mouth of the Euphrates, and the seat of Babylonian commerce with Southern Arabia and India. More than all, the new chronology gives time for the long series of eclipses recorded in the great astronomical work called “The Observations of Bel”; and we are also enabled to understand the otherwise perplexing change in the position of the vernal equinox, which has occurred since our present zodiacal signs were named by the earliest Babylonian astronomers. When the Accadian calendar was arranged and the Accadian months were named, the sun at the vernal equinox was not, as now, in Pisces, or even in Aries, but in Taurus. The rate of the precession of the equinoxes being known, we

learn that at the vernal equinox the sun was in Taurus from about 4,700 years b.c., and we thus obtain astronomical limits of date which cannot be impugned. [1634](#)

It may make our position plainer if we state at once that we use Sir C. Lyell's nomenclature for the ages and periods, and that when we talk of the Secondary and Tertiary age, of the Eocene, Miocene and Pliocene periods—this is simply to make our facts more comprehensible. Since these ages and periods have not yet been allowed fixed and determined durations, two-and-a-half and fifteen million years being assigned at different times to one and the same age (the Tertiary); and since no two Geologists or Naturalists seem to agree on this point—Esoteric Teachings may remain quite indifferent to the appearance of man in the Secondary or the Tertiary age. If the latter age may be allowed even so much as fifteen million years' duration—well and good; for the Occult Doctrine, jealously guarding its real and correct figures so far as concerns the First, Second, and two-thirds of the Third Root-Race, gives clear information upon one point only—the age of Vaivasvata Manu's humanity. [1635](#)

Another definite statement is that during the so-called Eocene period the Continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking, and that it was in the Miocene age that it was finally destroyed—save the small island mentioned by Plato. These points have now to be checked by scientific data.

A. Modern Scientific Speculations About The Ages Of The Globe, Animal Evolution, And Man.

May we not be permitted to throw a glance at the works of specialists? The work on World-Life: Comparative Geology, by Prof. A. Winchell, furnishes us with curious data. Here we find an opponent of the nebular theory smiting with all the force of the hammer of his odium theologicum on the rather contradictory hypotheses of the great stars of Science, in the matter of sidereal and cosmic phenomena based on their respective relations to terrestrial durations. The “too imaginative physicists and naturalists” do not fare very easily under this shower of their own

speculative computations placed side by side, and cut rather a sorry figure. Thus he writes: Sir William Thompson, on the basis of the observed principles of cooling, concludes that no more than 10 million years [elsewhere he makes it 100,000,000] can have elapsed since the temperature of the earth was sufficiently reduced to sustain vegetable life. [1636](#) Helmholtz calculates that 20 million years would suffice for the original nebula to condense to the present dimensions of the sun. Prof. S. Newcomb requires only 10 millions to attain a temperature of 212° Fahr. [1637](#) Croll estimates 70 million years for the diffusion of the heat.... [1638](#) Bischof calculates that 350 million years would be required for the earth to cool from a temperature of 2,000° to 200° Centigrade. Reade, basing his estimate on observed rates of denudation, demands 500 million years since sedimentation began in Europe. [1639](#) Lyell ventured a rough guess of 240 million years; Darwin thought 300 million years demanded by the organic transformations which his theory contemplates, and Huxley is disposed to demand 1,000 millions [!!].... Some biologists ... seem to close their eyes tight and leap at one bound into the abyss of millions of years, of which they have no more adequate estimate than of infinity. [1640](#)

Then he proceeds to give what he takes to be more correct geological figures: a few will suffice.

According to Sir William Thompson “the whole incrustated age of the world is 80,000,000 years”; and agreeably with Prof. Houghton's calculations of a minimum limit for the time since the elevation of Europe and Asia, three hypothetical ages for three *possible* and different modes of upheaval are given, varying from the modest figure of 640,730 years, through 4,170,000 years to the tremendous figure of 27,491,000 years!!

This is enough, as one can see, to cover our claims for the four Continents and even the figures of the Brâhmans.

Further calculations, the details of which the reader may find in Prof. Winchell's work, [1641](#) bring Houghton to an approximation of the sedimentary age of the globe—11,700,000 years. These figures are found too small by the author, who forthwith extends them to 37,000,000 years.

Again, according to Croll, [1642](#) 2,500,000 years “represents the time since the beginning of the Tertiary age” in one work; and according to

another modification of his view, 15,000,000 only have elapsed since the beginning of the Eocene period, [1643](#) this, being the first of the three Tertiary periods, leaves the student suspended between two-and-a-half and fifteen millions. But if one has to hold to the former moderate figures, then the whole incrustated age of the world would be 131,600,000 years. [1644](#)

As the last Glacial period extended from 240,000 to 80,000 years ago (Prof. Croll's view), therefore, man must have appeared on Earth from 100,000 to 120,000 years ago. But, as says Prof. Winchell with reference to the antiquity of the Mediterranean race: It is generally believed to have made its appearance during the later decline of the continental glaciers. It does not concern, however, the antiquity of the Black and Brown races, since there are numerous evidences of their existence in more southern regions, in times remotely pre-glacial. [1645](#)

As a specimen of geological *certainty* and *agreement* , these figures also may be added. Three authorities—Messrs. T. Belt, F.G.S., Robert Hunt, F.R.S., and J. Croll, F.R.S.,—in estimating the time that has elapsed since the Glacial epoch, give figures that vary to an almost incredible extent: Belt: 20,000 years.

Hunt: 80,000 years Croll: 240,000 years [1646](#)

No wonder that Mr. Pengelly confesses that: It is at present and perhaps always will be impossible to reduce, even approximately, geological time into years or even into millenniums.

A wise word of advice from the Occultists to the gentlemen Geologists; they ought to imitate the cautious example of Masons. As chronology, they say, cannot measure the era of the creation, therefore, their “Antient and Primitive Rite” uses 000,000,000 as the nearest approach to reality.

The same uncertainty, contradictions and disagreement reign on all other subjects.

The scientific authorities on the Descent of Man are again, for all practical purposes, a delusion and a snare. There are many Anti-Darwinists in the British Association, and Natural Selection begins to lose ground. Though at one time the saviour, which seemed to rescue the learned

theorists from a final intellectual collapse into the abyss of fruitless hypothesis, it begins to be distrusted. Even Mr. Huxley is showing signs of truancy, and thinks “natural selection *not the sole* factor”: We greatly suspect that she [Nature] does make considerable jumps in the way of variation now and then, and that these saltations give rise to some of the gaps which appear to exist in the series of known forms. [1647](#)

Again, C. R. Bree, M.D., argues in this wise in considering the fatal gaps in Mr. Darwin's theory: It must be again called to mind that the intermediate forms must have been vast in numbers.... Mr. St. George Mivart believes that change in evolution may occur more quickly than is generally believed; but Mr. Darwin sticks manfully to his belief, and again tells us “*natura non facit saltum.*” [1648](#)

Herein the Occultists are at one with Mr. Darwin.

Esoteric teaching fully corroborates the idea of Nature's slowness and dignified progression. “Planetary impulses” are all periodical. Yet this Darwinian theory, correct as it is in minor particulars, agrees no more with Occultism than with Mr. Wallace, who, in his Contributions to the Theory of Natural Selection, shows pretty conclusively that something *more* than Natural Selection is requisite to produce physical man.

Let us, meanwhile, examine the *scientific* objections to this scientific theory, and see what they are.

Mr. St. George Mivart is found arguing that: It will be a moderate computation to allow 25,000,000 for the deposit of the strata down to and including the Upper Silurian. If, then, the evolutionary work done during this deposition only represents a hundredth part of the sum total, we shall require 2,500,000,000 (two thousand five hundred million) years for the complete development of the whole animal kingdom to its present state. Even one quarter of this, however, would far exceed the time which physics and astronomy seem able to allow for the completion of the process.

Finally, a difficulty exists as to the reason of the absence of rich fossiliferous deposits in the oldest strata—if life was then as abundant and varied, as, on the Darwinian theory, it must have been. Mr. Darwin himself

admits “the case at present must remain inexplicable; and this may be truly urged as a valid argument against the views” entertained in his book.

Thus, then, we find a remarkable (and on Darwinian principles all but inexplicable) absence of minutely graduated transitional forms. All the most marked groups—bats, pterodactyles, chelonians, ichthyosaurians, amoura, etc.—appear at once upon the scene. Even the horse, the animal whose pedigree has been probably best preserved, affords no conclusive evidence of specific origin by significant fortuitous variations; while some forms, as the labyrinthodonts and trilobites, which seemed to exhibit gradual change, are shown by further investigation to do nothing of the sort.... All these difficulties are avoided if we admit that new forms of animal life of all degrees of complexity appear from time to time with comparative suddenness, being evolved according to laws in part depending on surrounding conditions, in part internal—similar to the way in which crystals (and, perhaps from recent researches, the lowest forms of life) build themselves up according to the internal laws of their component substance, and in harmony and correspondence with all environing influences and conditions. [1649](#)

“The internal laws of their component substance.” These are wise words, and the admission of the possibility is prudent. But how can these internal laws be ever recognized, if Occult teaching be discarded? As a friend writes, while drawing our attention to the above speculations: In other words, the doctrine of Planetary Life-Impulses must be admitted. Otherwise, why are species now *stereotyped*, and why do even domesticated breeds of pigeons and many animals relapse into their ancestral types when left to themselves?

But the teaching about Planetary Life-Impulses has to be clearly defined and as clearly understood, if present confusion is not to be made still more perplexing. All these difficulties would vanish as the shadows of night disappear before the light of the rising Sun, if the following Esoteric Axioms were admitted: (a) The existence and the enormous antiquity of our Planetary Chain; (b) The actuality of the Seven Rounds (c) The separation of human Races (outside the purely anthropological division) into seven distinct Root-Races, of which our present European Humanity is the Fifth; (d) The antiquity of man in this (Fourth) Round; and finally

(e) That as these Races evolve from ethereality to materiality, and from the latter back again into relative physical tenuity of texture, so every living (so-called) *organic* species of animals, with vegetation included, changes with every new Root-Race.

Were this admitted, if even only along with other, and surely, on maturer consideration, no less absurd, suppositions—if Occult theories have to be considered “absurd” at present—then every difficulty would be made away with. Surely Science ought to try and be more logical than it now is, as it can hardly maintain the theory of man's descent from an anthropoidal ancestor, and deny in the same breath any reasonable antiquity to such a man! Once Mr. Huxley talks of “the vast intellectual chasm between the ape and man,” and “the present enormous gulf between them,” [1650](#) and admits the necessity of extending scientific allowances for the age of man on Earth for such slow and progressive development, then all those men of Science who are of his way of thinking, at any rate, ought to come to at least some approximate figures, and agree upon the probable duration of those Pliocene, Miocene, and Eocene periods of which so much is said, and about which nothing definite is known—even if they dare not venture *beyond* . But no two Scientists seem to agree. Every period seems to be a mystery in its duration, and a thorn in the side of the Geologists; and, as just shown, they are unable to harmonize their conclusions even with regard to the comparatively recent geological formations. Thus, no reliance can be placed on their figures when they do give any, for with them it is all either millions or simply thousands of years!

That which is said may be strengthened by the confessions made by themselves and the synopsis of these, to be found in that “Circle of Sciences,” the Encyclopædia Britannica, which shows the mean accepted in the geological and anthropological riddles. In that work the cream of the most authoritative opinions is skimmed off and presented; nevertheless, we find in it a refusal to assign any definite chronological date, even to such comparatively speaking late epochs as the Neolithic era, though, for a wonder, an age is established for the beginnings of certain geological periods; at any rate for some few, the duration of which could hardly be any more shortened, without an immediate conflict with facts.

Thus, it is surmised in the great Encyclopædia that: One hundred million years have passed ... since the solidification of our earth, when the earliest form of life appeared upon it. [1651](#)

But it seems quite as hopeless to try to convert the modern Geologists and Ethnologists, as it is to make Darwinian Naturalists perceive their mistakes. About the Âryan Root-Race and its origins, Science knows as little as of the men from other Planets. With the exception of Flammarion, and of a few Mystics among Astronomers, even the habitableness of other Planets is mostly denied. Yet such great Adept Astronomers were the Scientists of the earliest races of the Âryan stock, that they seem to have known far more about the races of Mars and Venus than the modern Anthropologist knows of those of the early stages of the Earth.

Let us leave Modern Science aside for a moment and turn to Ancient Knowledge. As we are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which are perplexing all European and American Meteorologists—are due to, and depend on the Moon and Planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our Earth—let us give one moment's attention to our sidereal despots, the rulers of our globe and men. Modern Science denies any such influence; Archaic Science affirms it. We will see what both say with regard to this question.

B. On Chains Of Planets And Their Plurality.

Did the Ancients know of Worlds besides their own? What are the data of the Occultists in affirming that every Globe is a Septenary Chain of Worlds—of which only one member is visible—and that these are, were, or will be, “man-bearing,” just as is every visible Star or Planet? What do they mean by “a moral and physical influence” exerted on our Globe by the Sidereal Worlds?

Such are the questions often put to us, and they have to be considered from every aspect. To the first of the two queries the answer is: We believe it because the first law in nature is uniformity in diversity, and the second is analogy. "As above, so below." The time is gone by for ever when our pious ancestors believed that our Earth was in the centre of the Universe, and the Church and her arrogant servants could insist that the supposition that any other Planet could be inhabited should be regarded as blasphemy. Adam and Eve, the Serpent and Original Sin, followed by Atonement through Blood, have been too long in the way of progress, and universal truth has thus been sacrificed to the insane conceit of us little men.

Now what are the proofs thereof? Beyond inferential evidence and logical reasoning, there are none for the profane. To the Occultists, who believe in the knowledge acquired by countless generations of Seers and Initiates, the data offered in the Secret Books are all-sufficient. The general public needs other proofs, however. There are some Kabalists, and even some Eastern Occultists, who, failing to find uniform evidence upon this point in all the mystic works of the nations, hesitate to accept the teaching. Even such "uniform evidence" will be forthcoming presently. Meanwhile, we may approach the subject from its general aspect, and see whether belief in it is so very absurd, as some Scientists along with other Nicodemuses would have it. Unconsciously, perhaps, in thinking of a plurality of inhabited "Worlds," we imagine them to be like the Globe we inhabit, and to be peopled by beings more or less resembling ourselves. And in so doing we are only following a natural instinct. Indeed, so long as the enquiry is confined to the life-history of this Globe, we can speculate on the question with some profit, and ask ourselves, with some hope of at least asking an intelligible question, what were the "Worlds" spoken of in all the ancient scriptures of Humanity? But how do we know (a) what kind of beings inhabit the Globes in general; and (b) whether those who rule Planets superior to our own do not exercise the same influence on our Earth *consciously*, that we may exercise *unconsciously*, say on the small planets (planetoids or asteroids) in the long run, by our cutting the Earth in pieces, opening canals, and thereby entirely changing our climates. Of course, like Cæsar's wife, the planetoids, cannot be affected by our suspicion. They are too far, etc. Believing in Esoteric Astronomy, however, we are not so sure of that.

But when, extending our speculations beyond our Planetary Chain, we try to cross the limits of the Solar System, then indeed we act as do presumptuous fools. For—while accepting the old Hermetic axiom, “as above, so below”—as we may well believe that Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvellous transformations, and withal *never* repeating herself, so we may justly conclude that there is no other Globe in all her infinite systems so closely resembling this Earth, that the ordinary powers of man's thought should be able to imagine and reproduce its semblance and containment.

[1652](#)

And indeed we find in the romances as in all the so-called scientific fictions and spiritistic “revelations” from Moon, Stars, and Planets, merely fresh combinations or modifications of the men and things, the passions and forms of life, with which we are familiar, though even on the other Planets of our own System nature and life are entirely different from those prevailing on our own. Swedenborg was preeminent in inculcating such an erroneous belief.

But even more. The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for its dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can *we* hope to speculate with profit on the nature of Globes which, in the economy of Nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here?

And this is true to the letter. For even great Adepts (those initiated of course), trained Seers though they be, can only claim thorough acquaintance with the nature and appearance of Planets and their inhabitants belonging to our Solar System. They *know* that almost all the Planetary Worlds are inhabited, but—even in spirit—they can have access only to those of our System; and they are also aware how difficult it is, *even for them*, to put themselves into full rapport even with the planes of consciousness *within* our System, differing as they do from the states of consciousness possible on this Globe; such, for instance, as those which exist on the Chain of Spheres on the three planes beyond that of our Earth.

Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men; but were they to communicate their knowledge, the world would be no wiser, because men lack that experience of other forms of perception which alone could enable them to grasp what they might be told.

Still the fact remains that most of the Planets, like the Stars beyond our System, are inhabited, a fact which has been admitted by the men of Science themselves. Laplace and Herschel believed it, though they wisely abstained from imprudent speculation; and the same conclusion has been worked out and supported with an array of scientific considerations by C. Flammarion, the well-known French Astronomer. The arguments he brings forward are strictly scientific, and are such as appeal even to a materialistic mind, which would remain unmoved by such thoughts as those of Sir David Brewster, the famous Physicist, who writes: Those “barren spirits” or “base souls,” as the poet calls them, who might be led to believe that the earth is the only inhabited body in the universe, would have no difficulty in conceiving the earth also to have been destitute of inhabitants. What is more, if such minds were acquainted with the deductions of geology, they would admit that it was uninhabited for myriads of years; and here we come to the impossible conclusion that during these myriads of years there was not a single intelligent creature in the vast domains of the Universal King, and that before the protozoic formations there existed neither plant nor animal in all the infinity of space. [1653](#)

Flammarion shows, in addition, that all the conditions of life—even as we know it—are present on some at least of the Planets, and points to the fact that these conditions must be much more favourable on them than they are on our Earth.

Thus scientific reasoning, as well as observed facts, concurs with the statements of the Seer, and the innate voice in man's own heart in declaring that life—intelligent, conscious life— *must* exist on other worlds than ours.

But this is the limit beyond which the ordinary faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other Globes. But one and all they give but some distorted copy of the drama of life around us. It is either, with Voltaire, the men of our own race under a microscope, or, with de Bergerac, a graceful play of fancy and satire; but we always find that at bottom the new world is but the one we ourselves live in. So strong is this tendency that even great natural, though non-initiated, Seers, fall victims to it when untrained; witness Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe!

Commenting on this tendency, Flammarion says: It seems as if in the eyes of those authors who have written on this subject, the Earth were the type of the Universe, and the man of Earth, the type of the inhabitants of the Heavens. It is, on the contrary, much more probable, that, since the nature of other planets is essentially varied, and the surroundings and conditions of existence essentially different, while the forces which preside over the creation of beings and the substances which enter into their mutual constitution are essentially distinct, it would follow that our mode of existence cannot be regarded as in any way applicable to other globes. Those who have written on this subject have allowed themselves to be dominated by terrestrial ideas, and have therefore fallen into error. [1654](#)

But Flammarion himself falls into the very error which he here condemns, for he tacitly takes the conditions of life on Earth as the standard by which to determine the degree to which other Planets are adapted for habitation by “other humanities.”

Let us, however, leave these profitless and empty speculations, which, though they seem to fill our hearts with a glow of enthusiasm and to enlarge our mental and spiritual grasp, do but in reality cause a factitious stimulation, and blind us more and more to our ignorance not only of the world we inhabit, but even of the infinitude contained within ourselves.

When, therefore, we find “other worlds” spoken of in the Bibles of Humanity, we may safely conclude that they not only refer to other states

of our Planetary Chain and Earth, but also to other inhabited Globes—Stars and Planets; withal, that no speculations were ever made about the latter. The whole of antiquity believed in the Universality of Life. But no really initiated Seer of any civilized nation has ever taught that life on other Stars could be judged by the standard of terrestrial life. What is generally meant by “Earths” and “Worlds,” relates (a) to the “rebirths” of our Globe after each Manvantara and a long period of Obscuration; and (b) to the periodical and entire changes of the Earth's surface, when continents disappear to make room for oceans, and oceans and seas are violently displaced and sent rolling to the poles, to cede their emplacements to new continents.

We may begin with the Bible—the youngest of the World-scriptures. In Ecclesiastes, we read these words of the King-Initiate: One generation passeth away and another generation cometh, but the earth abideth for ever... The thing that hath been, it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the sun. [1655](#)

Under these words it is not easy to see the reference to the successive cataclysms by which the Races of mankind are swept away, or, going further back, to the various transitions of the Globe during the process of its formation. But if we are told that this refers only to *our* world *as we now see it*, then we shall refer the reader to the New Testament, where St. Paul speaks of the Son (the manifested Power) whom God hath appointed heir of all things, “by whom also he made the worlds” (plural). [1656](#) This “Power” is Chokmah, the Wisdom and the Word.

We shall probably be told that by the term “worlds,” the stars, heavenly bodies, etc., were meant. But apart from the fact that “stars” were not known as “worlds” to the ignorant editors of the Epistles, even if they must have been thus known to Paul, who was an Initiate, a “Master-Builder,” we can quote on this point an eminent Theologian, Cardinal Wiseman. In his work (i. 309) treating of the indefinite period of the six days—or shall we say “too definite” period of the six days—of creation and the 6,000 years, he confesses that we are in total darkness as to the meaning of this statement of St. Paul, unless we are permitted to suppose that allusion is made in it to the period which elapsed between the *first* and

second verses of chapter i of Genesis, and thus to those primitive revolutions, i.e., the destructions and the reproductions of the world, indicated in chapter i of Ecclesiastes; or, to accept, with so many others, and in its *literal sense*, the passage in chapter i of Hebrews, that speaks of the creation of “worlds”—in the plural. It is very singular, he adds, that all the cosmogonies should agree to suggest the same idea, and preserve the tradition of a first series of revolutions, owing to which the world was destroyed and again renewed.

Had the Cardinal studied the Zohar his doubts would have been changed into certainties. Thus saith the “Idra Suta”: There were old worlds which perished as soon as they came into existence; worlds with and without form called Scintillas—for they were like the sparks under the smith's hammer, flying in all directions. Some were the primordial worlds which could not continue long, because the “Aged”—his name be sanctified—had not as yet assumed his form, [1657](#) the workman was not yet the “Heavenly Man.” [1658](#)

Again in the Midrash, written long before the Kabbalah of Simeon Ben Iochai, Rabbi Abahu explains: The Holy One, blessed be his name, has successively formed and destroyed sundry worlds before this one [1659](#).... Now this refers both to the first races [the “Kings of Edom”] and to the worlds destroyed. [1660](#)

“Destroyed” means here what we call “obscuration.” This becomes evident when we read the explanation given further on: Still when it is said that they [the worlds] *perished*, it is only meant thereby that they [their humanities] lacked the true form, till the human [our] form came into being, in which all things are comprised and which contains all forms ...— it does not mean death, but only denotes a sinking down from their status [that of worlds in activity]. [1661](#)

When, therefore, we read of the “destruction” of the Worlds, the word has many meanings, which are very clear in several of the Commentaries on the Zohar and in Kabbalistic treatises. As said elsewhere, it means not only the destruction of many Worlds which have ended their life-career, but also that of the several Continents which have disappeared, as also their decline and geographical change of place.

The mysterious “Kings of Edom” are sometimes referred to as the “Worlds” that had been destroyed; but it is a “cloak.” The Kings who reigned in Edom before there reigned a King in Israel, or the “Edomite Kings,” could never symbolize the “prior worlds,” but only the “attempts at men” on this Globe—the Pre-Adamite Races, of which the Zohar speaks, and which we explain as the First Root-Race. For as, speaking of the six Earths (the six “Limbs” of Microprosopus), it is said that the seventh (our Earth) came not into the computation when the six were created (the six Spheres above our Globe in the Terrestrial Chain), so the first seven Kings of Edom are left out of calculation in Genesis. By the law of analogy and permutation, in the Chaldaean Book of Numbers, as also in the Books of Knowledge and of Wisdom, the “seven primordial worlds” mean also the “seven primordial” races (sub-races of the First Root-Race of the Shadows); and, again, the Kings of Edom are the sons of “Esau, the father of the Edomites”; [1662](#) i.e., Esau represents in the Bible the race which stands between the Fourth and the Fifth, the Atlantean and the Âryan. “Two *nations* are in thy womb,” said the Lord to Rebekah; and Esau was *red* and *hairy*. From verse 24 to 34, chapter xxv of Genesis contains the allegorical history of the birth of the Fifth Race.

Says the Siphra Dtzenioutha: And the Kings of ancient days died and their chiefs [crowns] were found no more.

And the Zohar states: The Head of a nation that has not been formed at the beginning in the likeness of the White Head: its people is not from this Form.... Before it [the White Head, the Fifth Race or Ancient of the Ancients] arranged itself in its [own, or present] Form ... all Worlds have been destroyed; therefore it is written: and Bela, the Son of Beor, reigned in Edom [Gen., xxxvi. Here the “Worlds” stand for Races]. And he [such or another King of Edom] died, and another reigned in his stead.

No Kabbalist who has hitherto treated of the symbolism and allegory hidden under these “Kings of Edom” seems to have perceived more than one aspect of them. They are neither the “worlds that were destroyed,” nor the “Kings that died”—alone; but both, and much more, to treat of which there is no space at present. Therefore, leaving the mystic parables of the Zohar, we will return to the hard facts of materialistic Science; first, however, citing a few from the long list of great thinkers who have

believed in the plurality of inhabited Worlds in general, and in Worlds that preceded our own. These are, the great mathematicians Leibnitz and Bernouilli, Sir Isaac Newton himself, as may be read in his Optics; Buffon, the Naturalist; Condillac, the Sceptic; Bailly, Lavater, Bernardin de St. Pierre, and, as a contrast to the two last named—suspected at least of Mysticism—Diderot and most of the writers of the Encyclopædia. Following these come Kant, the founder of modern Philosophy; the poet Philosophers, Goethe, Krause, Schelling; and many Astronomers, from Bode, Fergusson and Herschel, to Lalande and Laplace, with their many disciples in more recent years.

A brilliant list of honoured names indeed; but the facts of physical Astronomy speak even more strongly than these names in favour of the presence of life, of even organized life, on other Planets. Thus in four meteorites which fell respectively at Alais in France, in the Cape of Good Hope, in Hungary, and again in France, on analysis, there was found graphite, a form of carbon known to be invariably associated with organic life on this Earth of ours. And that the presence of this carbon is not due to any action occurring within our atmosphere is shown by the fact that carbon has been found in the very centre of a meteorite; while in one which fell at Argueil, in the south of France, in 1857, there was found water and turf, the latter being always formed by the decomposition of vegetable substances.

And further, examining the astronomical conditions of the other Planets, it is easy to show that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our Earth. For instance, on the Planet Jupiter the seasons, instead of varying between wide limits as do ours, change by almost imperceptible degrees, and last twelve times as long as ours. Owing to the inclination of its axis the seasons on Jupiter are due almost entirely to the eccentricity of its orbit, and hence change slowly and regularly. We shall be told, that no life is possible on Jupiter, as it is in an incandescent state. But not all Astronomers agree with this. For instance, what we state is declared by M. Flammarion; and *he* ought to know.

On the other hand Venus would be less adapted for human life such as exists on Earth, since its seasons are more extreme and its changes of

temperature more sudden; though it is curious that the duration of the day is nearly the same on the four inner planets, Mercury, Venus, the Earth and Mars.

On Mercury, the Sun's heat and light are seven times what they are on the Earth, and Astronomy teaches that it is enveloped in a very dense atmosphere. And as we see that life appears more active on Earth in proportion to the light and heat of the Sun, it would seem more than probable that its intensity is far, far greater on Mercury than here.

Venus, like Mercury, has a very dense atmosphere, as also has Mars, and the snows which cover their poles, the clouds which hide their surface, the geographical configuration of their seas and continents, the variations of seasons and climates, are all closely analogous—at least to the eye of the physical Astronomer. But such facts and the considerations to which they give rise have reference only to the possibility of the existence on these Planets of human life as known on Earth. That some forms of life such as we know are *possible* on these Planets, has been long since abundantly demonstrated, and it seems perfectly useless to go into detailed questions of the physiology, etc., of these hypothetical inhabitants, since, after all, the reader can arrive only at an imaginary extension of his familiar surroundings. It is better to rest content with the three conclusions which M. Flammarion, whom we have so largely quoted, formulates as rigorous and exact deductions from the known *facts* and laws of Science.

i. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds; both in the organic and inorganic kingdoms.

ii. The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

iii. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type.

Finally the reader who may be disposed to question the validity of these conclusions as being opposed to the Bible, may be referred to an Appendix in M. Flammarion's work dealing in detail with this question, since in a

work like the present it seems unnecessary to point out the logical absurdity of those churchmen who deny the plurality of worlds on the ground of biblical authority.

In this connection we may well recall those days when the burning zeal of the Primitive Church opposed the doctrine of the Earth's rotundity, on the ground that the nations at the Antipodes would be outside the pale of salvation; and again, we may remember how long it took for a nascent Science to break down the idea of a solid firmament, in the grooves of which the stars moved for the special edification of terrestrial humanity.

The theory of the Earth's rotation was met by a like opposition—even to the martyrdom of its discoverers—because, besides depriving our orb of its dignified central position in space, the theory produced an appalling confusion of ideas as to the Ascension—the terms “up” and “down” being proved to be merely relative, thus complicating not a little the question of the precise locality of Heaven! [1663](#)

According to the best modern calculations, there are no less than 500,000,000 Stars of various magnitudes, within the range of the best telescopes. As to the distances between them, they are incalculable. Is, then, our microscopical Earth—a “grain of sand on an infinite sea-shore”—the only centre of intelligent life? Our own Sun, itself 1,300,000 times larger than our Planet, sinks into insignificance beside the giant Sun, Sirius, and the latter in its turn is dwarfed by other luminaries in infinite Space. The self-centred conception of Jehovah as the special guardian of a small and obscure semi-nomadic tribe, is tolerable beside that which confines sentient existence to our microscopical Globe. The primary reasons were without doubt: (a) astronomical ignorance on the part of the early Christians, coupled with an exaggerated appreciation of man's own importance—a crude form of selfishness; and (b) the dread that, if the hypothesis of millions of other inhabited Globes were accepted, the crushing rejoinder would ensue: “Was there then a Revelation to each World?”—involving the idea of the Son of God eternally “going the rounds,” as it were. Happily it is now unnecessary to waste time and energy in proving the possibility of the existence of such Worlds. All intelligent persons admit it. That which now remains to be demonstrated is, that if it is once proven that there are inhabited Worlds besides our own,

with humanities entirely different from each other as from our own—as maintained in the Occult Sciences—then the evolution of the preceding Races is half proved. For where is that Physicist or Geologist who is prepared to maintain that the Earth has not changed scores of times, in the millions of years which have elapsed in the course of its existence; and that changing its “skin,” as it is called in Occultism, the Earth has not had each time her special Humanities adapted to such atmospheric and climatic conditions as were entailed by such change? And if so, why should not our preceding four and entirely different Mankinds have existed and thrived before our Adamic Fifth Root Race?

Before closing our debate, however, we have to examine the so-called organic evolution more closely. Let us search well and see whether it is quite impossible to make our Occult data and chronology agree—up to a certain point—with those of Science.

C. Supplementary Remarks On Esoteric Geological Chronology.

It seems possible to calculate the approximate duration at any rate of the geological periods from the combined data of Science and Occultism now before us. Geology is, of course, able to determine one thing with almost certainty—the thickness of the several deposits. Now, it also stands to reason that the time required for the deposition of any stratum on a sea-bottom must bear a strict proportion to the thickness of the mass thus formed. Doubtless the *rate* of the erosion of land, and of the sorting out of matter on to ocean beds, has varied from age to age, and cataclysmic changes of various kinds have broken the “uniformity” of ordinary geological processes. Provided, then, that we have some definite numerical basis on which to work, our task is rendered less difficult than it might at first sight appear. Making due allowance for variations in the rate of deposit, Professor Lefèvre gives us the relative figures which sum up geological time. He does not attempt to calculate the lapse of years since the first bed of the Laurentian rocks was deposited, but postulating that time as x , he presents us with the relative proportions in which the various periods stand to it. Let us premise our estimate by stating that, roughly speaking, the Primordial rocks are 70,000 ft., the Primary 42,000 ft., the Secondary 15,000 ft., the Tertiary 5,000 ft., and the Quaternary some 500 ft. in thickness: Dividing into a hundred parts the time, *whatever its actual length*, that has passed since the dawn of life on this earth [lower Laurentian strata], we shall be led to attribute to the Primordial age more than half of the whole duration, say 53.5; to the Primary 32.2; to the Secondary 11.5; to the Tertiary 2.3; to the Quaternary 0.5 or one-half per cent. [1664](#)

Now, as it is certain, on Occult data, that the time which has elapsed since the first sedimentary deposits is 320,000,000 years, we are able to construct the following table: Rough Approximations of Length of Geological Periods in Years.

Primordial (Laurentian, Cambrian, Silurian): 171,200,000.

Primary (Devonian, Coal, Permian): 103,040,000.

Secondary (Triassic, Jurassic, Cretaceous): 36,800,000.

Tertiary (Eocene, Miocene, Pliocene): 7,360,000.

Quaternary: 1,600,000. [1665](#)

Such estimates harmonize with the statements of Esoteric Ethnology in almost every particular. The Tertiary Atlantean part-cycle, from the “apex of glory” of that Race in the early Eocene to the great Mid-Miocene cataclysm, would appear to have lasted some three-and-a-half to four million years. If the duration of the Quaternary is not, as seems likely, rather over-estimated, the sinking of Ruta and Daitya would be Post-Tertiary. It is probable that the results here given allow somewhat too long a period to both the Tertiary and Quaternary, as the Third Race goes very far back into the Secondary age. Nevertheless, the figures are most suggestive.

But the argument from geological evidence being in favour of only 100,000,000 years, let us compare our claims and teachings with those of exact Science.

Mr. Edward Clodd, [1666](#) in referring to M. de Mortillet's work *Matériaux pour l'Histoire de l'Homme*, which places man in the Mid-Miocene period, [1667](#) remarks that: It would be in defiance of all that the doctrine of evolution teaches, and moreover win no support from believers in special creation and the fixity of species, to seek for so highly specialized a mammalian as man at an early stage in the life-history of the globe.

To this, one could answer: (a) the doctrine of evolution, as inaugurated by Darwin and developed by later evolutionists, is not only the reverse of infallible, but it is repudiated by several great men of Science, e.g., de Quatrefages, in France, Dr. Weismann, an ex-evolutionist in Germany, and many others, the ranks of the Anti-Darwinists growing stronger with every year; [1668](#) and (b) truth to be worthy of its name, and remain truth and fact, hardly needs to beg for support from any class or sect. For were it to win support from believers in special creation, it would never gain the favour of the evolutionists, and vice versâ. Truth must rest upon its own

firm foundation of facts, and take its chance of recognition, when every prejudice in the way is disposed of. Though the question has been already fully considered in its main aspect, it is, nevertheless, advisable to combat every so-called “scientific” objection as we go along, when making what are regarded as heretical and anti-scientific statements.

Let us briefly glance at the divergencies between orthodox and Esoteric Science, on the question of the age of the globe and of man. With the two respective synchronistic tables before him, the reader will be enabled to see at a glance the importance of these divergencies; and to perceive, at the same time, that it is not impossible—nay, it is most likely—that further discoveries in Geology and the finding of fossil remains of man will force Science to confess that it is Esoteric Philosophy which is right after all, or, at any rate, nearer to the truth.

Parallelism of Life.

Scientific Hypotheses: Science divides the period of the Globe's history, since the beginning of life on Earth (or the Azoic age), into five main divisions or periods, according to Hæckel. [1669](#)

Esoteric Theory: Leaving the classification of the geological periods to Western Science, Esoteric Philosophy divides only the Life-periods on the Globe. In the present Manvantara the actual period is separated into seven Kalpas and seven great human Races. Its first Kalpa, answering to the Primordial Epoch is the age of the Primeval.

Scientific: Primordial Epoch: Laurentian, Cambrian, Silurian. The Primordial epoch, Science tells us, is by no means devoid of vegetable and animal life. In the Laurentian deposits are found specimens of the *Eozoon canadense*—a chambered shell. In the Silurian are discovered sea-weeds (*algæ*), molluscs, crustacea, and lower marine organisms, also the first trace of fishes. The Primordial epoch shows *algæ*, molluscs, crustacea, polyps, and marine organisms, etc. Science teaches, therefore, that marine life was present from the very beginnings of time, leaving us, however, to speculate for ourselves as to *how* life appeared on Earth. If it rejects the biblical “creation” (as we do), why does it not give us another, approximately plausible hypothesis?

Esoteric: “Primeval” [1670](#): Devas or Divine Men, the “Creators” and Progenitors. [1671](#) The Esoteric Philosophy agrees with the statement made by Science (see preceding), demurring, however, to one particular. The 300,000,000 years of vegetable life (see “Brâhmanical Chronology”) preceded the “Divine Men,” or Progenitors. Also, no teaching denies that there were traces of life *within* the Earth, besides the Eozoon canadense, in the Primordial Epoch. Only, whereas the said vegetation belonged to this Round, the zoological relics now found in the Laurentian, Cambrian, and Silurian systems, so called, are the *relics* of the Third Round. At first astral like the rest, they consolidated and materialized *pari passu* with the new vegetation.

Scientific: Primary: Devonian, [1672](#) Coal, Permian. “Fern-forests, sigillaria, coniferæ, fishes, first trace of reptiles.” Thus saith Modern Science.

Esoteric: “Primary”: Divine Progenitors (Secondary Groups), and the two and a half Races. The Esoteric Doctrine repeats that which was said above. These are all relics of the preceding Round. [1673](#)

Once, however, the prototypes are projected out of the Astral Envelope of the Earth, an indefinite amount of modification ensues.

Scientific: Secondary: Triassic, Jurassic, Cretaceous. This is the age of Reptiles, of the gigantic megalosauri, ichthyosauri, plesiosauri, etc. Science denies the presence of man in this period. But it has still to explain how men came to know of these monsters and describe them *before* the age of Cuvier! The old annals of China, India, Egypt, and even of Judea are full of them, as demonstrated elsewhere. In this period also appear the first marsupial mammals [1674](#)—insectivorous, carnivorous, phytophagous; and, as Prof. Owen thinks, a herbiferous hoofed mammal.

Science does not admit the appearance of man before *the close* of the Tertiary period. [1675](#) Why? Because man has to be shown younger than the higher mammals. But Esoteric Philosophy teaches us the reverse. And as Science is quite unable to come to anything like an approximate conclusion as to the age of man, or even as to the geological periods, the Occult teaching is, therefore, more logical and reasonable, even if accepted only as a hypothesis.

Esoteric: “Secondary”: According to every calculation the Third Race had already made its appearance, as during the Triassic there were already a few mammals, and it must have separated before their appearance.

This, then, is the age of the Third Race, in which the origins of the early Fourth may be perhaps also discoverable. We are, however, here left entirely to conjecture, as no definite data are yet given out by the Initiates.

The analogy is but a poor one, still it may be argued that, as the early mammalia and pre-mammalia are shown in their evolution merging from one kind into a higher one, anatomically, so are the human races in their procreative processes. A parallel might certainly be found between the monotremata, didelphia (or marsupialia) and the placental mammals, divided in their turn into three orders [1676](#) like the First, Second, and Third Root-Races of men. [1677](#) But this would require more space than can be now allotted to the subject.

Scientific: Tertiary [1678](#): Eocene, Miocene, Pliocene. No man is yet allowed to have lived during this period.

Says Mr. E. Clodd, in Knowledge: “Although the placental mammals and the order of primates to which man is related, appear in Tertiary times, and the climate, tropical in the Eocene age, warm in the Miocene, and temperate in the Pliocene, was favourable to his presence, the proofs of his existence in Europe before the close of the Tertiary epoch ... are not generally accepted here.”

Esoteric: “Tertiary”: The Third Race has now almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age, leaving behind it but a few hybrid races.

The Fourth, born millions of years before [1679](#) the said cataclysm took place, perished during the Miocene period, [1680](#) when the Fifth (our Âryan Race) had had one million years of independent existence. [1681](#) How much older it is from its origin—who knows? As the “historical” period began with the Indian Âryans, with their Vedas for their multitudes, [1682](#) and far earlier in the Esoteric Records, it is useless to establish here any parallels.

Geology has now divided the periods and placed man in the Quaternary.

Scientific: Quaternary: Palæolithic Man, Neolithic Man, Historical Period.

Esoteric: “Quaternary”: If the Quaternary period is allowed 1,500,000 years, then only does our Fifth Race belong to it.

Yet—mirabile dictu—while the non-cannibal Palæolithic man, who must have certainly antedated cannibal Neolithic man by hundreds of thousands of years, [1683](#) is shown to be a remarkable artist, Neolithic man is made out to be almost an abject savage, his lake dwellings notwithstanding. [1684](#) For see what a learned Geologist, Mr. Charles Gould, tells the reader in his *Mythical Monsters*: Palæolithic men were unacquainted with pottery and the art of weaving, and apparently had no domesticated animals or system of cultivation; but the Neolithic lake-dwellers of Switzerland had looms, pottery, cereals, sheep, horses, etc. Implements of horn, bone, and wood were in common use among both races, but those of the older are frequently distinguished by their being sculptured with great ability, or ornamented with life-like engravings of the various animals living at the period; whereas there appears to have been a marked absence of any similar artistic ability [1685](#) on the part of Neolithic man. [1686](#)

Let us give the reasons for this.

(1) The oldest fossil man, the primitive cave-men of the old Palæolithic period, and of the Pre-Glacial period (of whatever length, and however far back), is always the same genus man, and there are no fossil remains proving for him What the Hipparion and Anchitherium have proved for the genus horse—that is, gradual progressive specialization from a simple ancestral type to more complex existing forms. [1687](#)

(2) As to the so-called Palæolithic hatchets: When placed side by side with the rudest forms of stone hatchets actually used by the Australian and other savages, it is difficult to detect any difference. [1688](#)

This goes to prove that there have been savages *at all times* ; and the inference would be that there might have been civilized people in those days as well, cultured nations contemporary with those rude savages. We see such a thing in Egypt 7,000 years ago.

(3) An obstacle which is the direct consequence of the two preceding: Man, if no older than the Palæolithic period, could not possibly have had the actual time necessary for his transformation from the “missing link” into what he is known to have been even during that remote geological time, i.e., even a finer specimen of manhood than many of the now existing races.

The above lends itself naturally to the following syllogism: (1) The *primitive* man (known to Science) was, in some respects, even a finer man of his genus than he is now. (2) The earliest monkey known, the lemur, was *less* anthropoid than the modern pithecoïd species. (3) Conclusion: Even though a *missing link* were found, the balance of evidence would remain more in favour of the ape *being a degenerated man*, made dumb by some fortuitous circumstances, [1689](#) than in favour of the descent of man from a pithecoïd ancestor. The theory cuts both ways.

On the other hand, if the existence of Atlantis be accepted, and the statement be believed that in the Eocene age— Even in its very first part, the great cycle of the Fourth Race men, the Atlanteans, had already reached its highest point, [1690](#)

then some of the present difficulties of Science might easily be made to disappear. The rude workmanship of the Palæolithic tools proves nothing against the idea that, side by side with their makers, there lived nations highly civilized. We are told that: Only a very small portion of the earth's surface has been explored, and of this a very small portion consists of ancient land surfaces or fresh water formations, where alone we can expect to meet with traces of the higher forms of animal life. And even these have been so imperfectly explored, that where we now meet with thousands and tens of thousands of undoubted human remains lying almost under our feet, it is only within the last thirty years that their existence has even been suspected. [1691](#)

It is very suggestive also that along with the rude hatchets of the lowest savage, explorers meet with specimens of workmanship of such artistic merit as could hardly be found, or expected, in a modern peasant belonging to any European country—unless in exceptional cases. The “portrait” of the “Reindeer Feeding,” from the Thayngin grotto in

Switzerland, and those of the man running, with two horses' heads sketched close to him—a work of the Reindeer period, i.e., at least 50,000 years ago—are pronounced by Mr. Laing to be not only exceedingly well done, but the former, the “Reindeer Feeding,” is described as one that “would do credit to any modern animal painter”—by no means exaggerated praise, as anyone may see, by glancing at the sketch given below from Mr. Gould's work. Now, since we have our greatest painters of Europe side by side with the modern Esquimaux, who also have a tendency, like their Palæolithic ancestors of the Reindeer period, the rude and savage human species, to be constantly drawing with the point of their knives sketches of animals, scenes of the chase, etc., why could not the same have happened in those days? Compared with the specimens of Egyptian drawing and sketching—7,000 years ago—the “earliest portraits” of men, horses' heads, and reindeer, made 50,000 years ago, *are certainly superior*. Nevertheless, the Egyptians of those periods are known to have been a highly civilized nation, whereas the Palæolithic men are called *savages* of the lower type. This is a small matter seemingly, yet it is extremely suggestive as showing how every new geological discovery is made to fit in with current theories, instead of fitting the theories to include the discovery. Yes; Mr. Huxley is right in saying, “Time will show.” It will, and it must vindicate Occultism.

Meanwhile, the most uncompromising Materialists are driven by necessity into the most Occult-like admissions. Strange to say, it is the most materialistic—those of the German school—who, with regard to *physical* development, come the nearest to the teachings of the Occultists. Thus, Professor Baumgärtner believes that: The germs for the higher animals could only be the eggs of the lower animals; ... besides the advance of the vegetable and animal world in development, there occurred in that period the formation of *new original germs* [which formed the basis of new metamorphoses, etc.] ... the first men who proceeded from the germs of animals beneath them, lived first in a larva state.

Just so; in a larva state, we say too, only from no “animal” germ; and that larva was the soulless astral form of the pre-physical Races. And we believe, as the German professor does, with several other men of Science in Europe now, that the human races—Have not descended from one pair, but appeared immediately in numerous races. [1692](#)

Therefore, when we read Force and Matter, and find that Emperor of Materialists, Büchner, repeating after Manu and Hermes, that: Imperceptibly the plant glides into the animal, the animal into the man [1693](#)

—we need only add “and man into a spirit,” to complete the kabalistic axiom. The more so, since we read the following admission: Evolved by spontaneous generation ... that whole rich and multiform organic world ... has developed itself progressively, in the course of endless periods of time, by the aid of natural phenomena. [1694](#)

The whole difference lies in this: Modern Science places her materialistic theory of primordial germs on Earth, and the *last germ* of life on this Globe, of man, and everything else, between *two voids* . Whence the *first* germ, if both spontaneous generation and the interference of external forces, are absolutely rejected now? Germs of organic life, we are told, by Sir William Thompson, came to our Earth in some meteor. This helps in no way, and only shifts the difficulty from this Earth to the supposed meteor.

These are our agreements and disagreements with Science. About the “endless periods” we are, of course, at one even with materialistic speculation; for we believe in Evolution, though on different lines. Professor Huxley very wisely says: If any form of the doctrine of progressive development is correct, we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of man. [1695](#)

But when we are told that this man is a product of the natural forces inherent *in* Matter—Force, according to modern views, being but a quality of Matter, a “mode of motion,” etc.—and when we find Sir William Thompson repeating in 1885 what was asserted by Büchner and his school thirty years ago, we fear all our reverence for real Science is vanishing into thin air! One can hardly help thinking that Materialism is, in certain cases, a *disease* . For when men of Science, in the face of magnetic phenomena and the attraction of iron particles through insulating substances, like glass, maintain that the said attraction is due to “molecular motion,” or to the “rotation of the molecules of the magnet,” then, whether the teaching comes from a “credulous” Theosophist

innocent of any notion of Physics, or from an eminent man of Science, it is equally ridiculous. The individual who asserts such a theory in the teeth of *fact*, is only one more proof that: “When people have not a niche in their minds into which to shoot facts, so much the worse for the facts.”

At present the dispute between the spontaneous generationists and their opponents is at rest, having ended in the provisional victory of the latter. But even they are forced to admit, as Büchner did, and Messrs. Tyndall and Huxley still do—that spontaneous generation *must have occurred once*, under “special thermal conditions.” Virchow refuses even to argue the question; it *must* have taken place some time in the history of our planet; and there's an end of it. This seems to look more natural than Sir William Thompson's hypothesis just quoted, that the germs of organic life fell on our Earth in some meteor; or the other “scientific” hypothesis coupled with the recently adopted belief that there exists *no* “vital principle” whatever, but only vital phenomena, which can all be traced to the molecular forces of the original protoplasm. But this does not help Science to solve the still greater problem—the origin and the *descent* of Man, for here is a still worse plaint and lamentation.

While we can trace the skeletons of Eocene mammals through several directions of specialization in succeeding Tertiary times, man presents the phenomenon of an *unspecialized* skeleton which cannot fairly be connected with any of these lines. [1696](#)

The secret could be soon told, not only from the Esoteric but even from the standpoint of every religion the world over, without mentioning the Occultists. The “specialized skeleton” is sought for in the wrong place, where it can never be found. Scientists expect to discover it in the physical remains of man, in some pithecoïd “missing link,” with a skull larger than that of the ape's, and with a cranial capacity smaller than in man, instead of looking for that specialization in the super-physical essence of his inner astral constitution, which can hardly be excavated from any geological strata! Such a tenacious, hopeful clinging to a self-degrading theory is the most wonderful feature of the day.

Meanwhile, there are specimens of engravings made by Palæolithic “savages”: Palæolithic meaning the “earlier Stone-age” man, one supposed

to have been as savage and brutal as the brutes he lived with. Leaving the modern South Sea islander, or even any Asiatic race, aside, we defy any grown-up schoolboy, or even a European youth, one who has never studied drawing, to execute such an engraving or even a pencil sketch as good. Here we have the true artistic raccourci, and correct lights and shadows without any *plane* model before the artist, who copied direct from nature, thus exhibiting a knowledge of anatomy and proportion. The artist who engraved this reindeer belonged, we are asked to believe, to the primitive “semi-animal” savages (contemporaneous with the mammoth and the woolly rhinoceros), whom some over-zealous Evolutionists once sought to picture to us as distinct approximations to the type of their hypothetical “pithecoïd man”!

This engraved antler proves as eloquently as any fact can do, that the evolution of the Races has ever proceeded in a series of rises and falls, that man is, perhaps, as old as incrustated Earth, and—if we can call his divine ancestor “man”—is far older still.

Even de Mortillet himself seems to experience a vague distrust of the conclusions of modern Archæologists, when he writes: The pre-historic is a new science, far, very far, from having said its last word. [1697](#)

According to Lyell, one of the highest authorities on the subject, and the “father” of Geology: The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, is based on the theory of progressive development, and it *may* prove to be sound; nevertheless we must remember that as yet we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races. [1698](#)

Nor has such evidence been found to this day. Science is thus offering for sale the skin of a bear, which has hitherto never been seen by mortal eye!

This concession of Lyell's reads most suggestively with the subjoined utterance of Professor Max Müller, whose attack on Darwinian Anthropology from the standpoint of language has, by the way, never been satisfactorily answered: What do we know of savage tribes beyond the last

chapter of their history? [Compare this with the Esoteric view of the Australians, Bushmen, as well as of Palæolithic European man, the Atlantean offshoots retaining a relic of a lost culture, which thrived when the parent Root-Race was in its prime.] Do we ever get an insight into their antecedents? Can we ever understand what after all is everywhere the most important and the most instructive lesson to learn—how they have come to be what they are?... Their language proves, indeed, that these so-called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of to-day or yesterday. Unless we admit a special creation for these savages, they must be as old as the Hindûs, the Greeks and Romans [far older] ... They may have passed through ever so many vicissitudes, and what we consider as primitive, may be, for all we know, a relapse into savagery or a corruption of something that was more rational and intelligible in former stages. [1699](#)

Professor George Rawlinson, M.A., remarks: “The primeval savage” is a familiar term in modern literature, but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way* . [1700](#)

In his Origin of Nations, he rightly adds: The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a “golden age” which has no features of savagery or barbarism, but many of civilization and refinement. [1701](#)

How is the modern Evolutionist to meet this consensus of evidence?

We repeat the question asked in Isis Unveiled: Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the Earth has disappeared, and some Archæologist belonging to the “coming race” of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was “just emerging from the Stone age”? [1702](#)

Another strange inconsistency in scientific theories is that Neolithic man is shown as being far more of a primitive savage than Palæolithic. Either

Lubbock's Pre-historic Man, or Evans' Ancient Stone Implements must be at fault, or—both. For this is what we learn from these works and others: (1) As we pass from Neolithic to Palæolithic man, the stone implements become rude lumbering makeshifts, instead of gracefully shaped and polished instruments. Pottery, and other useful arts disappear as we descend the scale. And yet the latter could engrave such a reindeer!

(2) Palæolithic man lived in caves which he shared with hyænas and lions, [1703](#) whereas Neolithic man dwelt in lake-villages and buildings.

Every one who has followed even superficially the geological discoveries of our day, knows that a gradual improvement in workmanship is found, from the clumsy chipping and rude chopping of the early Palæolithic hatchets, to the relatively graceful stone celts of that part of the Neolithic period immediately preceding the use of metals. But this is *in Europe*, only a few portions of which were barely rising from the waters in the days of the highest Atlantean civilization. There were rude savages and highly civilized people then, as there are now. If 50,000 years hence, pigmy Bushmen are exhumed from some African cavern together with far earlier pigmy elephants, such as were found in the cave deposits of Malta by Milne Edwards, will that be a reason for maintaining that in our age all men and all elephants were pigmies? Or if the weapons of the Veddhas of Ceylon are found, will our descendants be justified in setting us all down as Palæolithic savages? All the articles which Geologists now excavate in Europe can certainly never date earlier than the close of the Eocene age, since the lands of Europe were not even above water before that period. Nor can what we have said be in the least invalidated by theorists telling us that these quaint sketches of animals and men by Palæolithic man, were executed only toward the close of the Reindeer period—for this explanation would be a very lame one indeed, in view of the Geologists' ignorance of even the approximate duration of periods.

The Esoteric Doctrine teaches distinctly the dogma of the risings and falls of civilization; and now we learn that: It is a remarkable fact that cannibalism seems to have become more frequent as man advanced in civilization, and that while its traces are frequent in Neolithic times they become very scarce or altogether disappear in the age of the mammoth and the reindeer.... [1704](#)

—another evidence of the cyclic law and the truth of our teachings. Esoteric history teaches that idols and their worship died out with the Fourth Race, until the survivors of the hybrid races of the latter (Chinamen, African negroes, etc.) gradually brought the worship back. The Vedas countenance no idols; all the modern Hindû writings do.

In the early Egyptian tombs, and in the remains of the pre-historic cities excavated by Dr. Schliemann, images of owl- and ox-headed goddesses, and other symbolical figures or idols, are found in abundance. But when we ascend into Neolithic times, such idols are no longer found, or, if found, it is so rarely that archæologists still dispute as to their existence ... the only ones which may be said with some certainty to have been idols are one or two discovered by M. de Braye in some artificial caves of the Neolithic period ... which appear to be intended for female figures of life size. [1705](#)

And these may have been simply statues. Anyhow, all this is one among the many proofs of the cyclic rise and fall of civilization and religion. The fact that no traces of human relics or skeletons are so far found beyond Post-Tertiary or Quaternary times—though Abbé Bourgeois' flints may serve as a warning [1706](#)—seems to point to the truth of another Esoteric statement, which runs thus: Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas.

Fourth Race mankind, thinned after the last cataclysm by two-thirds of its population, instead of settling on the new continents and islands that *reäppeared*—while their predecessors formed the floors of new oceans—deserted that which is now Europe and parts of Asia and Africa for the summits of gigantic mountains, the seas that surrounded some of the latter having since “retreated” and made room for the table lands of Central Asia.

The most interesting example of this progressive march is perhaps afforded by the celebrated Kent's Cavern at Torquay. In that strange recess, excavated by water out of the Devonian limestone, we find a most curious record preserved for us in the geological memoirs of the Earth. Under the blocks of limestone, which heaped the floor of the cavern, were

discovered, embedded in a deposit of black earth, many implements of the Neolithic period of *fairly excellent workmanship*, with a few fragments of pottery—possibly traceable to the era of the Roman colonization. There is no trace of Palæolithic man here. No flints or traces of the extinct animals of the Quaternary period. When, however, we penetrate still deeper through the dense layer of stalagmite beneath the black mould into the red earth, which, of course, itself once formed the pavement of the retreat, things assume a very different aspect. *Not one implement* fit to bear comparison with the *finely-chipped weapons found in the overlying stratum* is to be seen; only a host of the rude and lumbering little hatchets (with which the monstrous giants of the animal world were subdued and killed by little man, we have to think?) and scrapers of the Palæolithic age, mixed up confusedly with the bones of species now either extinct or emigrated, driven away by change of climate. It is the artificer of these ugly little hatchets, you see, who sculptured the reindeer over the brook, on the antler as shown above! In all cases we meet with the same evidence that, from historic to Neolithic and from Neolithic to Palæolithic man, things slope downwards on an inclined plane from the rudiments of civilization to the most abject barbarism—in *Europe again*. We are made also to face the “Mammoth age”—the extreme or earliest division of the Palæolithic age—in which the great rudeness of implements reaches its maximum, and the brutal (?) appearance of contemporary skulls, such as the Neanderthal, points to a very low type of humanity. But they may sometimes point also to something else; to a race of men quite distinct from our (Fifth Race) Humanity.

As said by an Anthropologist in *Modern Thought*: The theory, scientifically based or not, of Peyrère may be considered to be equivalent to that which divided man in two species. Broca, Virey, and a number of the French anthropologists have recognized that the lower race of man, comprising the Australian, Tasmanian, and Negro race, excluding the Kaffirs and the Northern Africans, *should be placed apart*. The fact that in this species, or rather sub-species, the third lower molars are usually larger than the second, and the squamosal and frontal bones are generally united by suture, places the Homo aferon the level of being as good a distinct species as many of the kinds of finches. I shall abstain on the present occasion from mentioning the facts of hybridity, whereon the late

Professor Broca has so exhaustively commented. The history, in the past ages of the world, of this race is peculiar. It has never originated a system of architecture or a religion of its own. [1707](#)

It is peculiar, indeed, as we have shown in the case of the Tasmanians. However it may be, *fossil* man in Europe can neither prove nor disprove the antiquity of man on this Earth, nor the age of his earliest civilizations.

It is time that the Occultists should disregard any attempts to laugh at them, scorning the heavy guns of the satire of the men of Science as much as the pop-guns of the profane, since it is impossible, so far, to obtain either proof or disproof, while their theories can stand the test better than can the hypotheses of the Scientists, at any rate. As to the proof of the antiquity which they claim for man, they have Darwin himself and Lyell with them. The latter confesses that they, the Naturalists— Have already obtained evidence of the existence of man at so remote a period that there has been time for many conspicuous mammalia, once his contemporaries, to die out, and *this even before the era of the earliest* historical records. [1708](#)

This is a statement made by one of England's great authorities upon the question. The two sentences that follow are as suggestive, and may well be remembered by students of Occultism, for with all others he says: In spite of the long lapse of prehistoric ages during which he [man] must have flourished on earth, *there is no proof of any perceptible change in his bodily structure* . If, therefore, he ever diverged from some unreasoning brute ancestor, we must suppose him to have existed at a far more distant epoch, *possibly on some continents or islands now submerged* beneath the ocean.

Thus lost continents are officially suspected. That worlds, and also races, are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and are periodically renewed, is a doctrine as old as man. Manu, Hermes, the Chaldæans, all antiquity, believed in this. Twice already has the face of the Globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological

revolution, and ending in a final change in the axis of the Earth. Astronomers may pooh-pooh the idea of a periodical change in the behaviour of the Globe's axis, and smile at the conversation given in the Book of Enoch between Noah and his "grandfather" Enoch; the allegory is, nevertheless, a geological and an astronomical fact. There is a secular change in the inclination of the Earth's axis, and its appointed time is recorded in one of the great Secret Cycles. As in many other questions, Science is gradually moving toward our way of thinking. Dr. Henry Woodward, F.R.S., F.G.S., writes in the Popular Science Review: If it be necessary to call in extra-mundane causes to explain the great increase of ice at this glacial period, I would prefer the theory propounded by Dr. Robert Hooke in 1688; since, by Sir Richard Phillips and others; and lastly by Mr. Thomas Belt, C.E., F.G.S.; namely, a slight increase in the present obliquity of the ecliptic, a proposal in perfect accord with other known astronomical facts, and the introduction of which involves no disturbance of the harmony which is essential to our cosmical condition as a unit in the great solar system. [1709](#)

The following, quoted from a Lecture by W. Pengelly, F.R.S., F.G.S., delivered in March, 1885, on "The Extinct Lake of Bovey Tracey," shows the hesitation, in the face of every evidence in favour of Atlantis, to accept the fact.

Evergreen figs, laurels, palms, and ferns having gigantic rhizomes have their existing congeners in a sub-tropical climate, such, it cannot be doubted, as prevailed in Devonshire in Miocene times, and are thus calculated to suggest caution when the *present climate* of any district is regarded as normal.

When, moreover, Miocene plants are found in Disco Island, on the west coast of Greenland, lying between 69° 20' and 70° 30' N. lat.; when we learn that among them were two species found also at Bovey (*Sequoia couttsiæ*, *Quercus lyelli*); when, to quote Professor Heer, we find that "the 'splendid evergreen' (*Magnolia ingfieldi*) 'ripened its fruits so far north as on the parallel of 70°'" (Phil. Trans., clix. 457, 1869); when also the number, variety, and luxuriance of the Greenland Miocene plants are found to have been such that, had land continued so far, some of them would in all probability have flourished at the Pole itself, the problem of changes of

climate is brought prominently into view, but only to be dismissed apparently with the feeling that the *time for its solution has not yet arrived*

It seems to be admitted on all hands that the Miocene plants of Europe have their nearest and most numerous existing analogues in North America, and hence arises the question: How was the migration from one area to the other effected? Was there, as some have believed, an Atlantis?—a continent, or an archipelago of large islands, occupying the area of the North Atlantic. There is perhaps nothing unphilosophical in this hypothesis; for since, as geologists state, “the Alps have acquired 4,000, and even in some places more than 10,000 feet of their present altitude since the commencement of the Eocene period” (Lyell's Principles, 11th ed., p. 256, 1872), a Post-Miocene[?] depression might have carried the hypothetical Atlantis into almost abysmal depths. But an Atlantis is apparently unnecessary and uncalled for. According to Professor Oliver, “A close and very peculiar analogy subsists between the Flora of Tertiary Central Europe and the recent Floras of the American States and of the Japanese region; an analogy much closer and more intimate than is to be traced between the Tertiary and recent Floras of Europe. We find the Tertiary element of the Old World to be intensified towards its extreme eastern margin, if not in numerical preponderance of genera, yet in features which especially give a character to the Fossil Flora.... This accession of the Tertiary element is rather gradual and not abruptly assumed in the Japan islands only. Although it there attains a maximum, we may trace it from the Mediterranean, Levant, Caucasus, and Persia ... then along the Himâlaya and through China.... We learn also that during the Tertiary epoch, counterparts of Central European Miocene genera certainly grew in North-West America.... We note further that the present Atlantic Islands' Flora affords no substantial evidence of a former direct communication with the mainland of the New World.... The consideration of these facts lead me to the opinion that botanical evidence does not favour the hypothesis of an Atlantis. On the other hand, it strongly favours the view that at some period of the Tertiary epoch North-Eastern Asia was united to North-Western America, perhaps by the line where the Aleutian chain of islands now extends.” (Nat. Hist. Rev., ii. 164, 1862, Art., “The Atlantis Hypothesis in its Botanical Aspect.”)

See, however, on these points, “Scientific and Geological Proofs of the Reality of Several Submerged Continents.”

But nothing short of a pithecoïd man will ever satisfy the luckless searchers after the thrice hypothetical “missing link.” Yet, if beneath the vast floors of the Atlantic, from the Teneriffe Pic to Gibraltar, the ancient emplacement of the lost Atlantis, all the submarine strata were to be broken up miles deep, no such skull as would satisfy the Darwinists would be found. As Dr. C. R. Bree remarks, no missing links between man and ape having been discovered in various gravels and formations above the Tertiary strata, if these forms had gone down with the continents now covered with the sea, they might still have been found— In those beds of contemporary geological strata which have *not* gone down to the bottom of the sea. [1710](#)

Yet they are as fatally absent from the latter as from the former. Did not preconceptions fasten vampire-like on man's mind, the author of *The Antiquity of Man* would have found a clue to the difficulty in that same work of his, by going ten pages back (to p. 530) and reading over a quotation of his own from Professor G. Rolleston's work. This Physiologist, he says, suggests that as there is considerable plasticity in the human frame, not only in youth and during growth, but even in the adult, we ought not always to take for granted, as some advocates of the development theory seem to do, that each advance in physical power depends on an improvement in bodily structure, for why may not the soul, or the higher intellectual and moral faculties play the first instead of the second part in a progressive scheme?

This hypothesis is made in relation to evolution *not being entirely due* to “natural selection”; but it applies as well to the case in hand. For we, too, claim that it is the “Soul,” or the Inner Man, that descends on Earth first, the psychic Astral, the mould on which physical man is gradually built—his Spirit, intellectual and moral faculties awakening later on as that physical stature grows and develops.

“Thus incorporeal spirits to smaller forms reduced their shapes immense,” and became the men of the Third and the Fourth Races. Still later, ages after, appeared the men of our Fifth Race, reduced from what

we should call the still gigantic stature of their primeval ancestors, to about half that size at present.

Man is certainly *no* special creation. He is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the “Eternal Pilgrim,” the Protean differentiation in Space and Time of the One Absolute “Unknowable.”

In his *Antiquity of Man* [1711](#) Sir Charles Lyell quotes—perhaps in rather a mocking spirit—what Hallam says in his *Introduction to the Literature of Europe*: If man was made in the image of God, he was also made in the image of an ape. The framework of the body of him who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute who wanders in the forests of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both! [1712](#)

An Occultist would have put it otherwise. He would say that man was indeed made in the image of a type projected by his progenitor, the creating Angel-Force, or Dhyân Chohan; while the wanderer of the forest of Sumatra was made *in the image of man*, since the framework of the ape, we say again, is the revival, the resuscitation by abnormal means, of the actual form of the Third Round and of the Fourth Round Man as well, later on. Nothing is lost in Nature, *not an atom*: this is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.

And yet what do we find? Says Sir William Dawson, F.R.S.: It is farther significant that Professor Huxley, in his lectures in New York, while resting his case as to the lower animals mainly on the supposed genealogy of the horse, which has often been shown to amount to no certain evidence, avoided altogether the discussion of the origin of men from the apes, now obviously complicated with so many difficulties that both Wallace and Mivart are staggered by them. Professor Thomas in his recent lectures (*Nature*, 1876), admits that there is no lower man known than the Australian, and that there is no known link of connection with the

monkeys; and Hæckel has to admit that the penultimate link in his phylogeny, the ape-like man, is absolutely unknown (History of Creation).... The so-called “tallies” found with the bones of Palæocosmic men in European caves, and illustrated in the admirable works of Christy and Lartet, show that the rudiments even of writing were already in possession of the oldest race of men known to archæology or geology. [1713](#)

Again, in Dr. C. R. Bree's Fallacies of Darwinism, we read: Mr. Darwin justly says that the difference physically and, more especially, mentally, between the lowest form of man and the highest anthropomorphous ape, is enormous. Therefore, *the time* —which in Darwinian evolution must be almost inconceivably slow—must have been *enormous* also during man's development from the monkey [1714](#). The chance, therefore, of some of these variations being found in the different gravels or fresh-water formations above the tertiaries, must be very great. And yet not one single variation, not one single specimen of a being between a monkey and a man has ever been found! Neither in the gravel, not the drift-clay, nor the fresh-water beds and gravel and drift, nor in the tertiaries below them, has there ever been discovered the remains of any member of the missing families between the monkey and the man, as *assumed* to have existed by Mr. Darwin. Have they gone down with the depression of the earth's surface and are they now covered with the sea? If so, it is beyond all probability that they should not also be found in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea; still more improbable that some portions should not be dredged from the ocean-bed like the remains of the mammoth and the rhinoceros, which are also found in fresh-water beds and gravel and drift!... The celebrated Neanderthal skull, about which so much has been said, belongs confessedly to this remote period [bronze and stone ages], and yet presents, although it may have been the skull of an idiot, immense differences from the highest known anthropomorphous ape. [1715](#)

Our Globe being convulsed each time that it *reäwakens* for a new period of activity, like a field which has to be ploughed and furrowed before fresh seed for its new crop is thrown into it—it does seem quite hopeless that fossils belonging to its previous Rounds should be found in the beds of either its oldest or its latest geological strata. Every new Manvantara

brings along with it the renovation of forms, types and species; every type of the preceding organic forms—vegetable, animal and human—changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness; its softer portions formed the present vegetation; the astral relics of previous vegetation and fauna were utilized in the formation of the lower animals, and in determining the structure of the primeval Root-Types of the highest mammalia. And, finally, the form of the gigantic ape-man of the former Round has been reproduced in this one by human bestiality, and transfigured into the *parent* form in the modern anthropoid.

This doctrine, even imperfectly delineated as it is under our inefficient pen, is assuredly more logical, more consistent with facts, and *far more* probable, than many “scientific” theories; that, for instance, of the first organic germ descending on a meteor to our Earth—like Ain Suph on its Vehicle, Adam Kadmon. Only, the latter descent is allegorical, as every one knows, and the Kabalists have never offered this figure of speech for acceptance in its dead-letter garb. But the germ-in-the-meteor theory, as coming from such high scientific quarters, is an eligible candidate for axiomatic truth and law, a theory people are in honour bound to accept, if they would be on a right level with Modern Science. What the next theory necessitated by the materialistic premisses will be—no one can tell. Meanwhile, the *present* theories, as anyone can see, clash far more discordantly among themselves than even with those of the Occultists outside the sacred precincts of learning. For what is there, next in order, now that exact Science has made even of the life-principle an empty word, a meaningless term, and insists that life is an effect due to the molecular action of the primordial protoplasm? The new doctrine of the Darwinists may be defined and summarized in the few words, from Mr. Herbert Spencer: The hypothesis of special creations turns out to be worthless—worthless, by its derivation; worthless, in its intrinsic incoherence; worthless, as absolutely without evidence; worthless, as not supplying an intellectual need; worthless, as not satisfying a moral want. We must, therefore, consider it as counting for nothing in opposition to any other hypothesis respecting the origin of organic beings. [1716](#)

Section V. Organic Evolution and Creative Centres.

It is argued that Universal Evolution, otherwise the gradual development of species in all the kingdoms of Nature, works by uniform laws. This is admitted, and the law is enforced far more strictly in Esoteric than in Modern Science. But we are also told, that it is equally a law that: Development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction [1717](#).

It is from the infinitesimally small that the comparatively gigantic species are produced.

Esoteric Science agrees with this, but adds that this law applies only to what is known to it as the Primary Creation—the evolution of Worlds from Primordial Atoms, and the Pre-primordial Atom, at the first differentiation of the former; and that during the period of cyclic evolution in Space and Time, this law is limited and works only in the lower kingdoms. It did so work during the first geological periods, from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences.

No more than Science, does the Esoteric Philosophy admit “design” or “special creation.” It rejects every claim to the “miraculous,” and accepts nothing outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of Force (or Spirit) and of Matter, which, starting from the Neutral Centre of Being, develops by its cyclic progress and incessant transformations. The primitive germ from which all vertebrate life has developed throughout the ages, being distinct from the primitive germ from which vegetable and animal life have evolved, there are side laws whose work is determined by the conditions in which the materials to be worked upon are found by them, and of which Science—

Physiology and Anthropology especially—seems to be little aware. Its votaries speak of this “primitive germ,” and maintain that it is shown beyond any doubt that: The design [and the “designer”], if there be any [in the case of man, with the wonderful structure of his limbs, and his hand especially], must be placed very much farther back, and is, in fact, involved in the primitive germ, from which all vertebrate life certainly, and probably all life, animal or vegetable, have been slowly developed.

[1718](#)

This is as true of the “primitive germ” as it is false that that “germ” is only “very much farther back” than man is; for it is at an immeasurable and inconceivable distance, *in Time*, though not in Space, from the origin even of our Solar System. As the Hindû philosophy very justly teaches, the “Aniyâmsam Anîyasâm,” can be known only through false notions. It is the “Many” that proceed from the “One”—the living spiritual germs *or centres of forces*—each in a septenary form, which first generate, and then give the primary impulse to the law of evolution and gradual slow development.

Limiting the teaching strictly to this our Earth, it may be shown that, as the ethereal forms of the first Men are first projected on seven zones by seven Dhyân-Chohanîc Centres of Force, so there are centres of creative power for every root or parent species of the host of forms of vegetable and animal life. This is, again, no “special creation,” nor is there any “design,” except in the general “ground-plan” worked out by the Universal Law. But there are certainly “designers,” though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply Builders, or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the One Life and Law. Belonging to this sphere, they have no hand in, nor possibility of working on any other, during the present Manvantara, at any rate. That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by design in the details of minor lives (of side animal issues, etc.) is sufficiently proved by natural history. In the “creation” of new species, departing sometimes very widely from the parent stock, as in the great variety of the genus *Felis*—like the lynx, the tiger, the cat, etc.—it is the “designers” who direct the new evolution by adding to, or depriving the

species of certain appendages, either needed or becoming useless in the new environments. Thus, when we say that Nature provides for every animal and plant, whether large or small, we speak correctly. For it is these terrestrial Spirits of Nature, who form the aggregated Nature—which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to a *differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect* .

Were there no such thing as evolutionary cycles, as an eternal spiral progress into Matter with a proportionate *obscuration* of Spirit (though the two are one) followed by an inverse ascent into Spirit and the defeat of Matter—active and passive by turn—how could we explain the discoveries of Zoology and Geology? How is it that, on the dictum of authoritative Science, one can trace the animal life from the mollusc up to the great sea-dragon, from the smallest land-worm up again to the gigantic animals of the Tertiary period; and that the latter were once crossed is shown by the fact of all those species decreasing, dwindling down and becoming dwarfed. If the seeming process of development working from the less to the more perfect, and from the simpler to the more complex, were a universal law indeed, instead of being a very imperfect generalization of a mere secondary nature in the great cosmic process, and if there were no such cycles as those claimed, then the Mesozoic fauna and flora ought to change places with the latest Neolithic. It is the plesiosaurs and the ichthyosaurs that we ought to find developing from the present sea- and river-reptiles, instead of these giving place to their dwarfed modern analogies. It is, again, our old friend, the good-tempered elephant, that would be the fossil antediluvian ancestor, and the mammoth of the Pliocene age who would be in the menagerie; the megalonyx and the gigantic megatherium would be found instead of the lazy sloth in the forests of South America, in which the colossal ferns of the carboniferous periods would take the place of the mosses and the present trees—dwarfs, even the giants of California, in comparison with the Titan-trees of past geological periods. Surely the organisms of the megasthenian world of the Tertiary and the Mesozoic ages must have been *more complex and perfect* than those of the microsthenian plants and animals of the present age? The dryopithecus, for instance, is more perfect anatomically, is more fit for a greater development of brain power, than the modern gorilla or gibbon.

How is all this, then? Are we to believe that the constitution of all those colossal land- and sea-dragons, of the gigantic flying reptiles, was not far more developed and complex than the anatomy of the lizards, turtles, crocodiles, and even of the whales—in short, of all those animals with which we are acquainted?

Let us admit, however, for argument's sake, that all those cycles, races, septenary forms of evolution, and the tutti quanti of Esoteric teaching, are no better than a delusion and a snare. Let us agree with Science and say that man—instead of being an imprisoned “spirit,” and his vehicle, the shell or body, a gradually perfected and now complete mechanism for material and terrestrial uses, as claimed by the Occultists—is simply a more developed animal, whose primal form emerged from one and the same primitive germ on this Earth as the flying dragon and the gnat, the whale and the amoeba, the crocodile and the frog, etc. In this case, he must have passed through the identical developments and through the same process of growth as all the other mammals. If man is an animal, *and nothing more*, a highly intellectual “ex-brute,” he should at least be allowed to have been a gigantic mammal of his kind, a “meganthropus” in his day. This is exactly what Esoteric Science shows to have taken place in the first three Rounds, and in this, as in most other things, it is more logical and consistent than Modern Science. It classifies the human body with the brute creation, and maintains it in the path of animal evolution, from first to last, while Science leaves man a parentless orphan born of sires unknown, an “unspecialized skeleton” truly! And this mistake is due to a stubborn rejection of the doctrine of cycles.

A. The Origin And Evolution Of The Mammalia: Science And Esoteric Phylogeny.

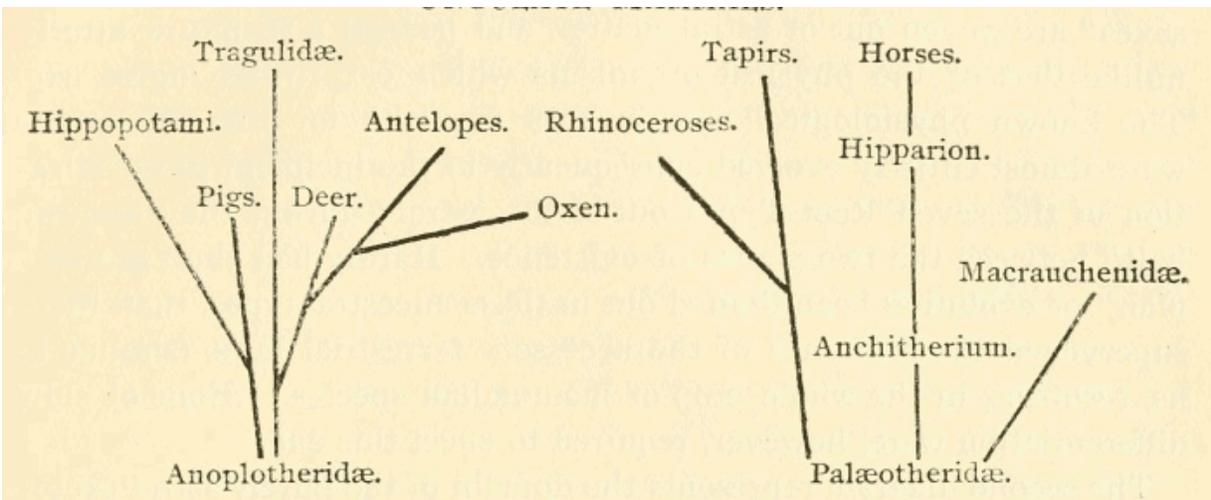
Having dealt almost exclusively with the question of the origin of man in the foregoing criticism of Western Evolutionism, it may not be amiss to define the position of the Occultists with regard to the differentiation of species. The pre-human fauna and flora have been already dealt with generally in the Commentary on the Stanzas, and the truth of much of modern biological speculation has been admitted, e.g., the derivation of birds from reptiles, the *partial* truth of “natural selection,” and the

transformation theory generally. It now remains to clear up the mystery of the origin of those first mammalian faunæ which M. de Quatrefages so brilliantly endeavours to prove contemporary with the *Homo primigenius* of the Secondary Age.

The somewhat complicated problem relating to the “Origin of Species”—more especially of the varied groups of fossil or existing mammalian faunæ—will be rendered less obscure by the aid of a diagram. It will then be apparent to what extent the “factors of organic evolution,” relied upon by Western Biologists, [1719](#) are to be considered as adequate to meet the facts. The line of demarcation between ethereo-spiritual, astral and physical evolution must be drawn. Perhaps, if Darwinians deigned to consider the possibility of the second process, they would no longer have to lament the fact that: We are referred entirely to conjecture and inference for the origin of the mammals! [1720](#)

At present the admitted chasm between the systems of reproduction of the oviparous vertebrates and mammalia constitutes a hopeless crux to those thinkers who, with the Evolutionists, seek to link all existing organic forms in a continuous line of descent.

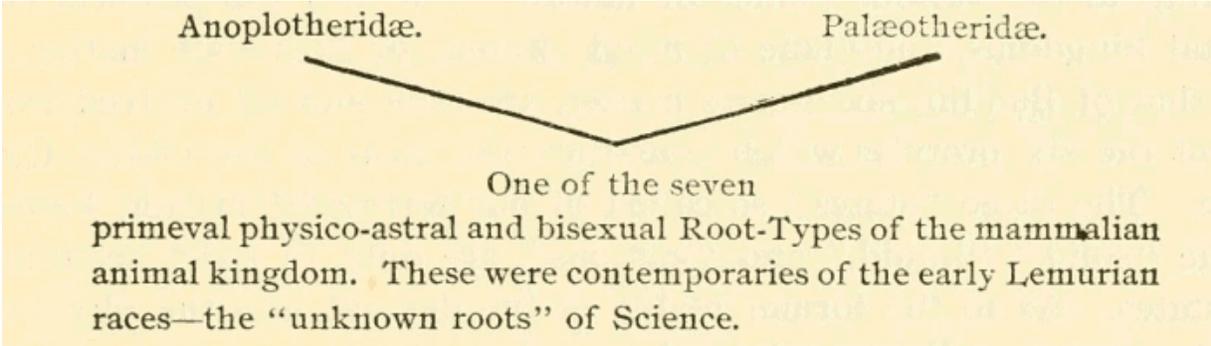
Let us take, for instance, the case of the ungulate mammals, since it is said that in no other division do we possess such abundant fossil material. So much progress has been made in this direction, that in some instances the intermediate links between the modern and Eocene ungulates have been unearthed; a notable example being that of the complete proof of the derivation of the present one-toed horse from the three-toed anchitherium of the old Tertiary. This standard of comparison between Western Biology and the Eastern Doctrine could not, therefore, be improved upon. The pedigree here utilized, as embodying the views of Scientists in general, is that of Schmidt, based on the exhaustive researches of Rüttimeyer. Its *approximate* accuracy—from the standpoint of evolutionism—leaves little to be desired:



Ungulate Mammals

At this, the midway point of evolution, Science comes to a standstill.

The *root* to which these two families lead back is unknown. [1721](#)



The Root According to Occultism

Schmidt's diagram represents the realm explored by Western Evolutionists, the area in which climatic influences, “natural selection,” and all the other *physical* causes of organic differentiation are present. Biology and Palæontology find their province here in investigating the many physical agencies which so largely contribute, as has been shown by Darwin, Spencer and others, to the “segregation of species.” But even in this domain the sub-conscious workings of the Dhyân-Chohanîc wisdom are at the root of all the “ceaseless striving towards perfection,” though its influence is vastly modified by those purely material causes which de Quatrefages terms the “milieu” and Spencer the “environment.”

The “midway point of evolution” is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operative around us. Physical causation supervenes immediately on the assumption of the “coats of skin”—i.e., the physiological equipment in general. The forms of men and of other mammals previous to the separation of the sexes [1722](#) are woven out of astral matter, and possess a structure utterly unlike that of the physical organisms which eat, drink, digest, etc. The known physiological contrivances requisite for these functions were almost entirely evolved subsequently to the incipient physicalization of the seven Root-Types out of the astral—during the “midway halt” between the two planes of existence. Hardly had the “ground-plan” of evolution been limned out in these ancestral types, than there supervened the influence of the accessory terrestrial laws, familiar to us, resulting in the whole crop of mammalian species. Æons of slow differentiation were, however, required to effect this end.

The second diagram represents the domain of the purely astral prototypes previous to their descent into gross matter. Astral matter, it must be noted, is fourth-state matter, having, like our gross matter, its own “protyle.” There are several protyles in Nature, corresponding to the various planes of matter. The two sub-physical elemental kingdoms, the plane of mind, Manas, or fifth-state matter, as also that of Buddhi, sixth-state matter, are each and all evolved from one of the six protyles which constitute the basis of the Object-Universe. The three “states” so-called of our terrestrial matter, known as the “solid,” “liquid,” and “gaseous,” are only, in strict accuracy, *sub* -states. As to the former reality of the descent into the physical, which culminated in physiological man and animal, we have a palpable testimony in the fact of the so-called spiritualistic “materializations.”

In all these instances a complete temporary mergence of the astral into the physical takes place. The evolution of *physiological* man out of the astral races of the *early* Lemurian age—the Jurassic age of Geology—is exactly paralleled by the “materialization” of “spirits” (?) in the séance room. In the case of Professor Crookes' “Katie King,” the presence of a *physiological* mechanism—heart, lungs, etc.—was indubitably demonstrated!

This, in a way, is the Archetype of Goethe. Listen to his words: Thus much we should have gained ... all the nine perfect organic beings ... [are] formed according to an archetype which merely fluctuates more or less in its very persistent parts and, moreover, day by day, completes and transforms itself by means of reproduction.

This is a seemingly imperfect foreshadowing of the Occult fact of the differentiation of species from the primal astral Root-Types. Whatever the whole posse comitatus of “natural selection,” etc., may effect, the *fundamental unity of structural plan* remains practically unaffected by all subsequent modifications. The “unity of type” common, in a sense, to all the animal and human kingdoms, is not, as Spencer and others appear to hold, a proof of the consanguinity of *all* organic forms, but a witness to the essential unity of the “ground-plan” Nature has followed in fashioning her creatures.

To sum up the case we may again avail ourselves of a tabulation of the actual factors concerned in the differentiation of species. The stages of the process itself need no further comment here, for they follow the basic principles underlying organic development, and we do not need to enter on the domain of the biological specialist.

Factors Concerned in the Origin of Species, Animal and Vegetable.

Basic astral prototypes pass into the physical, the Dhyân-Chohanian impulse, constituting Lamarck's “inherent and necessary” law of development. It lies behind all minor agencies: variation transmitted by Heredity, Natural Selection, Sexual Selection Physiological Selection, Isolation. Correlation of Growth, Adaptation to Environment. (Intelligent as opposed to Mechanical Causation.)

B. The European Palæolithic Races: Whence, And How Distributed.

Is Science opposed to those who maintain that, down to the Quaternary period, the distribution of the human races was widely different from what it is now? Is Science against those who, further, maintain that the fossil men found in Europe-although they have almost reached a plane of

sameness and unity which continues till this day, regarded from the fundamental physiological and anthropological aspects—still differ, sometimes greatly, from the type of the now existing populations? The late M. Littré admits this in an article published by him in the *Revue des Deux Mondes* (March 1st, 1859) on the *Mémoire* called *Antiquités Celtiques et Antediluviennes* by Boucher de Perthes (1849). Littré therein states that: (a) in these periods when the mammoths, exhumed in Picardy in company with man-made hatchets, lived in the latter region, there must have been an eternal spring reigning over all the terrestrial globe; [1723](#) nature was the contrary of what it is now, and thus is left an enormous margin for the antiquity of those “periods”; he then adds (b): Spring, Professor of the Faculty of Medicine at Liège, found in a grotto near Namur, in the mountain of Chauvaux, numerous human bones “of a race quite distinct from ours.”

Skulls exhumed in Austria offer a great analogy with those of negro races in Africa, according to Littré, while others, discovered on the shores of the Danube and the Rhine, resemble the skulls of the Caribs and of the ancient inhabitants of Peru and Chili. Still, the Deluge, whether Biblical or Atlantean, is denied. But further geological discoveries made Gaudry write conclusively: Our forefathers were positively contemporaneous with the rhinoceros tichorrhinus, the hippopotamus major.

And he added that the soil called diluvial in geology— Was formed partially at least after man's apparition on earth.

Upon this, Littré pronounced himself finally. He then showed the necessity, in face of “the resurrection of so many old witnesses,” of rehandling all the origins, all the durations, and added that there was an age hitherto unknown to study— Either at the dawn of the actual epoch, or, as I believe, at the beginning of the epoch which preceded it.

The types of the skulls found in Europe are of two kinds, as is well known: the orthognathous and the prognathous, or the Caucasian and the Negroid types—such as are now found only among the African and the lower savage tribes. Professor Heer—who argues that the facts of Botany necessitate the hypothesis of an Atlantis—has shown that the plants of the Neolithic lake-villagers are mainly of African origin. How did these plants

appear in Europe if there were no former point of union between Europe and Africa? How many thousand years ago did the seventeen men live whose skeletons were exhumed in the department of the Haute Garonne, in a squatting posture near the remains of a coal fire, with some amulets and broken crockery around them, and in company with the ursus spelæus, the elephas primigenius, the aurochs (regarded by Cuvier as a distinct species), the megaceros hibernicus—all antediluvian mammals? Certainly they must have lived in a most distant epoch, but not in one which carries us further back than the Quaternary. A much greater antiquity for man has yet to be proved. Dr. James Hunt, the late President of the Anthropological Society, puts it at nine million years. This man of Science, at any rate, makes some approach to our Esoteric computation, if we leave out of the computation the first two semi-human, ethereal Races, and the early Third Race.

The question, however, arises—who were these Palæolithic men of the European Quaternary epoch? Were they aboriginal, or were they the outcome of some immigration dating back into the unknown past? The latter is the only tenable hypothesis, as all Scientists agree in eliminating Europe from the category of possible “cradles of mankind.” Whence, then, radiated the various successive streams of “primitive” men?

The earliest Palæolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as “ape-like” by imaginative writers such as Mr. Grant Allen—were of pure Atlantean and “Africo”-Atlantean stocks. [1724](#) (It must be borne in mind that by this time the Atlantean Continent itself was a dream of the past.) Europe in the Quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to Northern Africa—or rather to what is now Northern Africa—by a neck of land running across the present Straits of Gibraltar—Northern Africa thus constituting as it were an extension of the present Spain, while a broad sea filled the great basin of the Sahara. Of the vast Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connections of the forefathers [1725](#) of the Palæolithic cave-men are evidenced by the upturning of fossil skulls in Europe, reverting closely to the type of the West Indian Carib and ancient Peruvian—a mystery indeed for all those who refuse to sanction the

“hypothesis” of a former Atlantic continent to bridge what is now an ocean. What are we also to make of the fact that while de Quatrefages points to that “magnificent race,” the tall Cro-Magnon cave-men, and to the Guanches of the Canary Islands, as representatives of one type, Virchow also allies the Basques with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal American dolichocephalous tribes and these same Guanches. The several links in the chain of evidence are thus securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men, as the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped-Stone age. [1726](#) *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the Atlantean Karma is upon them. Finally, Palæolithic man makes room for his successor—and disappears almost entirely from the scene. Professor André Lefèvre asks in this connection: Has the Polished succeeded the Chipped-Stone Age by an imperceptible transition, or was it due to an invasion of brachycephalous Kelts? But whether the deterioration produced in the populations of La Vézère was the result of violent crossings, or of a general retreat northwards in the wake of the reindeer, is of little moment to us.

He continues:

Meantime the bed of the ocean has been upheaved, Europe is now fully formed, her flora and fauna are fixed. With the taming of the dog begins the pastoral life. We enter on those polished stone and bronze periods, which succeed each other at irregular intervals, which even overlap one another in the midst of ethnical migrations and fusions, at once more confused and of shorter duration than less advanced and more rudimentary ages. The primitive European populations are interrupted in their special evolution, and without perishing, become absorbed in other races, engulfed, as it were, by the successive waves of migration overflowing from Africa, possibly from a lost Atlantis [? far too late by æons of years] and from prolific Asia. On the one hand came the Iberians, on the other

Pelasgians, Ligurians, Sicanians, Etruscans—all forerunners of the great
Âryan Invasion [Fifth Race]. [1727](#)

Section VI. Giants, Civilizations, and Submerged Continents Traced in History.

When statements such as are comprised in the above heading are brought forward, the writer is, of course, expected to furnish *historical* instead of *legendary* evidence in support of such claims. Is this possible? Yes; for evidence of such a nature is plentiful, and has simply to be collected and brought together in order to become overwhelming in the eyes of the unprejudiced.

Once the sagacious student gets hold of the guiding thread he may find out such evidence for himself. We give *facts* and show landmarks; let the wayfarer follow them. What is adduced here is amply sufficient for *this* century.

In a letter to Voltaire, Bailly finds it quite natural that the sympathies of the “grand old invalid of Ferney” should be attracted to the representatives of “knowledge and wisdom,” the ancient Brâhmans. He then adds a curious statement. He says: But your Brâhmans are very young in comparison with their archaic instructors. [1728](#)

Bailly, who knew nought of the Esoteric teachings, nor of Lemuria, believed, nevertheless, unreservedly in the lost Atlantis, and also in several pre-historic and civilized nations which had disappeared without leaving any undeniable trace. He had studied the ancient classics and *traditions* extensively, and he saw that the Arts and Sciences known to those we now call the “ancients,” were— Not the achievements of any of the now or even then existing nations, nor of any of the historical peoples of Asia....

and that, notwithstanding the learning of the Hindûs, their undeniable priority in the early part of their race had to be referred to a people or a race still more ancient and more learned than were even the Brâhmans themselves. [1729](#)

Voltaire, the greatest sceptic of his day, the materialist par excellence, shared Bailly's belief. He thought it quite likely that: Long before the empires of China and India, there had been nations cultured, learned, and powerful, which a deluge of barbarians overpowered and thus replunged into their primitive state of ignorance and savagery, or what they call the state of pure nature. [1730](#)

That which with Voltaire was the shrewd conjecture of a great intellect, was with Bailly a “question of historical facts.” For, he wrote: I make great case of ancient traditions preserved through a long series of generations.

It *was* possible, he thought, that a *foreign* nation should, after instructing another nation, so disappear that it should leave no traces behind. When asked how it could have happened that this ancient, or rather archaic, nation should not have left at least some recollection in the human mind, he answered that Time was a pitiless devourer of facts and events. But the history of the Past was never entirely lost, for the Sages of old Egypt had preserved it, and “it is so preserved to this day elsewhere.” The priests of Saïs said to Solon, according to Plato: You are unacquainted with that most noble and excellent race of men, who once inhabited your country, from whom you and your whole present state are descended, [1731](#) though only a small remnant of this admirable people is now remaining.... These writings relate what a prodigious force your city once overcame, when a mighty warlike power, rushing from the Atlantic sea, spread itself with hostile fury over all Europe and Asia. [1732](#)

The Greeks were but the dwarfed and weak remnant of that once glorious nation. [1733](#)

What was this nation? The Secret Doctrine teaches that it was the latest seventh sub-race of the Atlantean, already swallowed up in one of the early sub-races of the Âryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The immigrant sub-race had rapidly increased and multiplied on that virgin

soil; had divided into many family races, which in their turn divided into nations. Egypt and Greece, the Phœnicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races—the remnants of the Atlanteans—“yellow and red, brown and black,” began to invade the new continent. There were wars in which the new comers were defeated, and they fled, some to Africa, others to remote countries. Some of these lands became islands in course of time, owing to new geological convulsions. Being thus forcibly separated from the continents, the result was that the undeveloped tribes and families of the Atlantean stock fell gradually into a still more abject and savage condition.

Did not the Spaniards in the Cibola expeditions meet with *white* savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a foreign type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of Anthropology. The individual who lived at an incalculably distant period at La Naulette, in Belgium, is an example. Says an Anthropologist: The caves on the banks of the Lesse, in South-Eastern Belgium, afford evidence of what is, perhaps, the lowest man, as shown by the Naulette jaw. Such man, however, had amulets of stone, perforated for the purpose of ornament; these are made of a psammite now found in the basin of the Gironde. [1734](#)

Thus Belgian man was extremely ancient. The man who was antecedent to the great flood of waters—which covered the highlands of Belgium with a deposit of lehm or upland gravel thirty metres above the level of the present rivers—must have combined the characters of the Turanian and the Negro. The Canstadt, or La Naulette, man may have been black, and he had nothing to do with the Âryan type whose remains are contemporary with those of the cave bear at Engis. The denizens of the Aquitaine bone-caves belong to a far later period of history, and may not be as ancient as the former.

If the statement be objected to on the ground that Science does not deny the presence of man on Earth from an enormous antiquity, though that antiquity cannot be determined, since such presence is conditioned by the duration of geological periods, the age of which is not ascertained; if it is

argued that the Scientists object most decidedly to the claim that man preceded the animals, for instance; or that civilization dates from the earliest Eocene period; or again, that there have ever existed giants, three-eyed and four-armed and four-legged men, androgynes, etc.—then the objectors are asked in their turn, “How do you know? What proof have you besides your personal hypotheses, each of which may be upset any day by new discoveries?” And these future discoveries are sure to prove that, whatever this earlier type of man known to Anthropologists may have been in complexion, he was in no respect *apish*. The Canstadt man, the Engis man, alike possessed essentially human attributes. [1735](#) People have looked for the missing link at the wrong end of the chain; and the Neanderthal man has long since been dismissed to the “limbo of all hasty blunders.” Disraeli divided man into the associates of the apes and the angels. Reasons are here given in favour of an “angelic theory”—as Christians would call it, as applicable to at least some of the races of men. At all events, if man be held to exist only since the Miocene period, even then humanity as a whole could not be composed of the abject savages of the Palæolithic age, as they are now represented by the Scientists. All they say is mere arbitrary speculative guess-work, invented by them to answer to, and fit in with, their own fanciful theories.

We speak of events hundreds of thousands of years old, nay, even millions of years old—if man date from the geological periods [1736](#)—not of any of those events which happened during the few thousand years of the pre-historic margin allowed by timid and ever-cautious history. Yet there are men of Science who are almost of our way of thinking. From the brave confession of the Abbé Brasseur de Bourbourg, who says that: Traditions, whose traces recur in Mexico, in Central America, in Peru, and in Bolivia, suggest the idea that man existed in these different countries at the time of the gigantic upheaval of the Andes, and that he has retained the memory of it—down to the latest Palæontologists and Anthropologists, the majority of scientific men is in favour of just such an antiquity. À propos of Peru, has any satisfactory attempt been made to determine the ethnological affinities and characteristics of the race which reared those Cyclopean erections, the ruins of which display the relics of a great civilization? At Cuelap, for instance, such are found, consisting— Of a wall of wrought stones, 3,600 feet long, 560 broad, and 150 feet high,

constituting a solid mass with a level summit. On this mass was another, 600 feet long, 500 broad, and 150 feet high, making an aggregate height of 300 feet. In it were rooms and cells. [1737](#)

A most suggestive fact is the startling resemblance between the architecture of these colossal buildings and that of the archaic European nations. Mr. Fergusson regards the analogies between the ruins of “Inca” civilization and the Cyclopean remains of the Pelasgians in Italy and Greece, as a coincidence— The most remarkable in the history of architecture.... It is difficult to resist the conclusion that there may be some relation between them.

The “relation” is simply explained by the derivation of the stocks who devised these erections, from a common centre in an Atlantic continent. The acceptance of the latter can alone assist us to approach a solution of this and similar problems in almost every branch of Modern Science.

Dr. Lartet, treating upon the subject, settles the question by declaring that: The truth, so long contested, of the coëxistence of man with the great extinct species [elephas primigenius, rhinoceros tichorrhinus, hyæna spelæa, ursus spelæus, etc.], appears to me to be henceforth unassailable and definitely conquered by science. [1738](#)

It is shown elsewhere that such is also de Quatrefages' opinion. He says: Man has in all probability seen Miocene times [1739](#) and consequently the entire Pliocene epoch. Are there any reasons for believing that his traces will be found further back still?... He may then have been contemporaneous with the earliest mammalia, and go back as far as the Secondary period. [1740](#)

Egypt is far older than Europe as now traced on the map. Atlanto-Âryan tribes began to settle on it when the British Islands [1741](#) and France were not even in existence. It is well known that “the tongue of the Ægyptian Sea,” or the Delta of lower Egypt, became firm land very gradually, and followed the highlands of Abyssinia; unlike the latter, which arose suddenly, comparatively speaking, it was very slowly formed, through long ages, from successive layers of sea-slime and mud, deposited annually by the soil brought down by a large river, the present Nile. Yet even the Delta, as a firm and fertile land, has been inhabited for more than

100,000 years. Later tribes, with still more Âryan blood in them than their predecessors, arrived from the East, and *conquered* it from a people whose very name is lost to posterity, except in the Secret Books. It is this natural barrier of slime, which sucked in slowly and surely every boat that approached those inhospitable shores, that was, till within a few thousand years b.c., the best safeguard of the later Egyptians, who had managed to reach it through Arabia, Abyssinia, and Nubia, led on by Manu Vînâ in the day of Vishvâmitra. [1742](#)

So evident does the antiquity of man become with every day, that even the Church is preparing for an *honourable* surrender and retreat. The learned Abbé Fabre, professor at the Sorbonne, has categorically declared that pre-historic Palæontology and Archæology may, without any harm to the Scriptures, discover in the Tertiary beds as many traces as they please of Pre-Adamite man.

Since it disregards all creations anterior to the last deluge but one [that which produced the diluvium, according to the Abbé], Bible revelation leaves us free to admit the existence of man in the grey diluvium, in Pliocene, and even Eocene strata. On the other hand, however, geologists are not all agreed on regarding the men who inhabited the globe in these primitive ages as our ancestors. [1743](#)

The day on which the Church shall find that its only salvation lies in the Occult interpretation of the Bible may not be so far off as some imagine. Already many an Abbé and ecclesiastic has become an ardent Kabbalist, and as many appear publicly in the arena, breaking a lance with Theosophists and Occultists in support of the metaphysical interpretation of the Bible. But they commence, unfortunately for them, at the wrong end. They are advised, before they begin to speculate upon the *metaphysical* in their Scriptures, to study and master that which relates to the purely *physical* —e.g., its hints on Geology and Ethnology. For such allusions to the septenary constitution of the Earth and Man, to the seven Rounds and Races, abound in the New as in the Old Testament, and are as visible as the Sun in the heavens to him who reads both symbolically. To what do the laws in chapter xxiii of Leviticus apply? What is the philosophy of reason for all such hebdomadal offerings and symbolical calculations as: Ye shall count ... from the morrow after the Sabbath ... that

ye brought the sheaf of the wave offering; seven Sabbaths shall be complete.... And ye shall offer with the bread seven lambs without blemish, etc. [1744](#)

We shall be contradicted, no doubt, when we say that all these “wave” and “peace” offerings were in commemoration of the *seven* “Sabbaths” of the Mysteries. These Sabbaths are seven Pralayas between seven Manvantaras, or what we call Rounds; for “Sabbath” is an elastic word, meaning a period of rest of whatever nature, as explained elsewhere. And if this is not sufficiently conclusive, then we may turn to the verse which adds: Even unto the morrow after the seventh Sabbath shall ye number fifty days [forty-nine, 7×7 , stages of activity, and forty-nine stages of rest, on the seven Globes of the Chain, and then comes the rest of Sabbath, the *fiftieth*]; and ye shall offer *a new meat offering* unto the Lord. [1745](#)

That is, ye shall make an offering of your flesh or “coats of skin,” and, divesting yourselves of your bodies, ye shall remain pure spirits. This law of offering, degraded and materialized with ages, was an institution that dated from the earliest Atlanteans; it came to the Hebrews viâ the “Chaldees,” who were the “wise men” of a *caste*, not of a nation, a community of great Adepts come from their “Serpent-holes,” who had settled in Babylonia ages before. And if this interpretation from Leviticus (full of the disfigured Laws of Manu) is found too far-fetched, then turn to Revelation. Whatever interpretation profane mystics may give to the famous chapter xvii, with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics, when reading “Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth,” or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first *to all and every exoteric Churchianity*—“ceremonial magic” of old, with its terrible effects, and now the harmless, because distorted, farce of ritualistic worship. The “mystery” of the woman and of the beast, are the symbols of soul-killing Churchianity and of Superstition.

The beast that ... was, and is not, ... and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains [seven Continents and seven Races] on which the woman sitteth—

the symbol of all the exoteric, barbarous, idolatrous faiths which have covered that symbol “with the blood of the saints and the blood of the martyrs” who protested and do protest.

And there are seven kings [seven Races]; five are fallen [our Fifth Race included], and one is [the Fifth continues], and the other [the Sixth and the Seventh Races] is not yet come; and when he [the Race “king”] cometh, he must continue a short space. [1746](#)

There are many such apocalyptic allusions, but the student has to find them out for himself.

If the Bible combines with Archæology and Geology to show that human civilization has passed through three more or less distinct stages, in Europe at least; and if man, both in America and Europe, as much as in Asia, dates from geological epochs—why should not the statements of The Secret Doctrine be taken into consideration? Is it more philosophical or logical and scientific to *disbelieve*, with Mr. Albert Gaudry, in Miocene man, while believing that the famous Thenay flints [1747](#) “were carved by the *dryopithecus* monkey”; or, with the Occultist, that the anthropomorphous monkey came ages after man? For if it is once conceded, and even scientifically demonstrated, that: There was not in the middle of the Miocene epoch a single species of mammal identical with species now extant [1748](#)

—and that man was then just as he is now; only taller, and more athletic than we are [1749](#)—then where is the difficulty? That they could hardly be the descendants of monkeys, which are themselves not traced before the Miocene epoch, [1750](#) is, on the other hand, testified to by several eminent Naturalists:

Thus, in the savage of quaternary ages, who had to fight against the mammoth with stone weapons for arms, we find all those craniological characters generally considered as the sign of great intellectual development. [1751](#)

Unless man emerged spontaneously, endowed with all his intellect and wisdom, from his brainless catarrhine ancestor, he could not have acquired

such brain within the limits of the Miocene period, if we are to believe the learned Abbé Bourgeois.

As to the matter of giants, though the tallest man hitherto found in Europe among fossils is the “Mentone man” (6ft. 8in.), others may yet be excavated. Nilsson, quoted by Lubbock, states that: In a tomb of the Neolithic age ... a skeleton of extraordinary size was found in 1807.

It was attributed to a king of Scotland, Albus McGaldus.

And if in our own day we occasionally find men and women from 7ft. to even 9ft. and 11 ft. high, this only proves—on the law of atavism, or the reëpearance of ancestral features of character—that there was a time when 9ft. and 10ft. was the average height of humanity, even in our latest Indo-European race.

But as the subject has been sufficiently treated elsewhere, we may pass on to the Lemurians and the Atlanteans, and see what the old Greeks knew of these early races and what the moderns now know.

The great nation mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had fought with the Atlantic race, was then, as we see, assuredly no race of Palæolithic savages. Nevertheless, even in the days of Plato, with the exception of priests and initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race, and had settled in Egypt some 400,000 years before, [1752](#) but their Initiates had preserved all the records. Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan sub-race. [1753](#) If we allow only twenty years as an average figure for the reign of each king, the duration of the Egyptian Empire has to be pushed back, from the days of Herodotus, about 17,000 years.

Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern Archæologists will not give it more than 5,000, or at the utmost 6,000 years, and generously concede to Thebes, with its hundred gates, 7,000 years from the date of its foundation. And yet there are records

which show Egyptian priests—Initiates—journeying in a north-westerly direction, *by land*, viâ what became later the Straits of Gibraltar; turning North and travelling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land*, on the north-western promontory of the New Continent. [1754](#)

What was the object of their long journey? And how far back must we place the date of such visits? The Archaic Records show the Initiates of the second sub-race of the Âryan family moving from one land to the other for the purpose of supervising the building of menhirs and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When did this occur? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on terra firma.

It was when:

The level of the Baltic and of the North Sea was 400 feet higher than it is at the present day. The valley of the Somme was not hollowed to the depth it has now attained; Sicily was joined to Africa, Barbary to Spain. Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenque were not yet in existence, and the bold navigators of Tyre and Sidon, who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn. What we know with certainty is that European man was contemporaneous with the extinct species of the quaternary epoch ... that he witnessed the upheaval of the Alps [1755](#) and the extension of the glaciers, in a word that he lived for thousands of years before the dawn of the remotest historical traditions. It is even possible that man was the contemporary of extinct mammalia of species yet more ancient ... of the *elephas meridionalis* of the sands of St. Prest, or at the least of the *elephas antiquus*, assumed to be prior to the *elephas primigenius*, since their bones are found in company with carved flints in several English caves, associated with those of the *rhinoceros hæemitechus* and even of the *machairodus latidens*, which is of still earlier date. M. Ed. Lartet is also of opinion that there is nothing really impossible in the existence of man as early as the Tertiary period. [1756](#)

If “there is nothing impossible” scientifically, in the idea, and it may be admitted that man was already in existence as early as the Tertiary period, then it is just as well to remind the reader that Mr. Croll places the beginning of that period 2,500,000 years back; but there was a time when he assigned to it 15,000,000 years.

And if all this may be said of *European* man, how great is the antiquity of the Lemuro-Atlantean and of the Atlanto-Âryan man? Every educated person who follows the progress of Science, knows how all vestiges of man during the Tertiary period are received. The calumnies that were poured on Desnoyers in 1863, when he announced to the Institute of France that he had made a discovery in the undisturbed Pliocene sands of St. Prest near Chartres, proving the coëxistence of man and the *elephas meridionalis*— were equal to the occasion. The later discovery, in 1867, by the Abbé Bourgeois, that man lived in the Miocene epoch, and the reception it was given at the Pre-historic Congress held at Brussels in 1872, proves that the average man of Science will see *only that which he wishes to see* . [1757](#)

The modern Archæologist, though speculating ad infinitum upon the dolmens and their builders, knows, in fact, nothing either of them or of their origin. Yet these weird and often colossal monuments of unhewn stones—which consist generally of four or seven gigantic blocks placed together—are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them “devil's altars,” druidic stones, and giant tombs. The stones of Carnac in Morbihan, Brittany—nearly a mile in length and numbering 11,000 ranged in eleven rows—are twin sisters of those at Stonehenge. The conical menhir of Loch-maria-ker, in Morbihan, measures twenty yards in length and nearly two yards across. The menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and pre-historic monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local tumuli from twenty-seven to thirty-five feet in height); in Shetland; in Sweden, where they are called Ganggriften (or tombs with corridors); in Germany, where they are known as the giant tombs (Hünengräben); in Spain, where is the dolmen of Antiguera near

Malaga; in Africa; in Palestine and Algeria; in Sardinia, with the Nuraghi and Sepulture dei Giganti, or tombs of giants; in Malabar; in India, where they are called the tombs of the Daityas (Giants) and of the Râkshasas, the Men-demons of Lankâ; in Russia and Siberia, where they are known as the Koorgan; in Peru and Bolivia, where they are termed the Chulpas or burial places, etc.

There is no country from which they are absent. Who built them? Why are they all connected with serpents and dragons, with alligators and crocodiles? Because remains of “Palæolithic man” were, it is thought, found in some of them, and because, in the funeral mounds of America, bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., they are, therefore, ancient *tombs* ! But surely the two famous mounds—one in the Mississippi valley and the other in Ohio—known respectively as the “Alligator Mound” and the “Great Serpent Mound,” were never meant for tombs. [1758](#) Yet one is told authoritatively that the mounds, and the mound or dolmen builders, are all “Pelagic” in Europe, antecedent to the Incas in America, yet not of “extremely distant times.” They are built by “no race of dolmen builders,” who *never existed* save in the earlier archæological fancy (opinion of De Mortillet, Bastian, and Westropp). Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom. Says that German Biologist: The tombs alone are gigantic, and not the bones they contain.

And Archæology has but to bow and submit to the decision. [1759](#)

That no gigantic skeletons have been hitherto found in the “tombs” is no reason for saying that the remains of giants were never in them. *Cremation was universal* till a comparatively recent period—some 80,000 or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, classical writers, as we have shown elsewhere, often speak of giant skeletons being excavated in their day. Moreover, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50,000 or 60,000 years, [1760](#) and man's size was reduced from 15 to 10 or 12 feet, from the time of the third sub-race of the Âryan stock, which sub-race—born and developed in Europe and Asia Minor under new climates and conditions—had become European.

Since then, as we have said, it has been steadily decreasing. It is truer, therefore, to say that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants, [1761](#) or rather the ashes of generations of giants.

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are not Druidical, but universal. Nor did the Druids build them, for they were only the heirs of the cyclopean lore left to them by generations of mighty builders and—"magicians," both good and bad.

It will always be a subject of regret that History, rejecting à priori the actual existence of giants, has preserved to us so little of the records of antiquity concerning them. Yet in nearly every Mythology—which after all *is* Ancient History—the giants play an important part. In the old Norse Mythology, the giants, Skrymir and his brethren, against whom the sons of the Gods fought, were potent factors in the histories of deities and men. The modern exegesis, that makes these giants the brethren of the dwarfs, and reduces the combats of the Gods to the history of the development of the Âryan Race, will only receive credence amongst the believers in the Âryan theory as expounded by Max Müller. Granting that the Turanian races were typified by the dwarfs (Dwergar), and that a dark, round-headed, and dwarfish race was driven northward by the fair-faced Scandinavians, or Æsir, the Gods being like unto men, there still exists neither in history nor in any other scientific work any anthropological proof whatever of the existence in Time or Space of a race of giants. Yet that such exist, relatively and de facto side by side with dwarfs, Schweinfurth can testify. The Nyam-Nyam of Africa are regular dwarfs, while their next neighbours, several tribes of comparatively fair-complexioned Africans, are giants when confronted with the Nyam-Nyams, and very tall even among Europeans, for their women are all above six and a half feet high.

In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are said to have lived even

down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples.

If we turn to the New World, we have traditions of a race of giants of Tarija on the eastern slopes of the Andes and in Ecuador, who combated Gods and men. These old beliefs, which term certain localities “Los Campos de los Gigantes,” the “Fields of Giants,” are always concomitant with the existence of Pliocene mammalia and the occurrence of Pliocene raised beaches. “All the giants are not under Mount Ossa,” and it would be poor Anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the Bogaterey (mighty giants) of old; and Slavonian folklore, most of which has served for the foundation of national histories, the oldest songs, and the most archaic traditions, speaks of the giants of old. Thus we may safely reject the modern theory that would make of the Titans mere symbols standing for cosmic forces. They were real living men, whether twenty or only twelve feet high. Even the Homeric heroes, who, of course, belonged to a far more recent period in the history of the races, appear to have wielded weapons of a size and weight beyond the strength of the strongest men of modern times.

Not twice ten men the mighty bulk could raise, Such men as live in these degenerate days.

If the fossil footprints at Carson, Nevada, U.S.A., are human, they indicate gigantic men, and of their genuineness there can remain no doubt. It is to be deplored that the modern and scientific evidence for gigantic men should rest on footprints alone. Over and over again, the skeletons of hypothetical giants have been identified with those of elephants and mastodons. But all such blunders before the days of Geology, and even the traveller's tales of Sir John Mandeville, who says that he saw giants fifty-six feet high, in India, only show that belief in the existence of giants has never, at any time, died out of the thoughts of men.

That which is known and accepted is, that several races of gigantic men have existed and left distinct traces. In the Journal of the Anthropological Institute [1762](#) such a race is shown as having existed at Palmyra and possibly in Midian, exhibiting cranial forms quite different from those of the Jews. It is not improbable that another such race existed in Samaria, and that the mysterious people who built the stone circles in Galilee, hewed Neolithic flints in the Jordan valley, and preserved an ancient Semitic language quite distinct from the square Hebrew character, were of very large stature. The English translations of the Bible can never be relied upon, even in their modern revised forms. They tell us of the Nephilim, translating the word by “giants,” and further adding that they were “hairy” men, probably the large and powerful prototypes of the later satyrs so eloquently described by patristic fancy; some of the Church Fathers assuring their admirers and followers that they had themselves seen these “satyrs”—some alive, others “pickled” and “preserved.” The word “giants” being once adopted as a synonym of Nephilim, the commentators have since identified them with the sons of Anak. The filibusters who seized on the Promised Land found a preëxisting population far exceeding their own in stature, and called it a race of giants. But the races of really gigantic men had disappeared ages before the birth of Moses. These tall people existed in Canaan, and even in Bashan, and may have had representatives in the Nabatheans of Midian. They were of far greater stature than the undersized

Jews. Four thousand years ago their cranial conformation and large stature separated them from the children of Heber. Forty thousand years ago their ancestors may have been of still more gigantic size, and four hundred thousand years earlier they must have been in proportion to men in our days as the Brobdingnagians were to the Lilliputians. The Atlanteans of the middle period were called the “Great Dragons,” and the first symbol of their tribal deities, when the “Gods” and the Divine Dynasties had forsaken them, was that of a giant serpent.

The mystery veiling the origin and the religion of the Druids is as great as that of their supposed fanes to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were Eastern priests, akin to the Chaldæans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindûs do their Vishnu, as the Egyptians did their Mystery God, and as the builders of the Ohio great Serpent Mound worshipped theirs—namely under the form of the “Mighty Serpent,” the emblem of the eternal deity Time—the Hindû Kâla. Pliny called them the “Magi of the Gauls and Britons.” But they were more than that. The author of Indian Antiquities finds much affinity between the Druids and the Brâhmans of India. Dr. Borlase points to a close analogy between them and the Magi of Persia; [1763](#) others will see an identity between them and the Orphic priesthood of Thrace—simply because they were connected, in their Esoteric Teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

Like the Hindûs, the Greeks and Romans—we speak of the Initiates—the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of “worlds,” as also in that of seven “creations” (of new continents) and transformations of the face of the Earth, and in a seven-fold night and day for each Earth or Globe. Wherever the serpent with the egg is found, there this tenet was surely present. Their Dracontia are a proof of it. This belief was so universal that, if we seek for it in the Esotericism of various religions, we shall discover it in all. We shall find it among the Âryan Hindûs and Mazdeans, the Greeks, the Latins, and even among the old Jews and early Christians, whose modern stocks hardly comprehend now what they read in their Scriptures. In the Book of God we read: The

world, says Seneca, being melted and having reëntered into the bosom of Jupiter, this god continues for some time totally concentrated in himself and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him, perfect in all its parts. Animals are produced anew. An innocent race of men is formed.

And again, speaking of a mundane dissolution as involving the destruction or death of all, he teaches us that: When the laws of nature shall be buried in ruin, and the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa, and the North Pole shall overwhelm all the countries beneath its axis. *The affrighted Sun shall be deprived of its light* ; the palace of heaven falling to decay shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities, who thus shall return into their original chaos. [1764](#)

One might imagine oneself reading the Paurânic account by Parâshara of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? It has, we say. Let the reader open any English Bible and read chapter iii of the Second Epistle of Peter, and he will find there the same ideas: There shall come in the last days scoffers ... saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire ... the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we ... look for new heavens and a new earth. [1765](#)

If the interpreters choose to see in this a reference to the creation, the deluge, and the promised coming of Christ, when they shall live in a New Jerusalem in Heaven, this is no fault of "Peter." What the writer of the Epistle meant was the destruction of this Fifth Race of ours by subterranean fires and inundations, and the appearance of new continents for the Sixth Root-Race. For the writers of the Epistles were all learned in symbology if not in science.

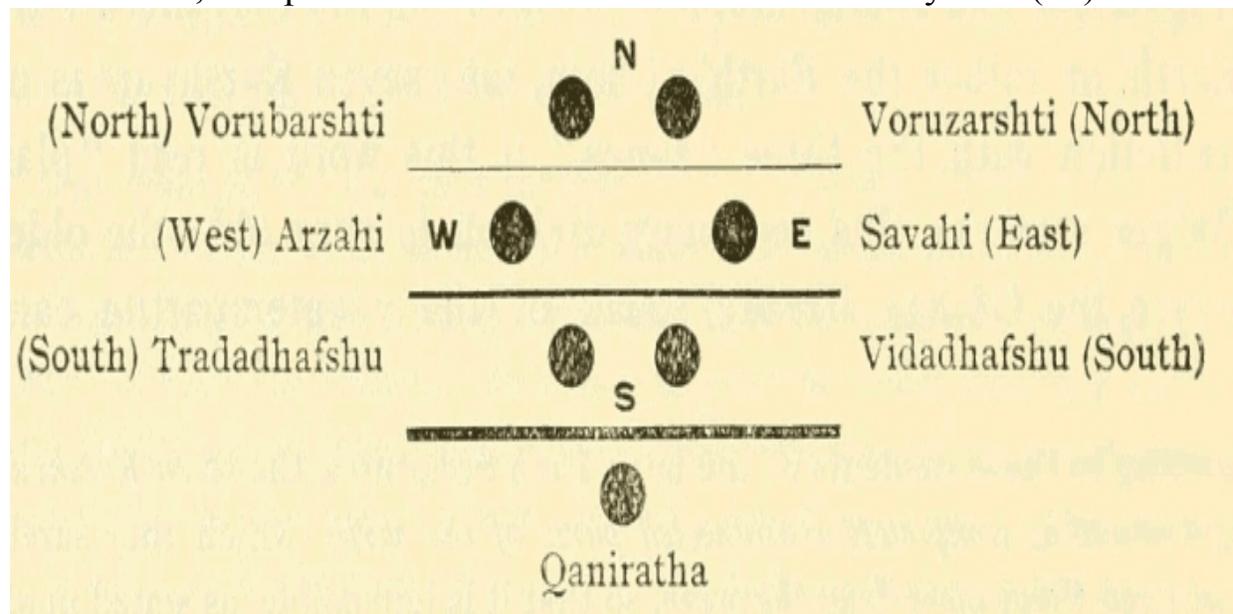
It has been mentioned elsewhere that the belief in the septenary constitution of our Chain was the oldest tenet of the early Iranians, who got it from the first Zarathushtra. It is time to prove it to those Parsîs who have lost the key to the meaning of their Scriptures. In the Avesta the Earth is considered *septempartite* and *tripartite* at one and the same time. This is regarded by Dr. Geiger as an incongruity, for the following reasons, which he calls discrepancies. The Avesta speaks of the three thirds of the Earth because the Rig Veda mentions: Three earths.... Three strata or layers, one lying above the other, are said to be meant by this. [1766](#)

But he is quite mistaken, as are all exoteric profane translators. The Avesta has not borrowed the idea from the Rig Veda, but simply repeats the Esoteric Teaching. The “three strata or layers” do not refer to our Globe alone, but to three layers of the Globes of our Terrestrial Chain—two by two, on each plane, one on the descending, the other on the ascending arc. Thus, with reference to the six Spheres or Globes above our Earth, the seventh and the fourth, the Earth is *septempartite*, while with regard to the planes over our plane—it is *tripartite*. This meaning is carried out and corroborated by the text of the Avesta, and even by the speculations—most laborious and unsatisfactory guess-work—of the translators and commentators. It thus follows that the division of the Earth, or rather the Earth's Chain, into seven Karshvars is not in contradiction with the three “zones,” if this word is read “planes.” As Geiger remarks, this septenary division is very old—the oldest of all—since the Gâthas already speak of the “septempartite earth.” [1767](#) For: According to the statements of the later Parsî Scriptures, the seven Kêrshvars are to be considered as completely disconnected parts of the earth [which they surely are. For] between them *there flows the ocean*, so that it is impossible, as stated in several passages, to pass from one Kêrshvar to another. [1768](#)

The “Ocean” is *Space*, of course, for the latter was called “Waters of Space” before it was known as Ether. Moreover, the word Karshvar is consistently rendered as Dvîpa, and Hvaniratha is rendered by Jambudvîpa (Neryosangh, the translator of the Yasna). [1769](#) But this fact is not taken into account by the Orientalists, and therefore we find even such a learned Zoroastrian and Parsî by birth as the translator of Dr. Geiger's work, passing unnoticed and without a word of comment sundry remarks of the former on the “incongruities” of this kind abounding in the Mazdean

Scriptures. One of such “incongruities” and “coïncidences” concerns the similarity of the Zoroastrian with the Indian tenet with regard to the seven Dvîpas—islands, or continents, rather—as met with in the Purânas, namely: The Dvîpas form concentric rings, which, separated by the ocean, surround Jambudvîpa, which is situated in the centre, [and] according to the Iranian view, the Kêrshvar Qaniratha is likewise situated in the centre of the rest, they form no concentric circles, but each of them [the six other Karshvars] is a peculiar individual space, and so they group themselves round [above] Qaniratha. [1770](#)

Now Qaniratha—better Hvaniratha—is not, as believed by Geiger and his translator, “the country inhabited by the Irânian tribes,” and “the other names” do not mean “the adjacent territories of foreign nations in the North, South, West, and East,” but signify our Globe or Earth. For that which is meant by the sentence which follows the last quoted, namely, that: Two, Vorubarshiti and Voruzarshti, lie in the North; two, Vidadhafshu and Tradadhafshu, in the South; Savahi and Arzahi in the East and West —is simply the very graphic and accurate description of the Chain of our Planet, the Earth, represented in the Book of Dzyan (11) thus:



The Mazdean names given above have only to be replaced by those used in the Secret Doctrine to present us with the Esoteric tenet. The “Earth” (our world) *is* tripartite, because the Chain of the Worlds is situated on three different planes above our Globe; and it is septempartite because of

the seven Globes or Spheres which compose the Chain. Hence the further meaning given in Vendidad (xix. 39), showing that: Qaniratha alone is combined with imat, “this” (earth), while all other Karshvares are combined with the word “avat,” “that” or *those* —upper earths.

Nothing could be plainer. The same may be said of the modern comprehension of all other ancient beliefs.

The Druids, then, understood the meaning of the Sun in Taurus, when, all other fires being extinguished on the first of November, their sacred and inextinguishable fires alone remained to illumine the horizon, like those of the Magi and the modern Zoroastrians. And like the early Fifth Race and later Chaldees, like the Greeks, and again like the Christians—who do the same to this day, without suspecting the real meaning—they greeted the Morning Star, the beautiful Venus-Lucifer. [1771](#) Strabo speaks of an island near to Britannia: Where Ceres and Persephone were worshipped with the same rites as in Samothrace and this island was Sacred Ierna [1772](#)— where a perpetual fire was lit. The Druids believed in the rebirth of man, not as Lucian explains: That the same spirit shall animate a new body, not here, but in a different world— but in a series of reïncarnations in this same world; for as Diodorus says, they declared that the souls of men, after determinate periods, would pass into other bodies. [1773](#)

These tenets came to the Fifth Race Âryans from their predecessors of the Fourth Race, the Atlanteans. They had piously preserved the teachings, which told them how their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, had been gradually gliding toward its end. Those records reminded them of the giant intellect of the preceding races as well as of their giant size. We find the repetition of those records in every age of history, in almost every old fragment which has descended to us from antiquity.

Ælian preserved an extract from Theophrastus written during the days of Alexander the Great. It is a dialogue between Midas, the Phrygian, and Silenus. The former is told of a continent that had existed in times of old, so immense, that Asia, Europe and Africa seemed like poor islands compared with it. *It was the last to produce* animals and plants of gigantic magnitudes. There, said Silenus, men grew to double the size of the tallest man in his (the narrator's) time, and they lived till they were twice as old.

They had wealthy cities with temples, and one of such cities held more than a million of inhabitants in it, gold and silver being found there in great abundance.

Grote's suggestion that Atlantis was but a myth arisen from a mirage—clouds on a dazzling sky taking the appearance of islands on a golden sea—is too disingenuous to be further noticed.

A. Some Statements About The Sacred Islands And Continents In The Classics, Explained Esoterically.

All that which precedes was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a Moralist than as a Geographer and Ethnologist or Historian, the Greek Philosopher merged the history of Atlantis, which covered several million years, into one event which he located on one comparatively small island 3,000 stadia long by 2,000 wide (or about 350 miles by 200, which is about the size of Ireland); whereas the priests spoke of Atlantis as a continent vast as “all Asia and Lybia” put together. [1774](#) But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it. [1775](#) It was not he who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks in his Odyssey of the Atlantes—who are our Atlanteans—and of their island. Therefore the tradition was older than the bard of Ulysses. The Atlantes and the Atlantides of Mythology are based upon the Atlantes and the Atlantides of History. Both Sanchuniathon and Diodorus have preserved the histories of those heroes and heroines, however much their accounts may have become mixed up with the mythical element.

In our own day we witness the extraordinary fact that such comparatively recent personages as Shakspeare and William Tell are all but denied, an attempt being made to show one to be a nom de plume, and the other a person who never existed. What wonder then, that the two powerful Races—the Lemurians and the Atlanteans—have been merged into and identified, in time, with a few half mythical peoples, who all bore the same patronymic.

Herodotus speaks of the Atlantes—a people of Western Africa—who gave their name to Mount Atlas: who were vegetarians, and “whose sleep was never disturbed by dreams”; and who, moreover, Daily cursed the sun at his rising and at his setting because his excessive heat scorched and tormented them.

These statements are based upon moral and psychic facts and not on physiological disturbance. The story of Atlas gives the key to this. If the Atlanteans never had their sleep disturbed by dreams, it is because that particular tradition is concerned with the earliest Atlanteans, whose physical frame and brain were not yet sufficiently consolidated, in the physiological sense, to permit the nervous centres to act during sleep. With regard to the other statement—that they daily “cursed the sun”—this again had nothing to do with the heat, but with the moral degeneration that grew with the Race. It is explained in our Commentaries.

They [the sixth sub-race of the Atlanteans] used magic incantations even against the Sun— failing in which they cursed it. The sorcerers of Thessaly were credited with the power of calling down the Moon, as Greek history assures us. The Atlanteans of the later period were renowned for their magic powers and wickedness, their ambition and defiance of the Gods. Thence the same traditions, taking form in the Bible, about the antediluvian giants and the Tower of Babel, and found also in the Book of Enoch.

Diodorus records another fact or two: the Atlanteans boasted of possessing the land in which all the Gods had received their birth; as also of having had Uranus for their first King, he being also the first to teach them Astronomy. Very little more than this has come down to us from antiquity.

The myth of Atlas is an allegory easily understood. Atlas is the old Continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and a universal knowledge, and especially *a thorough acquaintance with the depths of the ocean* ; for both Continents bore Races instructed by *divine* Masters, and both were transferred to the bottom of the seas, where they now slumber until their next reëpearance above the waters. Atlas is the son of an ocean nymph, and his daughter is Calypso—the “watery deep.” Atlantis has been submerged beneath the waters of the ocean, and its

progeny is now sleeping its eternal sleep on the ocean floors. The Odyssey makes of him the guardian and the “sustainer” of the huge pillars that separate the Heavens from the Earth. He is their “supporter.” And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps, [1776](#) Atlas is said to have been compelled to leave the surface of the Earth, and join his brother Iapetus in the depths of Tartarus. [1777](#) Sir Theodore Martin is right in interpreting this allegory as meaning: [Atlas] standing on the solid floor of the inferior hemisphere of the universe, and thus carrying at the same time the disc of the earth and the celestial vault—the solid envelope of the superior hemisphere. [1778](#)

For Atlas is Atlantis, which supports the new continents and their horizons on its “shoulders.”

Decharme, in his *Mythologie de la Grèce Antique*, expresses a doubt as to the correctness of Pierron's translation of the Homeric word ἔχει by *sustinet*, as it is not possible to see: How Atlas can support or bear at once several pillars situated in various localities.

If Atlas were an individual it would be an awkward translation. But, as he personifies a Continent in the West said to support Heaven and Earth at once, [1779](#) i.e., the feet of the giant tread the earth while his shoulders support the celestial vault—an allusion to the gigantic peaks of the Lemurian and Atlantean Continents—the epithet “supporter” becomes very correct. The term *conservator* for the Greek word ἔχει, which Decharme, following Sir Theodore Martin, understands as meaning φυλάσσει and ἐπιμελεῖται, does not render the same sense.

The conception was certainly due to the gigantic mountain chain running along the terrestrial border or disc. These mountain peaks plunged their roots into the very bottom of the seas, while they raised their heads heavenward, their summits being lost in the clouds. The ancient continents had more mountains than valleys on them. Atlas and the Teneriffe Peak, now two of the dwarfed relics of the two lost Continents, were thrice as lofty during the day of Lemuria and twice as high in that of Atlantis. Thus, the Lybians called Mount Atlas the “Pillar of Heaven,” according to Herodotus, [1780](#) and Pindar qualified the later Ætna as the “Celestial Pillar.” [1781](#) Atlas was an inaccessible island peak in the days of Lemuria,

when the African continent had not yet been raised. It is the sole Western relic which survives, *independent*, belonging to the Continent on which the Third Race was born, developed and fell, [1782](#) for Australia is now part of the Eastern Continent. Proud Atlas, according to Esoteric tradition, having sunk one-third of its size into the waters, its two parts remained as an heirloom of Atlantis.

This again was known to the priests of Egypt and to Plato himself, the solemn oath of secrecy, which extended even to the mysteries of Neo-Platonism, alone preventing the whole truth from being told. [1783](#) So secret was the knowledge of the last island of Atlantis, indeed—on account of the superhuman powers possessed by its inhabitants, the last direct descendants of the Gods or Divine Kings, as it was thought—that to divulge its whereabouts and existence was punished by death. Theopompus says as much in his ever-suspected *Meropis*, when he speaks of the Phœnicians as being the only navigators in the seas which wash the Western coast of Africa; who did it with such mystery that very often they sunk their own vessels to make the too inquisitive foreigners lose all trace of them.

There are Orientalists and Historians—and they form the majority—who, while feeling quite unmoved at the rather crude language of the Bible, and some of the events narrated in it, show great disgust at the “immorality” in the Pantheons of India and Greece. [1784](#) We may be told that before them Euripides, Pindar, and even Plato, express the same disgust; that they too felt irritated with the tales invented—“those miserable stories of the poets,” as Euripides phrases it. [1785](#)

But there may have been another reason for this, perhaps. To those who knew that there was more than one key to Theogonic Symbolism, it was a mistake to have expressed it in a language so crude and misleading. For if the educated and learned Philosopher could discern the kernel of wisdom under the coarse rind of the fruit, and knew that the latter concealed the greatest laws and truths of psychic and physical nature, as well as the origin of all things—not so with the uninitiated profane. For him the dead-letter was religion; the interpretation—sacrilege. And this dead-letter could neither edify nor make him more perfect, seeing that such an example was given him by his Gods. But to the Philosopher—especially the Initiate—Hesiod's *Theogony* is as historical as any history can be. Plato accepts it as such, and gives out as much of its truths as his pledges permitted.

The fact that the Atlantes claimed Uranus for their first king, and that Plato commences his story of Atlantis by the division of the great Continent by Neptune, the grandson of Uranus, shows that there were continents before Atlantis and kings before Uranus. For Neptune, to whose lot the great Continent fell, finds on a small island only one human couple made of clay—i.e., the first physical *human* man, whose origin began with the last sub-races of the Third Root-Race. It is their daughter Clito that the God marries, and it is his eldest son Atlas who receives for his part the mountain and the continent which were called by his name. [1786](#)

Now all the Gods of Olympus, as well as those of the Hindû Pantheon and the Rishis, were the septiform personations (1) of the Noumena of the Intelligent Powers of Nature; (2) of Cosmic Forces; (3) of Celestial Bodies; (4) of Gods or Dhyân Chohans; (5) of Psychic and Spiritual Powers; (6) of Divine Kings on Earth, or the incarnations of the Gods; and (7) of Terrestrial Heroes or Men. The knowledge how to discern among these seven forms the one that is intended, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Thus while Uranus, or the Host representing this celestial group, reigned and ruled over the Second Race and their then Continent, Cronus or Saturn governed the Lemurians; and Jupiter, Neptune [1787](#) and others fought in the allegory for Atlantis, which was the whole Earth in the day of the Fourth Race. Poseidonis, or the last island of Atlantis—the “third step” of Idas-pati, or Vishnu, in the mystic language of the Secret Books—lasted till about 12,000 years ago. [1788](#) The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where “the Gods were born”—i.e., “incarnated.” But it was after their fourth incarnation that they became, for the first time, human kings and rulers.

Diodorus speaks of Uranus as the first king of Atlantis, confusing, either consciously or otherwise, the Continents; but as we have shown, Plato indirectly corrects the statement. The first astronomical teacher of men was Uranus, because he is one of the seven Dhyân Chohans of that Second Period or Race. Thus also in the second Manvantara, that of Svârochisha, among the seven sons of the Manu, the presiding Gods or Rishis of that race, we find Jyotis, [1789](#) the teacher of Astronomy (Jyotisha), one of the

names of Brahmâ. And thus also the Chinese revere Tien (or the Sky, Ouranos), and name him as their first teacher of Astronomy. Uranus gave birth to the Titans of the Third Race, and it is they, personified by Saturn-Cronus, who mutilated him. For as it is the Titans who *fell into generation*, when “creation by *will* was superseded by physical procreation,” they needed Uranus no more.

And here a short digression must be permitted and pardoned. In consequence of the last scholarly production of Mr. Gladstone in the Nineteenth Century, “The Greater Gods of Olympos,” the ideas of the general public about Greek Mythology have been still further perverted and biassed. Homer is credited with an inner thought, which is regarded by Mr. Gladstone as, “the true key to the Homeric conception,” whereas this “key” is merely a “blind.”

[Poseidon] is indeed essentially of the earth earthy ... strong and self-asserting, sensual and intensely jealous and vindictive—

but this is because he symbolizes the Spirit of the Fourth Root-Race, the Ruler of the Seas, that Race which lives above the surface of the seas, [1790](#) which is composed of the giants, the children of Eurymedon, the race which is the father of Polyphemus, the Titan, and the one-eyed Cyclops. Though Zeus reign over the Fourth Race, it is Poseidon who rules, and who is the true key to the triad of the Cronid Brothers, and to our *human* races. Poseidon and Nereus are *one*; the former the Ruler or Spirit of Atlantis before the beginning of its submersion, the latter, after. Neptune is the titanic strength of the *living* Race, Nereus, its Spirit, reïncarnated in the subsequent Fifth or Âryan Race; and this is what the Greek scholar of England has not yet discovered, or even dimly perceived. And yet he makes many observations upon the “artfulness” of Homer, who never names Nereus, at whose designation we arrive only through the patronymic of the Nereids!

Thus the tendency of even the most erudite Hellenists is to confine their speculations to the exoteric images of Mythology and to lose sight of their inner meaning; and it is remarkably illustrated in the case of Mr. Gladstone, as we have shown. While almost the most conspicuous figure of our age as a statesman, he is at the same time one of the most cultured scholars to whom England has given birth. Grecian literature has been the beloved

study of his life, and he has found time amid the bustle of public affairs to enrich contemporary literature with contributions to Greek scholarship, which will make his name famous through coming generations. At the same time, as his sincere admirer, the present writer cannot but feel a deep regret that posterity, while acknowledging his profound erudition and splendid culture, will yet, in the greater light which *must* then shine upon the whole question of Symbolism and Mythology, judge that he has failed to grasp the spirit of the religious system which he has often criticized from the dogmatic Christian standpoint. In that future day it will be perceived that the Esoteric key to the mysteries of the Christian as well as of the Grecian Theogonies and Sciences, is the Secret Doctrine of the pre-historic nations, which, along with others, he has denied. It is that doctrine alone which can trace the kinship of all human religious speculations, or even of so-called "revelations," and it is this teaching which infuses the spirit of life into the lay figures on the Mounts of Meru, Olympus, Walhalla, or Sinai. If Mr. Gladstone were a younger man, his admirers might hope that his scholastic studies would be crowned by the discovery of this underlying truth. As it is, he but wastes the golden hours of his declining years in futile disputations with that giant free-thinker, Col. Ingersoll, each fighting with the weapons of exoteric temper, drawn from the arsenals of ignorant Literalism. These two great controversialists are equally blind to the true Esoteric meaning of the texts which they hurl at each other's heads like iron bullets, while the world alone suffers by such controversies; since the one helps to strengthen the ranks of Materialism, and the other those of blind Sectarianism of the dead-letter. And now we may return once more to our immediate subject.

Many a time Atlantis is spoken of under another name, one unknown to our commentators. The *power of names* is great, and has been known since the first men were instructed by the *Divine* Masters. And as Solon had studied it, he translated the "Atlantean" names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the great Continent and others to the last small island of Poseidonis. It has become customary to take them all as referring to the latter only, but that this is incorrect is evident from the incompatibility of the various statements as to the size, etc., of "Atlantis."

Thus, in the Critias, Plato says, that the plain surrounding the city was itself surrounded by mountain chains, and the plain was smooth and level, and of an oblong shape, lying north and south, three thousand stadia in one direction and two thousand in the other; they surrounded the plain by an enormous canal or dike, 101 feet deep, 606 feet broad, and 1,250 miles in length. [1791](#)

Now in other places the entire size of the *island* of Poseidonis is given as about the same as that assigned here to the “*plain* around the city” alone. Obviously, one set of statements refers to the great Continent, and the other to its last remnant—Plato's island.

And, again, the standing army of Atlantis is given as upwards of a million men; its navy as 1,200 ships and 240,000 men. Such statements are quite inapplicable to a small island state, of about the size of Ireland!

The Greek allegories give to Atlas, or Atlantis, seven daughters—seven sub-races—whose respective names are Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celæno. This ethnologically—as they are credited with having married Gods and with having become the mothers of famous heroes, the founders of many nations and cities. Astronomically, the Atlantides have become the seven Pleiades (?). In Occult Science the two are connected with the destinies of nations, those destinies being shaped by the past events of their early lives according to Karmic Law.

Three great nations claimed in antiquity a direct descent from the kingdom of Saturn or Lemuria, confused with Atlantis several thousands of years before our era; and these were the Egyptians, the Phœnicians (Sanchuniathon), and the old Greeks (Diodorus, after Plato). But the oldest civilized country of Asia—India—can likewise be shown to claim the same descent. Sub-races, guided by Karmic Law or destiny, repeat unconsciously the first steps of their respective mother-races. As the comparatively fair Brâhmans—when invading India with its dark-coloured Dravidians—have come from the North, so the Âryan Fifth Race must claim its origin from northern regions. The Occult Sciences show that the founders, the respective groups of the seven Prajâpatis, of the Root-Races have all been connected with the Pole Star. In the Commentary we find: He who understands the age of Dhruva [1792](#), who measures 9090 mortal years, will understand the times of the Pralayas, the final destiny of nations, O Lanoo.

Moreover there must have been a good reason why an Asiatic nation should locate its great Progenitors and Saints in Ursa Major, a northern constellation. It is 70,000 years, however, since the Pole of the Earth pointed to the further end of Ursa Minor's tail; and many more thousand years since the seven Rishis could have been identified with the constellation of Ursa Major.

The Âryan Race was born and developed in the far North, though after the sinking of the Continent of Atlantis its tribes emigrated further South into Asia. Hence Prometheus is the son of Asia, and Deucalion, his son, the Greek Noah—he who created men out of the stones of mother Earth—is called a northern Scythe, by Lucian, and Prometheus is made the brother of Atlas and is tied down to Mount Caucasus amid the snows. [1793](#)

Greece had her Hyperborean as well as her Southern Apollo. Thus nearly all the Gods of Egypt, Greece, and Phœnicia, as well as those of other Pantheons, are of a northern origin and originated in Lemuria, towards the close of the Third Race, after its full physical and physiological evolution had been completed. [1794](#) All the “fables” of Greece would be found to be built on historical facts, if that history had only passed to posterity unadulterated by myths. The “one-eyed” Cyclopes, the giants fabled as the sons of Cœlus and Terra—three in number, according to Hesiod—were the last three sub-races of the Lemurians, the “one-eye” referring to the wisdom-eye; [1795](#) for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the king of Ithaca himself was saved by putting out the eye of Polyphemus with a fire-brand, is based upon the psycho-physiological atrophy of the “third eye.” Ulysses belongs to the cycle of the heroes of the Fourth Race, and, though a “Sage” in the sight of the latter, must have been a profligate in the opinion of the pastoral Cyclopes. [1796](#) His adventure with the latter—a savage gigantic race, the antithesis of cultured civilization in the Odyssey—is an allegorical record of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans, which finally caused the last of the Third Race to lose their all-penetrating *spiritual* eye. The other allegory, which makes Apollo kill the Cyclopes to avenge the death of his son Asclepius, does not refer to the three sub-races represented by the three sons of Heaven and Earth, but to

the Hyperborean Arimaspians Cyclopes, the last of the race endowed with the “wisdom-eye.” The former have left relics of their buildings everywhere, in the South as much as in the North; the latter were confined to the North solely. Thus Apollo—pre-eminently the God of the Seers, whose duty it is to punish desecration, killed them—his shafts representing human passions, fiery and lethal—and hid his shaft behind a mountain in the Hyperborean regions. [1797](#) Cosmically and astronomically this Hyperborean God is the Sun personified, which during the course of the Sidereal Year—25,868 years—changes the climates on the Earth's surface, making frigid regions of tropical, and vice versa. Psychically and spiritually his significance is far more important. As Mr. Gladstone pertinently remarks in his “Greater Gods of Olympos”: The qualities of Apollo (jointly with Athenê) are impossible to be accounted for without repairing to sources, which lie beyond the limit of the traditions most commonly explored for the elucidation of the Greek mythology. [1798](#)

The history of Latona (Leto), Apollo's mother, is most pregnant in various meanings. Astronomically, Latona is the polar region and the night, giving birth to the Sun, Apollo, Phœbus, etc. She is born in the Hyperborean countries, wherein all the inhabitants were priests of her son, celebrating his resurrection and descent to their country every nineteen years at the renewal of the lunar cycle. [1799](#) Latona is the Hyperborean Continent, and its Race—geologically. [1800](#)

When the astronomical meaning cedes its place to the spiritual and divine—Apollo and Athene transforming themselves into the form of “birds,” the symbol and glyph of the higher divinities and angels—then the bright God assumes divine creative powers. Apollo becomes the personification of seership, when he sends the astral double of Æneas to the battle field, [1801](#) and has the gift of appearing to his seers without being visible to other persons present, [1802](#) a gift, however, shared by every high Adept.

The King of the Hyperboreans was, therefore, the son of Boreas, the North Wind, and the High Priest of Apollo. The quarrel of Latona with Niobe—the Atlantean Race—the mother of seven sons and seven daughters, personifying the seven sub-races of the Fourth Race and their seven branches [1803](#) allegorizes the history of the two Continents. The wrath of the “Sons of God,” or of “Will and Yoga,” at seeing the steady degradation of the Atlanteans was great; [1804](#) and the destruction of the

children of Niobe by the children of Latona—Apollo and Diana, the deities of light, wisdom and purity, or the Sun and Moon astronomically, whose influence causes changes in the Earth's axis, deluges and other cosmic cataclysms—is thus very clear. [1805](#) The fable about the never-ceasing tears of Niobe, whose grief causes Zeus to change her into a fountain—Atlantis covered with water—is no less graphic as a symbol. Niobe, let it be remembered, is the daughter of one of the Pleiades, or Atlantides, the grand-daughter of Atlas therefore, [1806](#) because she represents the last generations of the doomed Continent.

A true remark, that of Bailly, which says that Atlantis had an enormous influence on antiquity. He adds: If these mythical names are mere allegories, then all that they have of truth comes from Atlantis; if the fable is a real tradition—however altered—then the ancient history is wholly their history. [1807](#)

So much so, that all ancient writings—prose and poetry—are full of the reminiscences of the Lemuro-Atlanteans, the first *physical* Races, though the Third and the Fourth in number in the evolution of Fourth Round Humanity on our Globe. Hesiod records the tradition about the men of the Age of Bronze, whom Jupiter had made out of ash-wood and who had hearts harder than diamond. Clad in bronze from head to foot, they passed their lives in fighting. Monstrous in size, endowed with a terrible strength, invincible arms and hands descended from their shoulders, says the poet. [1808](#) Such were the giants of the first physical Races.

The Iranians have a reference to the later Atlanteans in Yasna, ix. 15. Tradition maintains that the “Sons of God,” or the great Initiates of the Sacred Island, took advantage of the Deluge to rid the Earth of all the Sorcerers among the Atlanteans. The said verse addresses Zarathushtra as one of the “Sons of God.” It says: Thou, O Zarathushtra, didst make all demons [Sorcerers], who before roamed the world in human forms, conceal themselves in the earth [helped them to submersion].

The Lemurians, and also the early Atlanteans, were divided into two distinct classes—the “Sons of Night” or Darkness, and the “Sons of the Sun” or Light. The old books tell us of terrible battles between the two, when the former, leaving their land of Darkness, whence the Sun departed for long months, descended from their inhospitable regions and “tried to

wrench the Lord of Light” from their better-favoured brothers of the equatorial regions. We may be told that the Ancients knew nothing of the long night of six months' duration in the polar regions. Even Herodotus, more learned than the rest, only mentions a people who slept for six months in the year, and remained awake the other half. Yet the Greeks knew well that there was a country in the North where the year was divided into a day and night each of six months' duration, for Pliny distinctly says so. [1809](#) They speak of the Cimmerians and of the Hyperboreans, and draw a distinction between the two. The former inhabited the Palus Mæotis—between 45° and 50° latitude. Plutarch explains that they were but a *small portion* of a *great nation* driven away by the Scythians—which nation stopped near the Tanais, after *having crossed Asia* .

These warlike multitudes lived formerly on the ocean shores, in dense forests, and *under a tenebrous sky* . There the pole is almost touching the head, there *long nights and days divide the year* . [1810](#)

As to the Hyperboreans, these peoples, as expressed by Solinus Polyhistor: Sow in the morning, reap at noon, gather their fruits in the evening, and store them during the night in their caves. [1811](#)

Even the writers of the Zohar knew this fact, as it is written: In the Book of Hammannunah, the Old [or the Ancient], we learn ... there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants. [1812](#)

The island of Delos, the Asteria of Greek Mythology, was never in Greece, for this country, in that day, was not yet in existence, not even in its molecular form. Several writers have shown that it represented a country or an island, far larger than the small dots of land which became Greece. Both Pliny and Diodorus Siculus place it in the Northern Seas. One calls it Basilea, or “Royal”; [1813](#) the other, Pliny, names it Osericta, [1814](#) a word which, according to Rudbeck, [1815](#) had a significance in the northern languages, equivalent to the Island of the Divine Kings or God-kings— or again the “Royal Island of the Gods,” because the Gods were born there, i.e., the Divine Dynasties of the Kings of Atlantis proceeded from that place. Let Geographers and Geologists seek for it among that group of

islands discovered by Nordenskiöld on his “Vega” voyage in the Arctic regions. [1816](#) The Secret Books inform us that the climate has changed in those regions more than once, since the first men inhabited those now almost inaccessible latitudes. They were a Paradise before they became Hell; the dark Hades of the Greeks, and the cold Realm of Shades where the Scandinavian Hel, the Goddess-Queen of the country of the dead, “holds sway deep down in Helheim and Niflheim.” Yet it was the birthplace of Apollo, who was the brightest of Gods, in Heaven—astronomically—as he was the most enlightened of the Divine Kings who ruled over the early nations, in his human meaning. The latter fact is borne out in the Iliad, wherein Apollo is said to have appeared four times in his own form (as the God of the Four Races) and six times in human form, [1817](#) i.e., as connected with the Divine Dynasties of the earlier unseparated Lemurians.

It is those early mysterious peoples, their countries—which have now become uninhabitable—as well as the name given to “man” both dead and alive, which have furnished an opportunity to the ignorant Church Fathers for inventing a Hell, which they have transformed into a burning instead of a freezing locality. [1818](#)

It is, of course, evident that it is neither the Hyperboreans, nor the Cimmerians, the Arimaspes, nor even the Scyths—known to and communicating with the Greeks—who were our Atlanteans. But they were all the descendants of their last sub-races. The Pelasgians were certainly one of the root-races of future Greece, and were a remnant of a sub-race of Atlantis. Plato hints as much in speaking of the latter, whose name, it is averred, came from pelagus, the “great sea.” Noah's Deluge is astronomical and allegorical, but it is not mythical, for the story is based upon the same archaic tradition of men—or rather of nations—who were saved during the cataclysms, in canoes, arks, and ships. No one would presume to say that the Chaldæan Xisuthrus, the Hindû Vaivasvata, the Chinese Peirun—the “Beloved of the Gods,” who rescued him from the flood in a canoe—or the Swedish Belgamer, for whom the Gods did the same in the North, are all identical as personages. But their legends have all sprung from the catastrophe which involved both the Continent and the Island of Atlantis.

The allegory about the antediluvian giants and their achievements in sorcery is no myth. Biblical events *are* revealed indeed. But it is neither by the voice of God amid thunder and lightning on Mount Sinai, nor by a

divine finger tracing the record on tablets of stone, but simply through tradition viâ Pagan sources. It was not surely the Pentateuch that Diodorus was repeating when he wrote about the Titans—the giants born of Heaven and Earth, or, rather, born of the Sons of God who took to themselves for wives the daughters of men who were fair. Nor was Pherecydes quoting from Genesis when giving details on those giants which are not to be found in the Jewish Scriptures. He says that the Hyperboreans were of the race of the Titans, a race which descended from the earliest giants, and that it was that Hyperborean region which was the birthplace of the first giants. The Commentaries on the Sacred Books explain that the said region was the far North, the Polar Lands now, the Pre-Lemurian earliest Continent, embracing once upon a time the present Greenland, Spitzbergen, Sweden, Norway, etc.

But who were the Nephilim of Genesis (vi. 4)? There were Palæolithic and Neolithic men in Palestine ages before the events recorded in the Book of the Beginnings. The theological tradition identifies these Nephilim with hairy men or satyrs, the latter being mythical in the Fifth Race, and the former historical in both the Fourth and Fifth Races. We have stated elsewhere what the prototypes of these satyrs were, and have spoken of the bestiality of the early and later Atlantean Race. What is the meaning of Poseidon's amours under such a variety of *animal* forms? He became a dolphin to win Amphitrite; a horse, to seduce Ceres; a ram, to deceive Theophane, etc. Poseidon is not only the personation of the Spirit and Race of Atlantis, but also of the vices of these giants. Gesenius and others devote an enormous space to the meaning of the word Nephilim and explain very little. But Esoteric Records show these hairy creatures to be the last descendants of those Lemuro-Atlantean Races, which begot children on female animals, of species now long extinct; thus producing dumb men, “monsters,” as the Stanzas have it.

Now Mythology, built upon Hesiod's Theogony, which is but a poetized record of actual traditions, or oral history, speaks of three giants, called Briareus, Cottus, and Gyges, living in a dark country where they were imprisoned by Cronus for their rebellion against him. All the three are endowed by myth with a hundred arms and fifty heads, the latter standing for races, the former for sub-races and tribes. Bearing in mind that in Mythology every personage almost is a God or Demi-god, and also a king

or simple mortal in his second aspect, [1819](#) and that both stand as symbols for lands, islands, powers of nature, elements, nations, races and sub-races, the Esoteric Commentary will become comprehensible. It says that the three giants are three polar lands which have changed form several times, at each new cataclysm, or disappearance of one continent to make room for another. The whole Globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times. Yet, though the whole face of the Earth was transformed thereby each time, the conformation of the Arctic and Antarctic Poles has but little altered. The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore Northern Asia is called the “Eternal or Perpetual Land,” and the Antarctic the “Ever-living” and the “Concealed”; while the Mediterranean, Atlantic, Pacific and other regions disappear and reappear in turn, into and above the Great Waters.

From the first appearance of the great Continent of Lemuria, the three polar giants have been imprisoned in their circle by Cronus. Their gaol is surrounded by a wall of bronze, and the exit is through gates fabricated by Poseidon—or Neptune—hence by the seas, which they cannot cross; and it is in that damp region, where eternal darkness reigns, that the three brothers languish. The Iliad makes it Tartarus. [1820](#) When the Gods and Titans rebelled in their turn against Zeus—the deity of the Fourth Race—the Father of the Gods bethought himself of the imprisoned giants that they might help him to conquer the Gods and Titans, and to precipitate the latter into Hades; or, in clearer words, to have Lemuria hurled amid thunder and lightning to the bottom of the seas, so as to make room for Atlantis, which was to be submerged and perish in its turn. [1821](#) The geological upheaval and deluge of Thessaly was a repetition on a small scale of the great cataclysm; and, remaining impressed on the memory of the Greeks, was merged by them into, and confused with, the general fate of Atlantis. So, also, the war between the Râkshasas of Lankâ and the Bhârateans, the mêlée of the Atlanteans and Âryans in their supreme struggle, or the conflict between the Devs and Izeds, or Peris, became, ages later, the struggle of Titans, separated into two inimical camps, and still later the war between the Angels of God and the Angels of Satan. Historical facts became theological dogmas. Ambitious scholiasts, men of a small sub-race born but yesterday, and one of the latest issues of the Âryan stock, took upon themselves to overturn the religious thought of the world, and

succeeded. For nearly two thousand years they impressed thinking humanity with the belief in the existence of Satan.

But as it is now the conviction of more than one Greek scholar—as it was that of Bailly and Voltaire—that Hesiod's Theogony is based upon historical facts, [1822](#) it becomes easier for the Occult Teachings to find their way into the minds of thoughtful men, and therefore are these passages from Mythology brought forward in our discussion upon modern learning in this Addendum.

Such symbols as are found in all the exoteric creeds are so many landmarks of pre-historic truths. The sunny, happy land, the primitive cradle of the earliest human races, has become several times since then Hyperborean and Saturnine; [1823](#) thus showing the Golden Age and Reign of Saturn from multiform aspects. It was many-sided in its character indeed—climatically, ethnologically and morally. For the Third, Lemurian Race must be physiologically divided into the early androgynous and the later bisexual race; and the climate of its dwelling-places and continents into that of an eternal spring and eternal winter, into life and death, purity and impurity. The cycle of legends is ever being transformed on its journey by popular fancy. Yet it may be cleansed from the dross it has picked up on its way through many nations, and through the countless minds which have added their own exuberant additions to the original facts. Leaving for a while the Greek interpretations, we may seek for some more corroborations of the latter in the scientific and geological proofs.

Section VII. Scientific and Geological Proofs of the Existence of Several Submerged Continents.

It may not be amiss—for the benefit of those who resolve the tradition of a lost Miocene Atlantis into an “antiquated myth”—to append a few scientific admissions on this point. Science, it is true, is largely indifferent to such questions. But there are Scientists ready to admit that, in any case, a cautious agnosticism as to geological problems concerning the remote past is far more philosophical than à priori denial, or even hasty generalizations on insufficient data.

Meanwhile two very interesting instances, that have been lately met with, may be pointed out as “confirming” certain passages in the letter of a Master, published in *Esoteric Buddhism*. The eminence of the authorities will not be questioned (we italicize the corresponding passages): Extract from *Esoteric Buddhism*, p. 70.

(1.) The sinking of Atlantis (the group of continents and isles) began during the Miocene period ... and it culminated first in the final disappearance of the largest continent, *an event coincident with the elevation of the Alps*, and second with that of the last of the fair islands mentioned by Plato.

Extract from a Lecture by W. Pengelly, F.R.S., F.G.S.

(1.) Was there, as some have believed, an Atlantis—a continent or archipelago of large islands occupying the area of the North Atlantic? There is, perhaps, nothing unphilosophical in the hypothesis. For since, as geologists state, “The Alps have acquired 4,000 and even in some places more than 10,000 feet of their present altitude since the commencement of the Eocene epoch” (Lyell's *Principles*, p. 256, 2nd Ed.)—a Post-Miocene depression might have carried the hypothetical Atlantis into almost abysmal depths. [1824](#)

Extract from Esoteric Buddhism, pp. 64, 65.

(2.) Lemuria ... should no more be confounded with the Atlantis Continent than Europe with America. Both sank and were drowned with their high civilizations and “gods”; yet between the two catastrophes a period of about 700,000 years elapsed, Lemuria flourishing and ending her career just about that lapse of time before the early part of the Eoceneage, since its Race was the Third. Behold the relics of that once great nation in some of the flat-headed aborigines of your Australia.

Extract from an article in the Popular Science Review, v. 18, by Professor Seemann, Ph.D., F.L.S., V.-P.A.S.

(2.) It would be premature to say, because no evidence has yet been adduced, that men may not have existed in the Eocene age, especially as it can be shown that a race of men, the lowest we know of, co-exists with that remnant of the Eocene flora which still survives on the continent and islands of Australia.

Extract from The Pedigree of Man, p. 81.

Hæckel, who fully accepts the reality of a former Lemuria, also regards the Australians as direct descendants of the Lemurians. Persistent forms of both [his Lemurian] stems are in all probability still surviving, of the former in the Papuans and Hottentots, of the latter in the Australians and in one division of the Malays.

With regard to a former civilization, of which a *portion* of these degraded Australians are the last surviving offshoot, the opinion of Gerland is strongly suggestive. Commenting upon the religion and mythology of the tribes, he writes: The statement that Australian civilization [?] indicates a higher grade, is nowhere more clearly proved than here [in the province of religion] where everything resounds like the expiring voices of a previous and richer age.... The idea that the Australians have no trace of religion or mythology is thoroughly false. But this religion is certainly quite deteriorated. [1825](#)

As to Hæckel's view of the relationship between the Australians and the Malays, as two branches of a common stock, he is in error when he classes the Australians with the rest. The Malays and Papuans are a *mixed* stock,

resulting from the intermarriages of the low Atlantean sub-races with the seventh sub-race of the Third Root-Race. Like the Hottentots, they are of indirect Lemuro-Atlantean descent. It is a most suggestive fact—to those concrete thinkers who demand a *physical* proof of Karma—that the lowest races of men are now rapidly dying out; a phenomenon largely due to an extraordinary sterility setting in among the women, from the time that they were first approached by the Europeans. A process of decimation is taking place all over the Globe, among those races, whose “time is up”—among just those stocks, be it remarked, which Esoteric Philosophy regards as the senile representatives of lost archaic nations. It is inaccurate to maintain that the extinction of a lower race is *invariably* due to cruelties or abuses perpetrated by colonists. Change of diet, drunkenness, etc., have done much; but those who rely on such data as offering an all-sufficient explanation of the crux, cannot meet the phalanx of facts now so closely arrayed. Even the Materialist Lefèvre says: Nothing can save those that have run their course. It would be necessary to extend their destined cycle.... The peoples that have been relatively most spared, those who have defended themselves most valiantly, Hawaiians or Maories, have been no less decimated than the tribes massacred or tainted by European intrusion.

[1826](#)

True; but is not the phenomenon here confirmed, an instance of the operation of Cyclic Law, difficult to account for on materialist lines? Whence the “destined cycle” and the order here testified to? Why does this (Karmic) sterility attack and root out certain races at their “appointed hour”? The answer that it is due to a “mental disproportion” between the colonizing and aboriginal races is obviously evasive, since it does not explain the sudden “checks to fertility” which so frequently supervene. The dying out of the Hawaiians, for instance, is one of the most mysterious problems of the day. Ethnology will sooner or later have to recognize, with Occultists, that the true solution has to be sought for in a comprehension of the workings of Karma. As Lèfevre remarks: The time is drawing near when there will remain nothing but three great human types.

The time is before the Sixth Root-Race dawns; the three types are the white (Âryan, Fifth Root-Race), the yellow, and the African negro—with their crossings (Atlanto-European divisions). Redskins, Eskimos, Papuans,

Australians, Polynesians, etc.—all are dying out. Those who realize that every Root-Race runs through a gamut of seven sub-races with seven branchlets, etc., will understand the “why.” The tide-wave of incarnating Egos has rolled past them to harvest experience in more developed and less senile stocks; and their extinction is hence a Karmic necessity. Some extraordinary and *unexplained* statistics as to race extinction are given by de Quatrefages. [1827](#) No solution, except on Occult lines, is able to account for these.

But we have digressed from our direct subject. Let us hear now what Professor Huxley has to say on the subject of former Atlantic and Pacific Continents.

He writes in *Nature*: There is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that an area of the Mid-Atlantic or Pacific sea-bed as big as Europe, should have been upheaved as high as Mont Blanc, and have subsided again any time since the Palæozoic epoch, if there were any grounds for entertaining it. [1828](#)

That is to say, then, that there is nothing to militate against *positive* evidence of the fact; nothing, therefore, against the geological postulates of the Esoteric Philosophy. Dr. Berthold Seemann assures us in the *Popular Science Review* that: The facts which botanists have accumulated for reconstructing these lost maps of the globe are rather comprehensive; and they have not been backward in demonstrating the former existence of several large tracts of solid land in parts now occupied by great oceans. The many striking points of contact between the present floras of the United States and Eastern Asia, induced them to assume that, during the present order of things, there existed a continental connection between South-Eastern Asia and Western America. The singular correspondence of the present flora of the Southern United States with that of the lignite flora of Europe induces them to believe that, in the Miocene period, Europe and America were connected by a land passage, of which Iceland, Madeira, and the other Atlantic islands are remnants; that, in fact, the story of an Atlantis, which an Egyptian priest told to Solon, is not purely fictitious, but rests upon a solid historical basis.... Europe of the Eocene period received the plants which spread over mountains and plains, valleys and

river-banks (from Asia generally), neither exclusively from the South nor from the East. The West also furnished additions, and if at that period these were rather meagre, they show, at all events, that the bridge was already building, which, at a later period, was to facilitate communication between the two continents in such a remarkable manner. At that time some plants of the Western Continent began to reach Europe by means of the island of Atlantis, then probably just [?] just rising above the ocean. [1829](#)

And in another number of the same review [1830](#) Mr. W. Duppa Crotch, M.A., F.L.S., in an article entitled “The Norwegian Lemming and its Migrations,” alludes to the same subject: Is it probable that land could have existed where now the broad Atlantic rolls? All tradition says so: old Egyptian records speak of Atlantis, as Strabo and others have told us. The Sahara itself is the sand of an ancient sea, and the shells which are found upon its surface prove that, no longer ago than the Miocene period, a sea rolled over what is now desert. The voyage of the “Challenger” has proved the existence of three long ridges [1831](#) in the Atlantic Ocean, [1832](#) one extending for more than three thousand miles, and lateral spurs may, by connecting these ridges, account for the marvellous similarity of the fauna of the Atlantic islands. [1833](#)...

The submerged continent of Lemuria, in what is now the Indian Ocean, is considered to afford an explanation of many difficulties in the distribution of organic life, and, I think, the existence of a Miocene Atlantis will be found to have a strong elucidative bearing on subjects of greater interest [truly so!] than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experience.

At certain periods, we learn, multitudes of these animals swim to sea and perish. Coming, as they do, from all parts of Norway, the powerful instinct which survives throughout ages as an inheritance from their progenitors impels them to seek a continent, once existing but now submerged beneath the ocean, and to court a watery grave.

In an article containing a criticism of Mr. A. R. Wallace's *Island Life*—a work devoted largely to the question of the distribution of animals, etc.—Mr. Starkie Gardiner writes: By a process of reasoning supported by a large array of facts of different kinds, he arrives at the conclusion that the distribution of life upon the land as we now see it has been accomplished without the aid of important changes in the relative positions of continents and seas. Yet if we accept his views, we must believe that Asia and Africa, Madagascar and Africa, New Zealand and Australia, Europe and America, have been united at some period not remote geologically, and that seas to the depth of 1,000 fathoms have been bridged over; but we must treat as “utterly gratuitous and entirely opposed to all the evidences at our command” [! !], the supposition that temperate Europe and temperate America, Australia, and South America, have ever been connected, except by way of the Arctic or Antarctic Circles, and that lands now separated by seas of more than 1,000 fathoms depth have ever been united.

Mr. Wallace, it must be admitted, has succeeded in explaining the chief features of existing life distribution, without bridging the Atlantic or Pacific, except towards the Poles, yet I cannot help thinking that some of the facts might perhaps be more easily explained by admitting the former existence of the connection between the coast of Chili and Polynesia [1834](#) and Great Britain and Florida, shadowed by the sub-marine banks which stretch between them. Nothing is urged that renders these more direct connections impossible, and no physical reason is advanced why the floor of the ocean should not be upheaved from any depth. The route by which [according to the Anti-Atlantean and Lemurian hypotheses of Wallace] the floras of South America and Australia are supposed to have mingled, is beset by almost insurmountable obstacles, and the apparently sudden arrival of a number of subtropical American plants in our Eocenes necessitates a connection more to the South than the present 1,000 fathom line. Forces are unceasingly acting, and there is no reason why an elevating force once set in action in the centre of an ocean should cease to act until a continent is formed. They have acted and lifted out from the sea, in comparatively recent geological time, the loftiest mountains on earth. Mr. Wallace himself admits repeatedly that sea-beds have been elevated 1,000 fathoms, and islands have risen up from the depths of 3,000 fathoms; and to suppose that the upheaving forces are limited in power, is,

it seems to me, to again quote from *Island Life*, “utterly gratuitous and entirely opposed to all the evidences at our command.” [1835](#)

The “father” of English Geology—Sir Charles Lyell—was a uniformitarian in his views of continental formation. We find him saying: Professors Unger (*Die Versunkene Insel Atlantis*) and Heer (*Flora Tertiaria Helvetiæ*) have advocated on botanical grounds the former existence of an Atlantic Continent during some part of the tertiary period, as affording the only plausible explanation that can be imagined of the analogy between the Miocene flora of Central Europe, and the existing flora of Eastern America. Professor Oliver, on the other hand, after showing how many of the American types found fossil in Europe are common to Japan, inclines to the theory, first advanced by Dr. Asa Gray, that the migration of species, to which the community of types in the Eastern States of North America, and the Miocene flora of Europe is due, took place when there was an overland communication from America to Eastern Asia between the fiftieth and sixtieth parallels of latitude, or south of Behring's Straits, following the direction of the Aleutian islands. By this course they may have made their way, at any epoch, Miocene, Pliocene, or Postpliocene, antecedently to the Glacial epoch, to Amoorland, on the East coast of Northern Asia. [1836](#)

The unnecessary difficulties and complications here incurred in order to avoid the hypothesis of an Atlantic Continent, are really too apparent to escape notice. *If the botanical evidences stood alone*, scepticism would be partially reasonable; but in this case all branches of Science converge to one point. Science has made blunders, and has exposed itself to greater errors than it would be exposed to by the admission of our two now invisible Continents. It has denied even the undeniable, from the days of the Mathematician Laplace down to our own, and that only a few years ago. [1837](#) We have Professor Huxley's authority for saying that there is no *à priori* improbability whatever against possible evidences supporting the belief. But now that the *positive evidence is brought forward*, will that eminent Scientist admit the corollary?

Touching on the problem in another place Sir Charles Lyell tells us: Respecting the cosmogony of the Egyptian priests, we gather much information from writers of the Grecian sects, who borrowed almost all

their tenets from Egypt, and amongst others that of the former successive destruction and renovation of the world [*continental* , not cosmic, catastrophes]. We learn from Plutarch that this was the theme of one of the hymns of Orpheus, so celebrated in the fabulous ages of Greece. It was brought by him from the banks of the Nile; and we even find in his verses, as in the Indian systems, a definite period assigned for the duration of every successive world. The returns of great catastrophes were determined by the period of the Annus Magnus, or great year, a cycle composed of the revolutions of the sun, moon, and planets, and terminating when these return together to the same sign whence they were supposed at some remote epoch to have set out.... We learn particularly from the Timæus of Plato that the Egyptians believed the world to be subject to occasional conflagrations and deluges. The sect of Stoics adopted most fully the system of catastrophes destined at certain intervals to destroy the world. These, they taught, were of two kinds—the cataclysm, or *destruction by deluge* , which sweeps away the whole human race, and annihilates all the animal and vegetable productions of nature, and the *ecpyrosis* , or *conflagration* , which destroys the globe itself [submarine volcanoes]. From the Egyptians they derived the doctrine of the gradual debasement of man from a state of innocence [nascent simplicity of the first sub-races of each Root-Race]. Towards the termination of each era the gods could no longer bear with the wickedness of men [degeneracy into magical practices and gross animality of the Atlanteans], and a shock of the elements, or a deluge, overwhelmed them; after which calamity, Astræa again descended on the earth to renew the golden age [dawn of a new Root-Race]. [1838](#)

Astræa, the Goddess of Justice, is the last of the deities to forsake the Earth, when the Gods are said to abandon it and to be taken up again into heaven by Jupiter. But, no sooner does Zeus carry from Earth Ganymedes—the object of *lust* , personified—than the Father of the Gods throws down Astræa on the Earth again, on which she falls *upon her head* . Astræa is Virgo, the constellation of the Zodiac. Astronomically it has a very plain significance, and one which gives the key to the occult meaning. But it is inseparable from Leo, the sign that precedes it, and from the Pleiades and their sisters, the Hyades, of which Aldebaran is the brilliant leader. All these are connected with the periodical renovations of the Earth, with

regard to its continents—even Ganymedes, who in astronomy is Aquarius. It has already been shown that while the South Pole is the “Pit” (or the infernal regions figuratively and cosmologically), the North Pole is geographically the First Continent; while astronomically and metaphorically the Celestial Pole, with its Pole Star in Heaven, is Meru, or the Seat of Brahmâ, the Throne of Jupiter, etc. For in the age when the Gods forsook the Earth and were said to ascend into Heaven, the ecliptic had become parallel with the meridian, and part of the Zodiac appeared to descend from the North Pole to the north horizon. Aldebaran was in conjunction then with the Sun, as it was 40,000 years ago, at the great festival in commemoration of that Annus Magnus, of which Plutarch spoke. Since that Year—40,000 years ago—there has been a retrograde motion of the equator, and about 31,000 years ago Aldebaran was in conjunction with the vernal equinoctial point. The part assigned to Taurus, even in Christian Mysticism, is too well known to need repetition. The famous Orphic Hymn on the great periodical cataclysm divulges the whole Esotericism of the event. Pluto, in the Pit, carries off Eurydice, bitten by the Polar Serpent. Then Leo, the Lion, is vanquished. Now, when the Lion is “in the Pit,” or below the South Pole, then Virgo, as the next sign, follows him, and when her head, down to the waist, is below the southern horizon—she is inverted. On the other hand, the Hyades are the rain or Deluge constellations; and Aldebaran—he who follows, or *succeeds* the daughters of Atlas, or the Pleiades—looks down from the eye of Taurus. It is from this point of the ecliptic that the calculations of the new cycle were commenced. The student has to remember also, that when Ganymedes—Aquarius—is raised to heaven—or above the horizon of the North Pole—Virgo or Astræa, who is Venus-Lucifer, descends head downwards below the horizon of the South Pole, or the Pit; which Pit, or the Pole, is also the Great Dragon, or the Flood. Let the student exercise his intuition by placing these facts together; no more can be said. Lyell remarks: The connection between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race, is more intimate and natural than might at first be imagined. For, in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man.... In like manner in the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that

the event happened when Jupiter had seen the moral depravity of the inhabitants. [1839](#)

True; but was it not owing to the fact that all Esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories* ? “Jupiter,” is merely the personification of that immutable Cyclic Law, which arrests the downward tendency of each Root-Race after attaining the zenith of its glory. [1840](#) We must admit allegorical teaching, unless we hold with Prof. John Fiske's singularly dogmatic opinion that a myth: Is an explanation by the uncivilized mind, of some natural phenomenon; not an allegory, not an esoteric symbol, for the ingenuity is wasted [!!] which strives to detect in myths the remnants of a refined primeval science—but an explanation. Primitive men had no profound science to perpetuate by means of allegory [how does Mr. Fiske know?], nor were they such sorry pedants as to talk in riddles when plain language would serve their purpose. [1841](#)

We venture to say the language of the initiated few was far more “plain,” and their Science-Philosophy far more comprehensive and satisfying alike to the physical and *spiritual* wants of man, than even the terminology and system elaborated by Mr. Fiske's master—Herbert Spencer. What, however, is Sir Charles Lyell's “explanation” of the “myth”? Certainly, he in no way countenances the idea of its “astronomical” origin, as asserted by some writers.

The two interpreters are entirely at variance with one another. Lyell's solution is as follows. A disbeliever in cataclysmal changes from the absence (?) of any reliable historical data on the point, as well as from a strong bias to the uniformitarian conceptions of geologic changes, [1842](#) he attempts to trace the Atlantis “tradition” to the following sources: (1) Barbarous tribes connect catastrophes with an avenging God, who is assumed in this way to punish immoral races.

(2) Hence the commencement of a new race is logically a virtuous one.

(3) The primary source of the geologic basis of the tradition was Asia—a continent subject to violent earthquakes. Exaggerated accounts would thus be handed down the ages.

(4) Egypt, being herself free from earthquakes, nevertheless based her not inconsiderable geologic knowledge on these cataclysmal traditions.

An ingenious “explanation,” as all such are! But proving a negative is proverbially a difficult task. Students of Esoteric Science, who know what the resources of the Egyptian priesthood really were, need no such laboured hypothesis. Moreover, while an imaginative theorist is always able to furnish a reasonable solution of problems which, in one branch of Science, seem to necessitate the hypothesis of periodical cataclysmic changes on the surface of our planet, the impartial critic who is not a specialist, will recognize the immense difficulty of explaining away the cumulative evidences—namely, the archaeological, ethnological, geological, traditional, botanical, and even biological—in favour of former continents now submerged. When each science is fighting for its own hand, the cumulative force of the evidence is almost invariably lost sight of.

In the Theosophist we wrote: We have as evidence the most ancient traditions of various and wide-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as the legends of both Americas. Among savages, and in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying, that, ages ago, there existed in the Pacific Ocean, a large Continent, which by a geological upheaval was engulfed by the sea [1843](#) [Lemuria]. And it is our firm belief ... that most, if not all, of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged Continent. Both Malacca and Polynesia, which lie at the two extremities of the ocean, and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition common to all the islands and islets, that their respective countries extended far, far into the Sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the Ocean, by command of the Gods, and to punish them for their incessant quarrelling, swallowed them up. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance from each other of between 800 and 1,000 leagues, and that, according to every testimony, neither these nor any other intermediate islands, for instance,

the Marquesan, Society, Fiji, Tahitian, Samoan, and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet they one and all maintain that their respective countries extended far toward the West, on the Asian side. Moreover with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty, have the same religious beliefs and superstitions, and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone. [1844](#)

Professor Schmidt, writing in defence of the hypothesis of a former Lemuria, declares: A great series of animal-geographical facts is explicable only on the hypothesis of the former existence of a Southern Continent of which the Australian mainland is a remnant.... [The distribution of species] points to the vanished land of the south, where perhaps the home of the progenitors of the Maki of Madagascar may also be looked for. [1845](#)

Mr. A. R. Wallace, in his Malay Archipelago, arrives at the following conclusion after a review of the mass of evidence at hand: The inference that we must draw from these facts is undoubtedly that the whole of the islands eastwards beyond Java and Borneo do essentially form a part of a former Australian or Pacific Continent, although some of them may never have been actually joined to it. This continent must have been broken up not only before the Western Islands were separated from Asia, but probably before the extreme south-eastern portion of Asia was raised above the waters of the ocean, for a great part of the land of Borneo and Java is known to be geologically of quite recent formation. [1846](#)

According to Hæckel:

Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the South of Asia, and sank later on beneath the surface of the Indian Ocean. [1847](#)

In one sense Hæckel is right as to Lemuria—the “cradle of the human race.” That Continent *was* the home of the first *physical* human stock—the later Third-Race Men. Previous to that epoch the Races were far less consolidated and physiologically quite different. Hæckel makes Lemuria extend from Sunda Island to Africa and Madagascar and eastwards to Upper India.

Professor Rüttimeyer, the eminent Palæontologist, asks: Need the conjecture that the almost exclusively graminivorous and insectivorous marsupials, sloths, armadilloes, ant-eaters and ostriches, once possessed an actual point of union in a Southern Continent of which the present flora of Terra del Fuego and Australia must be the remains—need this conjecture raise difficulties at a moment when, from their fossil remains, Heer restores to our sight the ancient forests of Smith's Sound and Spitzbergen? [1848](#)

Having now dealt generally with the broad scientific attitude on the two questions, it will, perhaps, conduce to an agreeable brevity, if we sum up the more striking isolated facts in favour of that fundamental contention of Esoteric Ethnologists—the reality of Atlantis. Lemuria is so widely accepted, that further pursuit of the subject is unnecessary. With regard, however, to the former, it is found that: (1) The Miocene floræ of Europe have their most numerous and striking analogues in the floræ of the United States. In the forests of Virginia and Florida are found the magnolias, tulip-trees, evergreen oaks, plane trees, etc., which correspond with European Tertiary flora, term for term. How was the migration effected, if we exclude the theory of an Atlantic Continent bridging the ocean between America and Europe? The proposed “explanation” to the effect that the transition was by way of Asia and the Aleutian Islands is a mere uncalled-for theory, obviously upset by the fact that a large number of these floræ only appear *East* of the Rocky Mountains. This also negatives the idea of a Trans-Pacific migration. They are now superseded by European continents and islands to the North.

(2) Skulls exhumed on the banks of the Danube and Rhine bear a *striking similarity* to those of the Caribs and Old Peruvians (Littré). Monuments have been exhumed in Central America, which bear representations of undoubted *negro* heads and faces. How are such facts to be accounted for except on the Atlantean hypothesis? What is now N.W. Africa was once connected with Atlantis by a network of islands, few of which now remain.

(3) According to Farrar the “*isolated* language” of the Basques has no affinities with the other languages of Europe, [1849](#) but with: The aboriginal languages of the vast opposite continent [America] and those alone. [1850](#)

Professor Broca is also of the same opinion.

Palæolithic European man of the Miocene and Pliocene times was a pure Atlantean, as we have previously stated. The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote ancestors. The “mysterious” affinity between their tongue and that of the Dravidian races of India will be understood by those who have followed our outline of continental formations and shiftings.

(4) Stones have been found in the Canary Islands bearing sculptured symbols similar to those found on the shore of Lake Superior. Berthollet was induced by such evidence to postulate the unity of race of the early men of the Canary Islands and America. [1851](#)

The Guanches of the Canary Islands were lineal descendants of the Atlanteans. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners, the Cro-Magnon Palæolithic men.

(5) Any experienced mariner has but to navigate the fathomless ocean along the Canary Islands to ask himself the question when or how that group of volcanic and rocky little islands has been formed, surrounded on every side by that vast watery space. Frequent questions of this kind led finally to the expedition of the famous Leopold von Buch, which took place in the first quarter of the present century. Some Geologists maintained that the volcanic islands had been raised right from the bottom

of the ocean, the depth of which in the immediate vicinity of the island varies from 6,000 to 18,000 feet. Others were inclined to see in these groups—including Madeira, the Azores, and the islands of Cape de Verde—the remnants of a gigantic but submerged continent which had once united Africa with America. The latter men of Science supported their hypothesis by a mass of evidence in its favour, drawn from ancient “myths.” Hoary “superstitions,” such as the fairy-like Atlantis of Plato, the Garden of the Hesperides, Atlas supporting the world on his shoulders, all of them mythoi connected with the Peak of Teneriffe, did not go far with sceptical Science. The identity of animal and vegetable species, showing either a previous connection between America and the remaining groups of the islands—the hypothesis of their having been drifted from the New to the Old World by the waves was too absurd to stand long—found more serious consideration. But it is only quite lately, and after Donnelly's book had been published several years, that the theory has had a greater chance than ever of becoming an accepted fact. Fossils found on the Eastern Coast of South America have now been *proved* to belong to the Jurassic formations, and are nearly identical with the Jurassic fossils of *Western* Europe and *Northern* Africa. The geological structure of both coasts is also almost identical; the resemblance between the smaller marine animals dwelling in the more shallow waters of the South American, the Western African, and the South European coasts, is also very great. All such facts are bound to bring Naturalists to the conclusion that there has been, in distant pre-historic ages, a continent which extended from the coast of Venezuela, across the Atlantic Ocean, to the Canarese Islands and North Africa, and from Newfoundland nearly to the coast of France.

(6) The great resemblance between the Jurassic fossils of South America, North Africa, and Western Europe is a striking enough fact in itself, and admits of no explanation, unless the ocean is bridged with an Atlantis. But why, also, is there so marked a similarity between the fauna of the (now) isolated Atlantic islands? Why did the specimens of Brazilian fauna dredged up by Sir C. Wyville Thompson resemble those of Western Europe? Why does a resemblance exist between many of the West African and West Indian animal groups? Again: When the animals and plants of the Old and New World are compared, one cannot but be struck with their identity; all, or nearly all, belong to the same genera, while many, even of

the species, are common to both continents ... indicating that they radiated from a common centre [Atlantis]. [1852](#)

The horse, according to Science, originated in America. At least, a large proportion of the once “missing links” connecting it with inferior forms have been exhumed from American strata. How did the horse penetrate into Europe and Asia, if no land communication bridged the oceanic interspaces? Or if it is asserted that the horse originated in the Old World, how did such forms as the hipparion, etc., get into America in the first instance on the migration hypothesis?

Again:

Buffon had ... remarked the repetition of the African in the American fauna, how, for example, the llama is a juvenescent and feeble copy of the camel, and how the puma of the New represents the lion of the Old World. [1853](#)

(7) The following quotation runs with No. 2, but its significance is such and the writer cited is so authoritative, that it deserves a place to itself: With regard to the primitive dolichocephalæ of America, I entertain a hypothesis still more bold, namely, that they are nearly related to the Guanches of the Canary Islands, and to the Atlantic populations of Africa, the Moors, Tuaricks, Copts, which Latham comprises under the name of Egyptian-Atlantidæ. We find one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib islands, on the opposite coast which faces Africa. The colour of the skin on both sides of the Atlantic is represented in these populations as being of a reddish-brown. [1854](#)

If, then, Basques and Cro-Magnon Cave-Men are of the same race as the Canarese Guanches, it follows that the former are also allied to the aborigines of America. This is the conclusion necessitated by the independent investigations of Retzius, Virchow, and de Quatrefages. The Atlantean affinities of these three types become patent.

(8) The sea-soundings undertaken by H.M.S. “Challenger” and the “Dolphin,” have established the fact that a huge elevation some 3,000 miles in length, projecting upwards from the abysmal depths of the

Atlantic, extends from a point near the British Islands southwards, curving round near Cape de Verde, and running in a south-easterly direction along the West African coast. This elevation averages some 9,000 feet in height, and rises above the waves at the Azores, Ascension, and other places. In the ocean depths around the neighbourhood of the former the ribs of a once massive piece of land have been discovered. [1855](#)

The inequalities, the mountains and valleys of its surface could never have been produced in accordance with any known laws for the deposition of sediment, nor by submarine elevation; but, on the contrary, must have been carved by agencies acting above the water-level. [1856](#)

It is most probable that necks of land formerly existed knitting Atlantis to South America, somewhere above the mouth of the Amazon, to Africa near Cape de Verde, while a similar point of juncture with Spain is not unlikely, as contended for by Donnelly. [1857](#) Whether the latter existed or not, is of no consequence, in view of the fact that what is now N.W. Africa was—before the elevation of the Sahara and the rupture of the Gibraltar connection—an extension of Spain. Consequently no difficulty can be raised as to how the migration of the European fauna, etc., took place.

Enough has now been said from the purely scientific standpoint, and it is needless, in view of the manner in which the subject has already been developed on the lines of Esoteric Knowledge, to swell the mass of testimony further. In conclusion, the words of one of the most intuitive writers of the day may be cited as admirably illustrative of the opinions of the Occultist, who awaits in patience the dawn of the coming day: We are but beginning to understand the past; one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt; nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvellous civilizations revealed in the remains of Yucatan, Mexico, and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now, the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light

upon all the past history of the human race, and all the great problems which now perplex the thinkers of to-day. [1858](#)

And now to conclude.

We have concerned ourselves with the ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other subjects, which may, at first sight, seem out of place in this Volume. But they are necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than pre-historic races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy and evolution of one special race, were concerned. The Secret Doctrine was the common property of the countless millions of men born under various climates, in times with which history refuses to deal, and to which Esoteric Teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time, and that even which is historic—i.e., that which is found scattered hither and thither throughout ancient classical literature—is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every Religion and Philosophy, that we can, by checking them as we go along and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. Moreover,

as Haliburton said: Hear one side, and you will be in the dark; hear both sides, and all will be clear.

The public has hitherto had access to, and has heard but one side, or rather the one-sided views of two diametrically opposed classes of men, whose *primâ facie* propositions or respective premises differ widely, but whose final conclusions are the same—the men of Science and Theology. And now our readers have an opportunity of hearing the other, and so of learning the defendants' justification and the nature of our arguments.

If the public is to be left to its old opinions—namely, on one side, that Occultism, Magic, the legends of old etc., are all the outcome of ignorance and superstition; and on the other, that everything outside the orthodox groove is the work of the devil—what will be the result? In other words, had no theosophical and mystic literature obtained a hearing for the last few years, the present work would have had but a poor chance of impartial consideration. It would have been proclaimed—and by many will still be proclaimed—a fairy tale woven out of abstruse problems, poised in, and based on the air; built of soap-bubbles, bursting at the slightest touch of serious reflection, with no foundation to stand upon. Even the ancient “superstitious and credulous” classical writers have no word of reference to it in clear and unmistakable terms, and the symbols themselves fail to yield a hint of the existence of such a system. Such would be the verdict of all. But when it becomes undeniably proven that the claim of the modern Asiatic nations to a Secret Science and an Esoteric History of the world is based on fact; that though hitherto unknown to the masses and a veiled mystery even to the learned—because they have never had the key to a right understanding of the abundant hints thrown out by the ancient classics—it is still no fairy tale, but an actuality; then the present work will become but the pioneer of many more such books. The statement that hitherto even the keys discovered by some great scholars have proved too rusty for use, and that they are but the silent witnesses that there do exist mysteries behind the veil which are unreachable without a new key, is borne out by too many proofs to be easily dismissed. An instance may be given as an illustration out of the history of Freemasonry.

In his *Maçonnerie Occulte*, Ragon, an illustrious and learned Belgian Mason, rightly or wrongly reproaches the English Masons with having

materialized and dishonoured Masonry, once based upon the Ancient Mysteries, by adopting, owing to a mistaken notion of the origin of the craft, the name of “Free Masonry” and “Free Masons.” The mistake is due, he says, to those who connect Masonry with the *building* of Solomon's Temple. He derides the idea, and says: The Frenchman knew well, when he adopted the title of Freemason, that it was no question of building the smallest wall, but that, initiated into the Mysteries veiled under the name of Freemasonry, which could only be the continuation or the renovation of the ancient Mysteries, he was to become a “Mason” after the manner of Apollo or Amphion. And do not we know that the ancient initiated poets, when speaking of the *foundation of a city*, meant thereby the establishment of a doctrine? Thus Neptune, God of reasoning, and Apollo, God of hidden things, presented themselves as masons before Laomedon, Priam's father, to help him to build the city of Troy—that is to say, to establish the Trojan religion. [1859](#)

Such veiled sentences with double meaning abound in ancient classical writers. Therefore, if an attempt had been made to show that, for instance, Laomedon was the founder of a branch of Archaic Mysteries, in which the earth-bound material soul, the Fourth Principle, was personified in Menelaus' faithless wife, the fair Helen, and if Ragon had not come to corroborate what we asserted, we might have been told that no classical author speaks of it, and that Homer shows Laomedon building a *city*, not founding an Esoteric Worship or Mysteries. Who are those left now, save a few Initiates, who understand the language and correct meaning of such symbolical terms?

But though we have pointed to many a misconceived symbol bearing on our thesis, there still remains more than one difficulty to be overcome. Most important among several such obstacles is that of chronology. But this could hardly be helped. Wedged in between theological chronology and that of the Geologists, backed by all the materialistic Anthropologists, who assign dates to man and nature which fit in with their own theories alone—what could the writer do except what she has done? Since Theology places the Deluge 2448 b.c., and the World's Creation only 5890 years ago; and since the accurate researches by the methods of “exact” Science, have led the Geologists and Physicists to assign to the incrustated age of our Globe between ten million and one thousand million of years

1860 (a *trifling* difference, verily!); and since the Anthropologists, to vary their divergence of opinion as to the appearance of man, ask for between 25,000 and 500,000 years—what can one who studies the Occult Doctrine do, but bravely present the Esoteric calculations before the world?

But to do this, corroboration by even a few “historical” proofs has been necessary, though all know the real value of the so-called “historical evidence.” For, whether man appeared on Earth 18,000 or 18,000,000 years ago, can make no difference to profane history, since it only begins about a couple of thousand years before our era, and since, even then, it grapples hopelessly with the clash and din of contradictory and mutually-destroying opinions around it. Nevertheless, in view of the respect in which the average reader has been brought up for exact Science, even that short Past would remain meaningless, unless the Esoteric Teachings were corroborated and supported on the spot— *whenever possible* —by references to historical names of a so-called historical period. This is the only guide that can be given to the beginner before he is permitted to start among the, to him, unfamiliar windings of that dark labyrinth called the pre-historic ages. This necessity has been complied with. It is only hoped that the desire to do so, which has led the writer to be constantly bringing ancient and modern evidence as a corroboration of the archaic and quite unhistoric Past, will not bring on her the accusation of having sorely jumbled up, without order or method, the various and widely-separated periods of history and tradition. But literary form and method had to be sacrificed to the greater clearness of the general exposition.

To accomplish the proposed task, the writer has had to resort to the rather unusual means of dividing each Volume into three Parts; the first of which only is the consecutive, though very fragmentary, history of the Cosmogony and the Evolution of Man on this Globe. In treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that on religion, from the very earliest, has ever been based entirely on fiction, that none was the object of special revelation, and that it is dogma alone which has ever been killing primeval truth; finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only; and that

bosom is in the countries pointed to by the great seer of the past century, Emanuel Swedenborg. There lies the Heart of Nature, that shrine whence issued the early races of primeval humanity, and which is the cradle of *physical* man.

Thus far have proceeded the rough outlines of the beliefs and tenets of the archaic, earliest Races, contained in their hitherto secret scriptural Records. But our explanations are by no means complete, nor do they pretend to give out the full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of Esoteric interpretation; and even this has only been partially accomplished. The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern has been simply to prepare the soil. This, we trust we have done. These two Volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made in felling and uprooting the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two Volumes should form for the student a fitting prelude for other works. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these pages are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I and II shall meet at the hands of Theosophists and Mystics, whether the last Volume will ever be published.

Satyât nâsti paro dharmah.

THERE IS NO RELIGION HIGHER THAN TRUTH.

End of Volume II.

Footnotes

1.

See Genesis ii. 19. Adam is formed in verse 7, and in verse 19 it is said: “Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them.” Thus man was created *before* the animals; for the animals mentioned in chapter i are the signs of the Zodiac, while the man, “male and female,” is not man, but the Host of the Sephiroth, Forces, or Angels, “made in his [God's] image and after his likeness.” The Adam, man, is not made in that likeness, nor is it so asserted in the Bible. Moreover, the Second Adam is Esoterically a septenary which represents seven men, or rather groups of men. For the first Adam, the Kadmon, is the synthesis of the *ten* Sephiroth. Of these, the upper Triad remains in the Archetypal World as the future “Trinity,” while the seven lower Sephiroth create the manifested material world; and this septennate is the Second Adam. Genesis, and the mysteries upon which it was fabricated, came from Egypt. The “God” of the 1st chapter of Genesis is the Logos, and the “Lord God” of the 2nd chapter the Creative Elohim, the lower Powers.

2.

Thus saith Pymander: “This is the mystery that to this day was hidden. Nature being mingled with the Heavenly Man [Elohim, or Dhyânis], brought forth a wonder ... seven Men, all males and females

[Hermaphrodite] ... according to the nature of the seven Governors” (ii. 29), or the seven Hosts of the Pitris or Elohim, who projected or created him. This is very clear, but yet, see the interpretations of even our modern theologians, men supposed to be intellectual and learned. In the Theological and Philosophical Works of Hermes Trismegistus, Christian [?] Neoplatonist, a work compiled by John David Chambers, of Oriel College, Oxford, the translator wonders “for whom these seven Men are intended?” He solves the difficulty by concluding that, as “the original pattern Man [Adam Kadmon of Genesis i] was masculine-feminine, ... the seven may signify the succeeding patriarchs named in Genesis” (p. 9). A truly theological way of cutting the Gordian knot!

3.

George Smith's Chaldean Account of Genesis, p. 103.

4.

Compare Zohar, Siphra Dtzenioutha, Idra Suta, 2928, Franck, La Kabbale, p. 205.

5.

Siphra Dtzenioutha.

6.

As it is now asserted that the Chaldæan tablets, which give the allegorical description of Creation, the Fall, and the Flood, even to the legend of the Tower of Babel, were written “before the time of Moses” (Smith's Chaldean Account of Genesis), how can the Pentateuch be called a “revelation”? It is simply another version of the same story.

7.

Philosophumena, v. 7; Miller's edition, p. 98.

[8.](#)

Ibid., p. 108.

[9.](#)

P. 86.

[10.](#)

See Pliny, iv, c. 12; Strabo, 10; Herodotus, vii, c. 109; Pausanias, vii, c. 4, etc.

[11.](#)

Chaldean Account of Genesis, p. 82.

[12.](#)

See Bund., 79, 12.

[13.](#)

By “original” we mean the Amshaspend, called “Zarathushtra, the lord and ruler of the Vara made by Yima in that land.” There were several Zarathushtras or Zertusts, the Dabistan alone enumerating thirteen; but these were all reincarnations of the first one. The last Zoroaster was the founder of the Fire-temple of Azareksh, and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.

[14.](#)

In India called a “Day of Brahmâ.”

[15.](#)

x. 86.

[16.](#)

See Volcker, Mythological Geography, pp. 145 to 170.

[17.](#)

Mythical Monsters, p. 47.

18.

It is to be remarked, however, that Mr. Wallace does not accept Mr. Sclater's idea, and even opposes it. Mr. Sclater supposes a land or continent formerly uniting Africa, Madagascar, and India but not Australia and India; and Mr. A. R. Wallace shows, in his *Geographical Distribution of Animals and Island Life*, that the hypothesis of such a land is quite uncalled for on the alleged zoological grounds. But he admits that a much closer proximity of India and Australia did certainly exist, and at a time so very remote that it was "certainly pre-tertiary," adding in a private letter that "no name has been given to this supposed land." Yet the land did exist, and was of course "pre-tertiary," for Lemuria, if we accept this name for the third Continent, had perished before Atlantis fully developed, and Atlantis had sunk and its chief portions disappeared before the end of the Miocene period.

19.

See Esoteric Buddhism.

20.

One more "coincidence":

"Now it is proved that in geologically recent times, this region of North Africa was in fact a peninsula of Spain, and that its union with Africa (proper) was effected on the North by the rupture of Gibraltar, and on the South by an upheaval to which the Sahara owes its existence. The shores of this former sea of Sahara are still marked by the shells of the same Gastropoda that live on the shores of the

Mediterranean.” (Prof. Oscar Schmidt, *Doctrine of Descent and Darwinism*, p. 244.)

21.

iii. fol. 10a.

22.

A. Winchell, *Professor of Geology, World-Life*, p. 369.

23.

Mr. Charles Gould, late geological surveyor of Tasmania, in *Mythical Monsters*, p. 84.

24.

Sir Charles Lyell, who is credited with having “happily invented” the terms Eocene, Miocene, and Pliocene, to mark the three divisions of the Tertiary Age, ought really to have settled upon some approximate length for his “mind-offspring.” Having left the duration of these periods, however, to the speculations of specialists, the greatest confusion and perplexity are the result of that happy thought. It seems like a hopeless task to succeed in quoting a single set of figures from one work, without the risk of finding it contradicted by the same author in an earlier or a subsequent volume. Sir William Thomson, one of the most eminent among the modern authorities, has changed his opinion about half-a-dozen times upon the age of the Sun and the date of the consolidation of the Earth's crust. In Thomson and Tait's *Natural Philosophy*, we find only ten million years allowed since the time when the temperature of the Earth permitted vegetable life to appear on it. (App. E et seq.; also *Trans. Roy. Soc. Edin.*, xxiii. Pt. 1, 157, 1862,

where 847 is cancelled.) Mr. Darwin gives Sir William Thomson's estimate as "a minimum of 98 and a maximum of 200 millions of years since the consolidation of the crust." (See Ch. Gould, op. cit., p. 83.) In the same work (Nat. Phil.) 80 millions are given from the time of incipient incrustation to the present state of the world. And in his last lecture, as shown elsewhere, Sir William Thomson declares (1887) that the Sun is not older than 15 millions of years! Meanwhile, basing his arguments as to the limits of the age of the Sun's heat, on figures previously established by Sir William Thomson, Mr. Croll allows 60 millions of years since the beginning of the Cambrian period. This is hopeful for the lovers of *exact* knowledge. Thus, whatever figures are given by Occult Science, they are sure to be corroborated by those of some one among the modern men of Science who are considered as authorities.

[25.](#)

See Proceedings, Royal Society, London, xxviii. 281.

[26.](#)

Gould, Mythical Monsters, p. 91.

[27.](#)

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

[28.](#)

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

29.

The Fourth Globe, or our Earth. All the glosses on the translation of the text of the Stanzas and Commentaries are the writer's. In some places they may be incomplete and even inadequate from the Hindû standpoint; but in the meaning attached to them in Trans-Himâlayan Esotericism they are correct. In every case the writer takes any blame upon herself. As she has never claimed personal infallibility, that which is given on her own authority may leave much to be desired, particularly in the very abstruse cases where too deep metaphysic is involved. The teaching is offered as it is understood; and seeing that there are seven keys of interpretation to every symbol and allegory, a meaning which may not be suitable from, say, the psychological or astronomical aspect, will nevertheless be found quite correct from the physical or metaphysical.

30.

The Planetary Spirits.

31.

Loka Chakshus.

32.

The Planets.

33.

According to Dr. A. Wilder's learned definition, Genesis, γένεσις, is not generation, but “a coming out of the eternal into the Cosmos and Time”; “a coming from esse into existere,” or from “Be-ness” into “Being”—as a Theosophist would say.

34.

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

[35.](#)

See the Sephirothal Tree.

[36.](#)

Zohar, Idra Suta, Sec. VII.

[37.](#)

J. B. Alden; New York, 1888: ii. 432, 434.

[38.](#)

It has been repeatedly stated that the Serpent is the symbol of wisdom and of Occult knowledge. “The Serpent has been connected with the god of wisdom from the earliest times of which we have any historical notice,” writes C. Staniland Wake. “This animal was the especial symbol of Thoth or Taut ... and of all those gods, such as Hermes [?] and Seth who can be connected with him. This is true also of the third member of the primitive Chaldæan triad, Hea or Hoa.” According to Sir Henry Rawlinson, “the most important titles of this deity refer to ‘his functions as the source of all knowledge and science.’ Not only is he ‘the intelligent fish,’ but his name may be read as signifying both ‘life’ and a ‘serpent’ [an initiated Adept], and he may be considered as ‘figured by the great serpent which occupies so conspicuous a place among the symbols of the gods on the black stones recording Babylonian benefactions.’” (The Great Pyramid, p. 75). Esculapius, Serapis, Pluto, Esmun and Kneph, are all deities with the attributes of the serpent, says Dupuis. They are all *healers* , givers of health,

spiritual and physical, and of *enlightenment*. The crown formed of an asp, the Thermuthis belongs to Isis, Goddess of Life and Healing. The Upanishads have a treatise on the Science of Serpents—in other words, the Science of Occult Knowledge; and the Nâgas of the exoteric Buddhist are not “the fabulous creatures, of the nature of serpents ... being superior to man, and regarded as protectors of the law of Buddha,” as Schlagintweit believes, but real living men, some superior to men by virtue of their Occult Knowledge, and the protectors of Buddha's law, inasmuch as they interpret his metaphysical tenets correctly, others inferior *morally* as being “black magicians.” Therefore it is truly declared that Gautama Buddha “is said to have taught them a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance” (ibid., p. 72).

39.

Compare the Symbols of the Bonzes.

40.

The Mandragora is the Mandrake of the Bible, of Rachel and Leah. The roots of the plant are fleshy, hairy, and forked, representing roughly the limbs, the body, and even head of a man. Its magical and mysterious properties have been proclaimed in fable and play from the most archaic ages. From Rachel and Leah, who indulged in witchcraft with them, down to Shakespeare, who speaks of “shrieking”— “Like mandrakes torn out of the earth
That living mortals, hearing them, run mad”

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

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

[41.](#)

The Sun.

[42.](#)

Earth.

[43.](#)

Copernicus wrote his theories on the “Revolution of the Heavenly Bodies” in the sixteenth century, and the Zohar, even if compiled by Moses de Leon in the thirteenth century, states that: “In the Book of Hammannunah, the Old (or, the Ancient), we learn ... that the earth turns upon itself in the form of a circle; that some are on top, the others below; that ... there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants.”

(Zohar, iii, fol. 10a, quoted in Myer's Qabbalah, p. 139.)

[44.](#)

See also the 21st Fargard of the Vendídád on the celestial militia.

[45.](#)

Idolat., II. 373.

[46.](#)

Science teaches that Venus receives from the Sun twice as much light and heat as the Earth. Thus this Planet, precursor of the dawn and the twilight, the most radiant of all the Planets, is said to give the Earth one-third of the supply she receives, and has two parts left for herself. This has an Occult as well as an astronomical meaning.

[47.](#)

“As it is above, so below,” is the fundamental axiom of Occult Philosophy. As the Logos is seven-fold, i.e., throughout Kosmos it appears as seven Logoi under seven different forms, or, as taught by learned Brâhmans, “each of these is the central figure of one of the seven main branches of the ancient Wisdom Religion”; and, as the seven principles which correspond to the seven distinct states of Prajnâ, or Consciousness, are allied to seven states of Matter and seven forms of Force, the division must be the same in all that concerns the Earth.

[48.](#)

Venus is thus ♀, the Earth ♂.

[49.](#)

In the Esoteric Philosophy it is male and female, or hermaphrodite; hence the “bearded” Venus in mythology.

[50.](#)

Therefore, putting aside its religio-metaphysical aspect, the Cross of the Christians is symbolically far more phallic than the Pagan Svastika. Compare vol. i. pp. 34, 35.

51.

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

52.

See Moore's Hindû Pantheon.

53.

Athenæus shows that the first letter of Satan's name was represented in days of old by an arc and crescent; and some Roman Catholics, kind, good men, would persuade the public that it is in honour of Lucifer's crescent-like horns that Mussulmans have chosen the crescent for their national arms. Venus, ever since the establishment of Roman Catholic dogmatism, has been identified with Satan and Lucifer, or the Great Dragon, contrary to all reason and logic. As shown by symbologists and Astronomers: “The association between the serpent and the idea of darkness had an astronomical foundation. The position which the constellation Draco at one time occupied showed that the Great Serpent was the ruler of the night. This constellation was formerly at the very centre of the heavens, and is so extensive that it was called the Great Dragon. Its body spreads over seven signs of the Zodiac; and Dupuis,

who sees in the Dragon of the Apocalypse a reference to the celestial serpent, says, ‘It is not astonishing that a constellation so extended should be represented by the author of that book as a great dragon with seven heads, who drew the third part of the stars from heaven and cast them to the earth.’” (Staniland Wake, *The Great Pyramid*, p. 79; Dupuis, iii. 255.) Only Dupuis never knew *why* Draco, once the pole-star—the symbol of Guide, Guru and Director—had been thus degraded by posterity. “The Gods of our fathers are our devils,” says an Asiatic proverb. When Draco ceased to be the “lode-star,” the guiding sidereal divinity, it shared the fate of all the fallen Gods. Seth and Typhon was at one time, Bunsen tells us, “a great God universally adored throughout Egypt, who conferred on the sovereigns of the 18th and 19th Dynasties the symbols of life and power. But subsequently, in the course of the 20th Dynasty, he is suddenly treated as an evil Demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached.” The real Occult reason will be given in these pages.

[54.](#)

De Civitate Dei, LXXI. viii.

[55.](#)

Shukra is the son of Bhrigu the great Rishi, and one of the Seven Prajâpati, the founder of the Race of Bhârgavas, in which Parashu Râma is born.

[56.](#)

This is a flat contradiction of Swedenborg, who *saw*, in “the first Earth of the Astral World,” inhabitants dressed as are the peasants in Europe; and on the Fourth Earth women clad as are the shepherdesses in a bal masqué! Even the famous astronomer Huygens laboured under the mistaken idea that other worlds and planets have species of beings identical with those who live on our Earth, possessing the same figures, senses, brain-power, arts, sciences, dwellings, even to the same fabric for their wearing apparel! (Théorie du Monde.)

57.

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

58.

“Beyond” the Great Range, means, in this case, India, as being the Trans-Himâlayan region for the Tibetan region.

59.

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

60.

It is erroneous to take literally the *worship* of the human Bodhisattvas, or Manjushrî. It is true that, exoterically, the Mahâyâna school teaches adoration of these without distinction, and that Huien-Tsang speaks of

some disciples of Buddha as being worshipped. But, Esoterically, it is not the disciple or the learned Manjushrî *personally* that received honours, but the divine Bodhisattvas and Dhyâni-Buddhas that animated (amilakha, as the Mongolians say) the human forms.

[61.](#)

The author of this work is Augustus Le Plongeon. He and his wife are well known in the United States for their untiring labours in Central America. It is they who discovered the sepulchre of the royal Kan Coh, at Cichen-Itza. The author seems to believe and to seek to prove that the Esoteric learning of the Âryans and the Egyptians was derived from the Mayas. But, although certainly coëval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria.

[62.](#)

More correctly In Matrem Deorum, Oratio v.

[63.](#)

P. 143.

[64.](#)

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

[65.](#)

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

[66.](#)

See Source of Measures, p. 50-53.

[67.](#)

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

[68.](#)

See *Masonic Review*, Cincinnati, June, 1886, Art. "The Cabbalah.—No. VI," p. 10.

[69.](#)

Ibid., loc. cit.

[70.](#)

Ibid., p. 11.

[71.](#)

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

[72.](#)

Art., *Masonic Review*, pp. 11, 12.

[73.](#)

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

[74.](#)

Art. cited, pp. 12, 13.

[75.](#)

i. pp. 117 et seq.

[76.](#)

Art. cited, p. 2.

[77.](#)

Ibid., p. 14.

[78.](#)

The appellation Ak-ad (or Akkadians) is of the same class as Ad-m, Ha-va (Eve) Æd-en (Eden); Ak-Ad meaning “Son of Ad,” like the sons of Ad in Ancient Arabia. Ad-ad, the “only one” and the “first,” was the Ad-on or “Lord” of Syria and consort of Ad-ar-gat or Aster't, the Syrian Goddess. And Gan-Æden (Eden) or Gandunia was Babylonia and Mesopotamia. In Assyrian Ak meant Creator, the letter k being pronounced kh (ah) gutturally. According to Swedenborg's mysticism Adam was not a man but a church (?) of primitive light. In the Vedas, Ad-iti is the primitive light, the Âkâsha of the phenomenal world.

79.

Adam-Jehovah, Brahmâ and Mars are, in one sense, identical; they are all symbols for primitive or initial generative powers for the purposes of human procreation. Adam is red, and so also are Brahmâ-Virâj and Mars—God and Planet. Water is the “blood” of the Earth; therefore, all these names are connected with Earth and Water. “It takes earth and water to create a human soul,” says Moses. Mars is identical with Kârttikeya, God of War (in one sense)—which God is born of the Sweat of Shiva, Shiva-gharmaja and the Earth. In the Mahâbhârata he is shown as born without the intervention of a woman. And he is also called Lohita, the Red, like Adam, and the other “first men.” Hence, the author of The Source of Measures is quite right in thinking that Mars (and all the other Gods of like attributes), “being the god of war and of bloodshed, was but a secondary idea flowing out of the primary one of shedding of blood in conception for the first time.” Hence Jehovah became later a fighting God, “Lord of Hosts,” and one who commands war. He is the aggressive Zodh—or Cain, by permutation,

who slew his (female) brother, whose “blood crieth from the ground,” the Earth having opened her mouth to receive the blood. (Genesis iii.)

80.

Apollo Karneios is certainly a Greek transformation from the Hindû Krishna-Karna. Karna means radiant, and Karneios, which was a title of Apollo with the Celts as with the Greeks, meant “Sun-born.”

81.

Kumuda-Pati.

82.

Pitri-Pati.

83.

Budha, Mercury.

84.

The Moon.

85.

Ushanas-Shukra, or Venus, is our Lucifer, the Morning-Star, of course. The ingenuity of this allegory in its manifold meanings is great indeed. Thus Brihaspati (the Planet Jupiter), or Brahmanaspati, is, in the Rig Veda, a deity who is the symbol and the prototype of the *exoteric* or ritualistic worship. He is priest, sacrificer, suppliant, and the medium through which the prayers of mortals reach the Gods. He is the Purohita (Family Priest, or Court Chaplain) of the Hindû Olympus and the spiritual Guru of the Gods. Soma is the Mystery God and presides over the mystic and Occult nature in man and the Universe. Târâ, the priest's wife, who symbolizes the worshipper, prefers Esoteric truths to their mere shell, exotericism; hence she is shown as carried off by

Soma. Now Soma is the sacred juice of that name, giving mystic visions and trance revelations, the result of which union is Budha (Wisdom), Mercury, Hermes, etc.; that Science in short which to this day is proclaimed by the Brihaspatis of Theology as Devilish and Satanic. What wonder that by expanding the cycle of this allegory we find Christian Theology espousing the quarrel of the Hindû Gods, and regarding Ushanas (Lucifer), who helped Soma against that ancient personification of ritualistic worship (Brahmanaspati, the Lord of the Brâhmans, now become Jupiter-Jehovah) as Satan, the “Enemy of God”!

86.

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

87.

The Earth.

88.

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

[89.](#)

This is perhaps the reason why, in the Bhagavad Gîtâ, we are told that Brahmâ had communicated to Nârada in the beginning that all men whatsoever, even Mlechchhas, outcasts and barbarians, might know the true nature of Vâsudeva and learn to have faith in that Deity.

[90.](#)

See Asiatic Researches, i. 265.

[91.](#)

Book of God, 60.

[92.](#)

Shesha, who is also Ananta, the infinite, and the “Cycle of Eternity” in Esotericism, is credited with having given his astronomical knowledge to Garga, the oldest astronomer of India, who propitiated him, and forthwith knew all about the Planets and how to read omens.

[93.](#)

See The History of Indian Literature, p. 253, by Prof. A. Weber: in Trübner's Oriental Series.

[94.](#)

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

[95.](#)

Ibid., p. 2.

[96.](#)

The Tirukkanda Panchanga, for the Kali Yuga 4986, by Chintamany Raghauaracharya, son of the famous Government astronomer of

Madras, and Tartakamala Venkata Krishna Rao.

[97.](#)

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

[98.](#)

Forms.

[99.](#)

Minerals.

[100.](#)

Vegetation.

[101.](#)

Sarísripa, svapada.

[102.](#)

The Earth.

[103.](#)

These two must not be confused with the Seven Creations or Divisions in each Kalpa. The *Primary* and *Secondary* Creations are here meant.

[104.](#)

In Bereschith Rabba, Parscha IX.

[105.](#)

i. 31.

[106.](#)

See Hibbert Lectures, 1887, Sayce, p. 39.

[107.](#)

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

[108.](#)

Cory's *Ancient Fragments*, original edition, p. 25.

[109.](#)

Qabbalah, p. 246.

[110.](#)

From the mineral, vegetable, and animal remains.

[111.](#)

Rounds.

[112.](#)

Solar-lunar.

113.

Gods and Planetary Spirits, especially the Ribhus. “The three Ribhus” who also become “thrice seven” in number of their gifts.

114.

Remember the “winged races” of Plato, and the Popol Vuh accounts of the first human race, which could walk, fly, and see objects, however distant.

115.

See *Mythical Monsters*, by Charles Gould.

116.

In the first volume of the lately published *Introduction à l'Étude des Races Humaines*, by M. de Quatrefages, there is proof that since the Post-Tertiary Period and even before that time—since many Races were already scattered during that Age on the face of the Earth—man has not altered one iota in his physical structure. And if man was surrounded for ages by a fauna that altered from one period or cycle to another, which died out, which was reborn in other forms—so that now there does not exist one single animal on Earth, large or small, contemporary with the man of that period—if, then, every animal has been transformed save man himself, this fact goes to prove not only his antiquity, but that he is a *distinct Kingdom*. Why should he alone have escaped transformation? Because, says de Quatrefages, the weapon used by him, in his struggle with Nature, and the ever-changing geological conditions and elements, was “his psychic force, not his physical strength or body,” as in the case of animals. Give man only

that dose of intelligence and reason with which other mammalia are endowed, and with his present bodily organization he will show himself the most helpless of creatures of Earth. And as everything goes to prove that the human organism with all its characteristics, peculiarities and idiosyncrasies existed already on our Globe in those far distant geological periods when there was not yet one single specimen of the now-existing forms of mammalia, what is the unavoidable conclusion? Why this: Since all the human races are of one and the same species, it follows that this species is the most ancient of all the now-living mammalia. Therefore it is the most stable and persevering of all, and was already as fully developed as it is now when all the other mammalia now known had not made even their first approach to appearance on this Earth. Such is the opinion of the great French Naturalist, who gives thereby a terrible blow to Darwinism.

[117.](#)

They said.

[118.](#)

The Monads of the “presentments” of men of the Third Round, the huge ape-like forms.

[119.](#)

The Waters.

[120.](#)

In the Esoteric System the seven “principles” in man are represented by seven letters. The first two are *more* sacred than the four letters of the Tetragrammaton.

[121.](#)

The Intermediate Spheres, wherein the Monads, which have not reached Nirvâna, are said to slumber in unconscious inactivity between the Manvantaras.

[122.](#)

Explained elsewhere. The Three Fires, Pâvaka, Pavamâna, and Shuchi, who had forty-five Sons, who, with their three Fathers, and their Father Agni, constitute the forty-nine Fires. Pavamâna, Fire produced by friction, is the parent of the “Fire of the Asuras”; Shuchi, Solar Fire, is the parent of the “Fire of the Gods”; and Pâvaka, Electric Fire, is the Father of the “Fire of the Pitris.” (See Vâyu Purâna.) But this is an explanation on the material and terrestrial plane. The Flames are evanescent and only periodical; the Fires—eternal in their triple unity. They correspond to the *four* lower, and the *three* higher human “principles.”

[123.](#)

The Suras, who become later the A-Suras.

[124.](#)

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

[125.](#)

Catechism, Book iii. Sec. 9.

[126.](#)

See Vishnu Purâna, Book I. Ch. V., closing Shloka. Fitzedward Hall's rendering of the text, in Wilson's Translation, i. 88. Also Mânava-Dharma Shâstra, i. 30.

127.

This has in Esotericism a direct bearing upon the seven “principles” of the manifested Brahmâ, or Universe, in the same order as in man.

Exoterically, it is only four “principles.”

128.

Wilson's Translation, i. 81.

129.

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

130.

The same order of principles in man: Âtmâ (Spirit), Buddhi (Soul), its vehicle, as Matter is the Vâhan of Spirit, and Manas (Mind), the third, or the fifth microcosmically. On the plane of personality, Manas is the first.

131.

Thus, says the Commentary, the saying, “by day the Gods are most powerful, and by night the Demons,” is purely allegorical.

132.

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

[133.](#)

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

[134.](#)

P. 398.

[135.](#)

P. 107.

[136.](#)

Spirits.

[137.](#)

Also Spirits.

[138.](#)

vi. 2-6.

[139.](#)

But see the difficulties suggested later, in the works of various Geologists, against this theory. Compare Sir R. S. Ball's articles in *Nature*, xxv, 79-82, 103-107, Nov. 24 and Dec. 1, 1881.

[140.](#)

The Rûpas.

[141.](#)

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

[142.](#)

See, for comparison, the account of creation by Berosus, as preserved in Alexander Polyhistor, and the hideous beings born from the two-fold principle—Earth and Water—in the abyss of Primordial Creation:

Narâs (Centaur, men with the limbs of horses and human bodies), and Kinnaras (men with the heads of horses) created by Brahmâ in the commencement of the Kalpa.

[143.](#)

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

[144.](#)

xii. 10,308.

[145.](#)

The Esoteric Doctrine says that this "Cosmic Evolution" refers only to our Solar System; while exoteric Hindûism makes the figures refer, if we do not mistake, to the whole Universal System.

[146.](#)

Another point of disagreement. Occultism says that the astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken that time (300 million years) to evolve, reforming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materializing forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, as we know the physical. That we perceive and disinter them as tangible forms, is due to the process of materialization

or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. The above Brâhmanical figures refer to evolution beginning on Globe A, and in the First Round. In this Volume we speak only of this, the Fourth Round.

147.

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

148.

Vaivasvata Manu is the one Human Being—some versions add to him the seven Rishis—who in the Matsya Avatâra allegory is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this Vaivasvata Manvantara would be the “post-diluvian” period. This, however, does not refer to the later “Atlantean” or Noah's Deluge, nor to the Cosmic “Deluge” or Pralaya of obscuration, which preceded our Round, but to the appearance of mankind in the latter Round. There is a great

difference made, however, between the Naimitika, Occasional or Incidental, Prâkritika, Elemental, Atyantika, the Absolute, and Nitya, the Perpetual Pralaya; the latter being described as “Brahmâ's contingent recoalence of the Universe at the end of Brahmâ's Day.” The question was raised by a learned Brâhman Theosophist: “Whether there is such a thing as Cosmic Pralaya; because, otherwise, the Logos (Krishna) would have to be reborn, and he is Aja (unborn).” We cannot see why. The Logos is said to be born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born in the morning and is said to die when it disappears, whereas it is simply reâsorbed into the parent essence. Cosmic Pralaya is for things visible, not for the Arûpa, Formless, World. The Cosmic or Universal Pralaya comes only at the end of one hundred Years of Brahmâ, when the Universal Dissolution is said to take place. Then the Avyaya, say the exoteric Scriptures, the Eternal Life symbolized by Vishnu, assuming the character of Rudra, the Destroyer, enters into the Seven Rays of the Sun and drinks up all the waters of the Universe. “Thus fed, the seven Solar Rays dilate to seven suns and set fire to the whole Cosmos.”

149.

Since a Mahâ Yuga is the 1,000th part of a Day of Brahmâ.

150.

Op. cit., Art. “Geology.”

151.

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

152.

Modern Science and Modern Thought, 48.

153.

To the Silurian period as regards molluscs and animal life—granted; but what do they know of man?

154.

Ibid., loc. cit.

[155.](#)

Ibid., 49.

[156.](#)

Winchell, World-Life, 180.

[157.](#)

Op. cit., 49.

[158.](#)

Wilson's Vishnu Purâna, i. 51.

[159.](#)

i. 32.

[160.](#)

The atmosphere, or the air, the firmament.

[161.](#)

Harivamsha, i. 36.

[162.](#)

Genesis, i. 6-9.

[163.](#)

Lords.

[164.](#)

They were told.

[165.](#)

i.e., the Jivas or Monads.

[166.](#)

Mother Earth or Nature.

167.

For external bodies.

168.

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

169.

Now Shrî is the daughter of Bhrigu, one of the Prajâpatis and Rishis, the chief of the Bhrigus, the “Consumers,” the Aërial Class of Gods. She is Lakshmî, the wife of Vishnu, and she is Gaurî, the “bride of Shiva,” and she is Sarasvatî, the “watery,” the wife of Brahmâ, because the three Gods and Goddesses are one, under three aspects. Read the explanation by Parâshara, in Vishnu Purâna (I. viii., Wilson's Trans., i. 119), and you will understand. “The lord of Shrî is the moon,” he says, and “Shrî is the wife of Nârâyana, the God of Gods”: Shrî or Lakshmî (Venus) is Indrânî, as she is Sarasvatî, for in the words of Parâshara: “Harî [or Îshvara, the ‘Lord’] is all that is called male [in the Universe]; Lakshmî is all that is termed female. There is nothing else than they.” Hence she is female, and “God” is male Nature.

170.

Shrî is Goddess of, and herself “Fortune and Prosperity.”

171.

Masonic Review (Cincinnati), June, 1886. Art. “The Cabbalah.—No. VI,” 15-17.

172.

The Moon-Gods.

[173.](#)

Vishnu Purâna, I. vii., Wilson's Trans., i. 101.

[174.](#)

See Mahâbhârata, Mokshadharma Parvan.

[175.](#)

Because, as the allegory shows, the Gods who had no personal merit of their own, dreading the sanctity of those self-striving incarnated Beings who had become Ascetics and Yogîs, and thus threatened to upset the power of the former by their *self-acquired* powers—denounced them. All this has a deep philosophical meaning and refers to the evolution and acquirement of divine powers through *self-exertion*. Some Rishi-Yogîs are shown in the Purânas to be far more powerful than the Gods. Secondary Gods or temporary Powers in Nature (the Forces) are doomed to disappear; it is only the spiritual Potentiality in man which can lead him to become one with the Infinite and the Absolute.

[176.](#)

The Triangle becomes a Pentagon (five-fold) on Earth.

[177.](#)

Seth, as Bunsen and others have shown, is not only the “primitive God” of the Semites—early Jews included—but also their “semi-divine ancestor.” For, says Bunsen (God in History, i. 233, 234): “The Seth of Genesis, the father of Enoch (the man) must be considered as originally running parallel with that derived from the Elohim, Adam's father.” “According to Bunsen, the Deity (the God Seth) was the

primitive god of Northern Egypt and Palestine,” says Staniland Wake, in *The Great Pyramid* (p. 61). And Seth became considered in the later Theology of the Egyptians as an “evil demon,” says the same Bunsen, for he is one with Typhon and one with the Hindû Demons as a logical sequel.

[178.](#)

I Corinth., xv. 47.

[179.](#)

Vâyu Purâna; Harivamsha, 170.

[180.](#)

See Mather's *Kabbalah Unveiled*, p. 302.

[181.](#)

Translated in Isaac Myer's *Qabbalah*, p. 386.

[182.](#)

Zohar iii., 135a, 292a, Idra Zootah. Brody Ed., *Idrah Zootah*.

[183.](#)

Gen. xxvi. 31 et seq.; Myer's *Qabbalah*, *ibid*.

[184.](#)

Zohar, iii. 290a, Brody Ed. *Indrah Zootah*, quoted in Isaac Myer's *Qabbalah*, pp. 387, 388.

[185.](#)

ii. 5.

[186.](#)

Or Mind-born.

[187.](#)

Fohat.

188.

“Huxley, supported by the most evident discoveries in Comparative Anatomy, could utter the momentous sentence that the anatomical differences between man and the highest apes are less than those between the latter and the lowest apes. In relation to our genealogical tree of man, the necessary conclusion follows that the human race has evolved gradually from the true apes.” (The Pedigree of Man, by Ernst Hæckel, translated by Ed. B. Aveling, p. 49.) What may be the scientific and logical objections to the opposite conclusion—we would ask? The anatomical resemblances between Man and the Anthropoids—grossly exaggerated as they are by Darwinists, as M. de Quatrefages shows—are simply enough accounted for when the origin of the latter is taken into consideration.

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

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

189.

See Yoga Shâstra, ii. 32.

190.

Voltaire.

[191.](#)

Mânava-Dharma Shâstra, iii. 196.

[192.](#)

Matsya and Padma Purânas and Kullûka on the Mânava-Dharma Shâstra, iii. 195. We are quite aware that the Vâyû and Matsya Purânas identify (agreeably to Western interpretation) the Agnishvâtta with the seasons, and the Barhishad Pitris with the months; adding a fourth class—Kâvyas—cyclic years. But do not Christian Roman Catholics identify their Angels with Planets, and are not the Seven Rishis become the Saptarshis—a constellation? They are Deities presiding over all the cyclic divisions.

[193.](#)

Vishnu Purâna, Wilson, iii. 158, 159.

[194.](#)

Shll. 935, 936.

[195.](#)

The Vâyû Purâna shows the region called Virâja-loka inhabited by the Agnishvâtas.

[196.](#)

Wilson, *ibid.*, iii. 17. Note by Fitzedward Hall.

[197.](#)

Loc. cit., *ibid.*

[198.](#)

See Theosophist, February, 1887, p. 360.

[199.](#)

See Wilson, ii. 26.

[200.](#)

See Vâyur Purâna.

[201.](#)

Chhâyâs.

[202.](#)

Or Amânasas.

[203.](#)

Thus.

[204.](#)

Complexion.

[205.](#)

Also.

[206.](#)

Creator.

[207.](#)

Phantoms.

[208.](#)

Image or shadow.

[209.](#)

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

[210.](#)

See the “Laws of Manu”—Mânava-Dharma Shâstra, iii. 203.

[211.](#)

“Sacred Books of the East,” Vol. IV, The Zend-Avesta, Pt. I. lviii,
Trans. by James Darmesteter.

[212.](#)

Compare also what is said about Makara and the Kumâras in
connection with the Zodiac.

[213.](#)

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

[214.](#)

See Harivamsha, 932.

[215.](#)

The verse “did cast them to the earth,” plainly shows its origin in the
grandest and oldest allegory of the Âryan Mystics, who, after the
destruction of the Atlantean *giants* and *sorcerers* , concealed the truth
—*astronomical* , *physical* , and *divine* , as it is a page out of *pre-cosmic*
Theogony—under various allegories. Its true Esoteric interpretation is
a veritable Theodice of the “Fallen Angels,” so called: the *willing* and
the *unwilling* , the *creators* and those who *refused to create* , being now
mixed up most perplexingly by Christian Catholics, who forget that
their highest Archangel, St. Michael, who is shown to conquer (to
master and to assimilate) the Dragon of Wisdom and of divine Self-

sacrifice—now miscalled and calumniated as Satan—was the first to refuse to create! This has led to endless confusion. So little does Christian Theology understand the paradoxical language of the East and its symbolism, that it even explains, in its dead-letter sense, the Chinese Buddhist and Hindû exoteric rite of raising a noise during certain eclipses to scare away the “great red dragon,” which laid a plot to carry away the “light”! But here “light” means Esoteric Wisdom, and we have sufficiently explained the secret meaning of the terms Dragon, Serpent, etc., all of which refer to Adepts and Initiates.

[216.](#)

See Genesis and Plato's Timæus.

[217.](#)

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

us.” This is plain, even from the dead-letter meaning of the Bible. The Gnostics, then, were right in regarding the Jewish God as belonging to a Class of lower, material and not very holy denizens of the invisible World.

[218.](#)

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

[219.](#)

i. 18. See the translation from the Greek by François, Monsieur de Foix, Evesque d'Ayre: the work dedicated to Marguerite de France, Reine de Navarre. Edition of 1579, Bordeaux.

[220.](#)

Asgard and the Gods, p. 4.

[221.](#)

Mr. James Darmesteter, the translator of the *Vendidâd*, speaking of it, says: “The tree, *whatever it is*”—“Sacred Books of the East,” vol. iv. p. 209.

[222.](#)

Plato's *Timæus*.

[223.](#)

See *Asgard and the Gods*, p. 305.

224.

Ibid., loc. cit.

225.

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

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

[226.](#)

The real Manushya.

[227.](#)

Barishad (?).

[228.](#)

The Kavyavâhana, electric fire.

[229.](#)

Shuchi, the spirit in the Sun.

[230.](#)

The Pitris and the two Fires.

[231.](#)

The form.

[232.](#)

It is not clear why Bhûtas should be rendered by the Orientalists as “evil spirits” in the Purânas. In the Vishnu Purâna (I. v, Wilson's Trans., Fitzedward Hall's note, i. 83) the Shloka simply says: “Fiends, frightful from being monkey-coloured and carnivorous”; and the word in India now means “ghosts,” ethereal or *astral* phantoms, while in Esoteric Teaching it means *elementary* substances, something made of attenuated, non-compound essence, and, specifically, the astral Double of any man or animal. In this case these primitive men are the Doubles of the first ethereal Dhyânîs or Pitris.

[233.](#)

See Pymander, Everard's Trans., II. 17-29.

[234.](#)

Chaldean Account of Genesis, p. 92.

[235.](#)

P. 91.

[236.](#)

Ibid., loc. cit.

[237.](#)

Ibid., loc. cit.

[238.](#)

Human Monad.

[239.](#)

Astral shadow.

[240.](#)

Kâma Rûpa.

[241.](#)

Shuchi, the fire of passion and animal instinct.

[242.](#)

Solar Fire.

[243.](#)

Nascent Man.

[244.](#)

Later.

[245.](#)

Race.

[246.](#)

See Shloka 22.

[247.](#)

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

[248.](#)

Pymander, i. 6. The opponents of Hindûism may call the above Pantheism, Polytheism, or anything they may please. If Science is not entirely blinded by prejudice, it will see in this account a profound knowledge of Natural Sciences and Physics, as well as of Metaphysics and Psychology. But to find this out, one has to study the personifications, and then convert them into chemical atoms. It will then be found to satisfy both physical and even purely materialistic Science, as well as those who see in evolution the work of the “Great Unknown Cause” in its phenomenal and illusive aspects.

[249.](#)

Sc. Race.

[250.](#)

Shlokas, 153, 154.

[251.](#)

It is symbolized in the Pythagorean Triangle, the ten yods within, and the seven points of the Triangle and the Square.

[252.](#)

Whence the Kabalistic name of “Shells” given to the Astral Form, the Body called Kâma Rûpa, left behind by the Higher Angels in the shape of the Higher Manas, when the latter leaves for Devachan, forsaking its residue.

[253.](#)

Mackenzie's Royal Masonic Cyclopædia, pp. 409-411.

[254.](#)

viii. 20.

[255.](#)

De Bell. Jud., ii. 12.

[256.](#)

De Gignat, p. 222C.; De Somniis, p. 455D.; which shows that the Essenes believed in re-birth and many reïncarnations on Earth, as Jesus himself did, a fact we can prove from the New Testament itself.

[257.](#)

I. vi. 3.

[258.](#)

Zohar, ii. 229b.

[259.](#)

It is corroborated, however, as we have shown, by the Esotericism of Genesis. Not only are the animals created therein after the “Adam of Dust,” but vegetation is shown *in* the Earth before “the heavens and the earth were created.” “Every plant of the field before it was in the earth” (ii. 5). Now, unless the Occult interpretation is accepted—which shows that in this Fourth Round the Globe was covered with vegetation, and the First (Astral) Humanity was produced before almost anything could grow and develop thereon—what can the dead letter mean? Simply that the grass was in the earth of the Globe before that Globe was created? And yet the meaning of verse 6, which says that “there went up a mist from the earth, and watered the whole face of the ground,” before it rained, and caused the trees, etc., to grow, is plain enough. It shows also in what geological period it occurred, and further what is meant by “heaven” and “earth.” It meant the firmament and dry *incrusted* land, separated and ridden of its vapours and exhalations. Moreover, the

student must bear in mind that, as Adam Kadmon, the “male and female being” of Genesis i, is no physical human being but the host of the Elohim, among which was Jehovah himself—so the animals, mentioned in that chapter as “created” before man in the dead-letter text, were no animals, but the zodiacal signs and other sidereal bodies.

[260.](#)

Book of Dzyan, iii. 19.

[261.](#)

Kenealy, The Book of God, pp. 114, 115.

[262.](#)

To those who would enquire: What has Hydrogen to do with air or oxygenation?—it is answered: Study first the ABC of Occult Alchemy. In their anxiety, however, to identify Pymander, the “mouth of mystery,” with St. John the Baptist prophetically, the Christian Symbologists thus identified also the seven Kabiri and the Assyrian Bulls with the Cherubs of the Jews and the Apostles. Having, moreover, to draw a line of demarcation between the *four* and the *three* the latter being the *Fallen* Angels; and furthermore to avoid connecting these with the “Seven Spirits of the Face,” the Archangels, they unceremoniously threw out all they did not choose to recognize. Hence the perversion in the order of the Elements, in order to make them dovetail with the order of the Gospels, and to identify the Angel-Man with Christ. With the Chaldees, the Egyptians—from whom Moses adopted the Chroub (Cherubs in their animal form)—and the Ophites; with all these, the Angels, the Planets, and the Elements, were symbolized mystically and alchemically by the Lion (Mikael); the Bull

(Uriel); the Dragon (Raphael); the Eagle (Gabriel); the Bear (Thot-Sabaoth); the Dog (Era-taoth); the Mule (Uriel or Thantabaoth). All these have a qualificative meaning.

[263.](#)

See Hibbert Lectures, 1887, pp. 370 et seqq.

[264.](#)

Sepher M'bo Sha-arim, near the end, translated by Isaac Myer, Qabbalah, p. 110.

[265.](#)

Form.

[266.](#)

Shadow.

[267.](#)

S. Laing, Modern Science and Modern Thought, p. 90.

[268.](#)

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

[269.](#)

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

[270.](#)

Second Edition, p. 161.

[271.](#)

Ibid., p. 162.

[272.](#)

De Quatrefages, The Human Species, p. 124; "International Scientific Series," Volume XXVI.

[273.](#)

Ibid., p. 125.

[274.](#)

Fol. 186.

[275.](#)

Odyssey, xi. 298-305; Iliad, iii. 243.

[276.](#)

Hyg., Fab., 80. Ovid., Fast., 700, etc. See Decharme's Mythologie de la Grèce Antique, p. 6.

[277.](#)

See Decharme, ibid., p. 652.

[278.](#)

Nem., x. 80 et seqq. Theocr., xxiv. 131.

[279.](#)

XXXIV. v. 5. Theocr., xxii. 1.

[280.](#)

iii. 10. 7.

[281.](#)

Apollodorus, iii. 1.

[282.](#)

Castor's tomb was shown in Sparta, in days of old, says Pausanias (iii. 13, 1); and Plutarch says that he was called at Argos the demi-mortal or demi-hero, μιξαρχαγέτας. (Quæst. Gr., 23.)

[283.](#)

Pindar, Nem., x. 60, seqq., Dissen.

[284.](#)

Schol. Eurip., Orest., 463, Dindorf. See Decharme, op. cit., p. 654.

[285.](#)

The Monad is impersonal and a God per se, albeit unconscious on this plane. For divorced from its third (often called fifth) principle, Manas, which is the horizontal line of the first manifested Triangle or Trinity, it can have no consciousness or perception of things on this earthly plane. “The highest sees through the eye of the lowest” in the manifested world; Purusha (Spirit) remains blind without the help of Prakriti (Matter) in the material spheres; and so does Âtmâ-Buddhi without Manas.

[286.](#)

Moral., p. 484f.

[287.](#)

This strange idea and interpretation are accepted by Decharme in his *Mythologie de la Grèce Antique* (p. 655). “Castor and Pollux,” he says, “are nothing but the Sun and Moon, conceived as twins.... The Sun, the immortal and powerful being that disappears every evening from the horizon and descends under the Earth, as though he would make room for the fraternal orb which comes to life with night, is Pollux, who sacrifices himself for Castor; Castor, who, inferior to his brother, owes to him his immortality; for the Moon, says Theophrastus, is only another, but feebler Sun (*De Ventis*, 17).”

[288.](#)

See Book of Enoch, Trans. by Bishop Laurence, 1883.

[289.](#)

Adam (Kadmon) is, like Brahmâ and Mars, the symbol of the *generative* and *creative* power typifying Water and Earth—an Alchemical secret. “It takes Earth and Water to create a human Soul,” said Moses. Mars is the Hindû Mangala, the planet Mars, identical with Kârttikeya, the “War-God”; he is Gharma-ja, born of Shiva's *sweat* , and of the Earth. He is Lohita, the red, like Brahmâ also and Adam. The Hindû Mars is, like Adam, born from no woman and mother. With the Egyptians, Mars was the primeval generative Principle, and so are Brahmâ, in exoteric teaching, and Adam, in the Kabbalah.

[290.](#)

Abel is Chebel, meaning “pains of birth,” conception.

[291.](#)

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

[292.](#)

See Isis Unveiled, I. 305: “The union of these two Races produced a *third ... Race.*”

[293.](#)

Genesis, v. 2.

[294.](#)

Ibid., v. 3.

[295.](#)

P. 159.

[296.](#)

Jod in the Kabbalah has for symbol the hand, the forefinger and the lingam, while numerically it is the perfect one; but it is also the number 10, male and female, when divided.

[297.](#)

Vishnu Purâna, i. ii.: Wilson's Trans., i. 20.

[298.](#)

Quoted in Myer's Qabbalah, p. 110.

[299.](#)

See Source of Measures, p. 277.

[300.](#)

II. 464, et seqq.

[301.](#)

Jeremiah, x. 11.

[302.](#)

Isis Unveiled, II. 462, 463.

[303.](#)

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

[304.](#)

Isis Unveiled, I. 156.

[305.](#)

Race.

[306.](#)

The Moon.

[307.](#)

Hamsa.

[308.](#)

Text-Book of Physiology, Third Edition, 1879, p. 623.

309.

See the *Timæus*.

310.

See Extracts from that Essay in *The Theosophist*, of February, 1883, from which the following is condensed.

311.

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

312.

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

313.

See the union of Chokmah, Wisdom, with Binah, Intelligence, or Jehovah, the Demiurge, called Understanding in the Proverbs of Solomon (vii). Unto men Wisdom (divine Occult Wisdom) crieth: “Oh, ye simple, understand Wisdom; and ye fools, be of an understanding

heart.” It is Spirit and Matter, the Nous and the Psyche; of the latter of which St. James says that it is “earthly, sensual, and devilish.”

[314.](#)

Pluralité des Mondes, p. 69.

[315.](#)

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

This is a novel theory to be added to other hypotheses, *all scientific and orthodox*. The meaning of the “critical state” is explained by Mr. W. Mattieu Williams in the same journal (Dec. 9, 1881), in an article on “Solids, liquids, and Gases.” Speaking of an experiment by Dr. Andrews on carbonic acid, the Scientist says that: “When 88° is reached, the boundary between liquid and gas vanishes; liquid and gas have blended into one mysterious intermediate fluid; an indefinite fluctuating something is there filling the whole of the tube—an etherealized liquid or a visible gas. Hold a red-hot poker between your eye and the light; you will see an upflowing wave of movement of what appears like liquid air. The appearance of the hybrid fluid in the tube

resembles this, but is sensibly denser, and evidently stands between the liquid and gaseous states of matter, as pitch or treacle stands between solid and liquid.”

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

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

“Recent observations justify us in regarding this as a miniature sun, with an external envelope of cloudy matter, apparently of partially-condensed water, but red-hot, or probably still hotter within. His vaporous atmosphere is evidently of enormous depth, and the force of gravitation being on his visible outer surface two-and-a-half times greater than that on our earth's surface, the atmospheric pressure, in descending below this visible surface, must soon reach that at which the vapour of water would be brought to its critical condition.

Therefore we may infer that the oceans of Jupiter are neither of frozen, liquid, nor gaseous water, but are oceans, or atmospheres of *critical*

water. If any fish or birds swim or fly therein, they must be very *critically* organized.”

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

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

It is gratifying to see how “scientific imagination” approaches every year more closely to the borderland of our Occult Teachings.

[316.](#)

The Day after Death, p. 23.

[317.](#)

Cremona Ed., iii. 76a; Brody Ed., iii. 159a; Qabbalah. Isaac Myer, p. 420.

318.

So destroyed.

319.

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

320.

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

321.

It is far later on that the Moon became a male God; with the Hindus it was Soma, with the Chaldæans Nanak or Nanar, and Sin, the son of Mulil, the older Bel. The Akkadians called him the “Lord of Ghosts”; and he was the God of Nipur (Niffer) in northern Babylonia. It is Mulil who caused the waters of the Flood to fall from Heaven on Earth, because of which Xisuthrus would not allow him to approach his altar. As the modern Assyriologists have now ascertained, it is the northern Nipur which is the centre whence Chaldæan (Black) Magic spread; and Eridu (the Southern) which was the primitive seat of the worship of the culture God, the God of Divine Wisdom—the Sun-God being the Supreme Deity everywhere. With the Jews, the Moon is connected with Israël's Jehovah and his seed, for Ur was the chief seat of the worship

of the Moon-God, and Abraham is said to have come from Ur, when from A-bra(h)m, he becomes Abraham.

[322.](#)

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

[323.](#)

x. 6.

[324.](#)

This is corroborated by a learned Brahman. In his most excellent Lectures on the Bhagavad Gîtâ (Theosophist, April, 1887, p. 444) the lecturer says: “There is a peculiarity to which I must call your attention. He [Krishna] speaks here of four Manus. Why does he speak of four? We are now in the seventh Manvantara—that of Vaivasvata. If he is speaking of the past Manus, he ought to speak of six, but he only mentions four. In some commentaries an attempt has been made to interpret this in a peculiar manner.

“The word ‘Chatvârah’ is separated from the word ‘Manavah,’ and is made to refer to Sanaka, Sanandana, Sanatkumâra, and Sanatsujâta, who were also included among the mind-born sons of Prajâpati.

“But this interpretation will lead to a most absurd conclusion, and make the sentence contradict itself. The persons alluded to in the text have a qualifying clause in the sentence. It is well known that Sanaka and the other three refused to create, though the other sons had consented to do so: therefore, in speaking of those persons from whom humanity has sprung into existence, it would be absurd to include these

four also in the list. The passage must be interpreted without splitting the compound into two nouns. The number of Manus will then be four, and the statement would then contradict the Paurânic account, though it would be in harmony with the Occult theory. You will recollect that it is stated [in Occultism] that we are now in the Fifth Root-Race. Each Root-Race is considered as the Santati of a particular Manu. Now, the Fourth Race has passed, or, in other words, there have been four past Manus.”

[325.](#)

Stockwell, Smithsonian Contributions to Knowledge, xviii.; R. W. McFarland, American Journal of Science, III. xi. 450; and Croll's Climate and Time. Lemuria was not submerged by a flood, but was destroyed by volcanic action, and afterwards sank.

[326.](#)

Coste, I. iv. 19.

[327.](#)

Agruerus is Kronos, or Saturn, and the prototype of the Israëlitish Jehovah. As connected with Argha, the Moon or Ark of salvation, Noah is mythologically one with Saturn. But then this cannot relate to the terrestrial flood. (See Faber's Cabiri, I. 35, 43, and 45.)

[328.](#)

Ibid., II. 240.

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

[330.](#)

Ibid., i. 130, note.

[331.](#)

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

[332.](#)

Seven individual Sons of God, or Pitaras, Pitris; also in this case the sons of Kronos or Saturn (Kâla, “Time”) and Arkites, like the Kabiri and Titans, as their name—“Lunar Ancestors”—shows; the Moon being the Ark, or Argha, on the Watery Abyss of Space.

[333.](#)

Asiatic Researches, v. 246.

[334.](#)

Kabiri, *ibid.*, loc. cit.

[335.](#)

Orpheus apud Proclum in Timæum, v. 295.

[336.](#)

Arnobius, *Contra Gentes*, iii. 124; quoted by Faber, *op. cit.*, i. 135.

[337.](#)

Ant., iii. 8.

[338.](#)

Bibl., iii. 170.

[339.](#)

Aretia is the female form of Artes, the Egyptian Mars. Thence the Chaldæan (and now Hebrew) word ארצ (Arets), “Earth.” Seyffarth, the author of Beiträge zur Kenntniss (under “Artes,” Mars) quotes as follows: “Addit Cedrenus (Salm. I. c): Stella Martis ab Ægyptiis vocatur Ertosi (plantare, generare). Significat autem hoc omnis generis procreationem et *vivificationem*, omnisque substantiæ et materiæ naturam et vim ordinantem atque procreantem.” It is Earth as “source of being”; or, as explained by the author of The Source of Measures (p. 186), Arts is the same in Hebrew and Egyptian, and both “combine the primal idea of *earth as source*; precisely as in the Hebrew itself, under another form, Adam and Mâdim, Mars, are the same, and combine the idea of earth, with Adam under the form of h-adam-h.”

[340.](#)

Ant., v. 64.

[341.](#)

Nonnus, Dionys., xviii. 319. Quoted by Faber, op. cit., i. 328.

[342.](#)

See Isis Unveiled, II. 420 et seq., where one or two of the seven meanings are hinted at.

[343.](#)

Chap. lxiv (Sect. xi).

[344.](#)

Isis Unveiled, II. 423, 424.

[345.](#)

Ibid., 423, note.

[346.](#)

One has to remember that, in the Hindû Philosophy, every differentiated unit is such only through the Cycles of Mâyâ, being one in its essence with the Supreme or One Spirit. Hence arises the seeming confusion and contradiction in the various Purânas, and at times in the same Purâna, about the same individual. Vishnu—as the many-formed Brahmâ, and as Brahma (neuter)—is one, and yet he is said to be all the twenty-eight Vyâsas.

“In every Dvâpara (or third) age, Vishnu, in the person of Vyâsa, divides the Veda, which is (properly, but) one, into many portions.... Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivasvata Manvantara, in the Dvâpara age; and, consequently, eight and twenty Vyâsas have passed away.” (Vishnu Purâna, iii. 3; Wilson's Trans., iii. 33, 34.) “[They who were all] in the form of Veda-Vyâsa; who were the Vyâsas of their respective eras.” (Ibid., loc. cit., p. 33.) “This world is Brahmâ, in Brahmâ, from Brahmâ ... nothing further to be known.” Then, again, in the Harivamsha: “There were (in the first Manvantara) seven celebrated sons of Vasishtha, who (in the *third* Manvantara) were sons of Brahmâ (i.e., Rishis), the illustrious progeny of Ūrjâ.” (Ibid., iii. 6, note.) This is plain: the Humanity of the First Manvantara is that of the seventh and of all the intermediate ones. The Mankind of the First Root-Race is the mankind of the Second, Third, Fourth, Fifth, etc. To the last it forms a cyclic and constant

reincarnation of the Monads belonging to the Dhyân Chohans of our Planetary Chain.

[347.](#)

The Dvâpara Yuga differs for each Race. All Races have their own Cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali Yuga, when they were destroyed, whereas the Fifth was in its Satya or Krita Yuga. The Âryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various “Family Races,” called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming Sixth Sub-Race—which may begin very soon—will be in its Satya (Golden) Age while we reap the fruit of our iniquity in our Kali Yuga.

[348.](#)

See Asiatic Researches, viii. 280.

[349.](#)

See Dowson's Hindû Classical Dictionary, sub voce “Idâ.”

[350.](#)

See Posthumous Humanity: Translated by H. S. Olcott London, 1887.

[351.](#)

Professor Newcomb says the heat evolved by contraction would last only 18,000,000 years. (Popular Astronomy, 509.) While a temperature permitting the existence of water could not be reached earlier than 10,000,000 years ago. (Winchell's World-Life, 356.) But Sir William Thomson says that the whole age of the incrustation of the Earth is 80,000,000 years, though, this year, he has again altered his opinion

and allows only 15,000,000 years as the age of the Sun. As will be shown in the Addenda, the divergence of scientific opinions is so great that no reliance can ever be placed upon *scientific* speculation.

[352.](#)

The essay on The Plurality of Worlds (1853)—an anonymous work, yet well known to have been the production of Dr. Whewell—is a good proof of this. No Christian ought to believe in either the plurality of Worlds or the geological age of the Globe, argues the author; because, if it is asserted that this World is only one among the many of its kind, which are all the work of God, as it is itself; that all are the seat of life, all the realm and dwelling of intelligent creatures endowed with will, subject to law and capable of free-will; then, it would be extravagant to think that *our* World should have been the subject of God's favours and His special interference, of His communications and His *personal visit* . Can the Earth presume to be considered the centre of the moral and religious Universe, he asks, if it has not the slightest distinction to rely upon in the physical Universe? Is it not as absurd to uphold such an assertion (of the plurality of inhabited worlds), as it would be to-day to uphold the old hypothesis of Ptolemy, who placed the Earth in the centre of our system? The above is quoted from memory, yet *almost textually* . The author fails to see that he is bursting his own soap-bubble with such a defence.

[353.](#)

Man's Place in Nature, p. 58.

[354.](#)

De Cœlo, II. 13.

[355.](#)

Or what is more generally known as Protoplasm. This substance received the name of “Sarcode” from Prof. Dujardin Beaumetz far earlier than its present appellation.

[356.](#)

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

[357.](#)

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

[358.](#)

These are the opinions of Burmeister and Czolbe. See Force and Matter, by L. Büchner, edited, by J. F. Collingwood, F.R.S.L., p. 61.

[359.](#)

Vishnu Purâna, II. viii; Fitzedward Hall's rendering in Wilson's Translation, ii. 241.

[360.](#)

Ibid., p. 242.

[361.](#)

Introduction à l'Étude des Races Humaines.

[362.](#)

Modern Science and Modern Thought, by S. Laing, p. 32.

[363.](#)

Esoteric Buddhism, p. 70.

[364.](#)

The same fate is in store for spiritualistic phenomena and all the other psychological manifestations of the *inner* man. Since the days of Hume, whose researches culminated in a nihilistic Idealism, Psychology has gradually shifted its position to one of crass Materialism. Hume is regarded as a Psychologist, and yet he denied à priori the possibility of phenomena in which millions now believe, including many men of Science. The Hylo-Idealists of to-day are rank Annihilationists. The schools of Spencer and Bain are respectively positivist and materialist, and not metaphysical at all. It is Psychism and not Psychology; it reminds one as little of the Vedântic teaching as does the pessimism of Schopenhauer and von Hartmann recall the Esoteric Philosophy, the heart and soul of *true* Buddhism.

[365.](#)

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

[366.](#)

The conception and definition of the Absolute by Cardinal Cusa may satisfy only the Western mind, prisoned, so unconsciously to itself, and entirely degenerated, by long centuries of scholastic and theological sophistry. But this “recent philosophy of the Absolute,” traced by Sir William Hamilton to Cusa, would never satisfy the more acutely metaphysical mind of the Hindû Vedântin.

[367.](#)

Cudworth's Intellectual System, I. 328.

[368.](#)

Issued from the Body of Brahmâ when it became Night.

[369.](#)

Intellectually vile.

[370.](#)

Still senseless Race.

[371.](#)

Race.

[372.](#)

Intensified.

[373.](#)

The vehicle of Desire.

[374.](#)

Higher knowledge.

[375.](#)

Monads.

[376.](#)

Primitive human species.

[377.](#)

Inst. Div., II. viii; quoted in Myer's Qabbalah, 116.

[378.](#)

Op. cit., I. v; Wilson's Trans., Fitzedward Hall's rendering, i. 72.

[379.](#)

Ibid., ii. 10.

[380.](#)

Ibid., i. 83.

[381.](#)

Whom Manu calls “paternal grandfathers” (iii. 284). The Rudras are the seven manifestations of Rudra-Shiva, the “destroying God,” and *also* the grand Yogi and Ascetic.

[382.](#)

To speak of *life* as having arisen, and of the human race as having originated, in this *absurdly unscientific* way, in the face of the modern Pedigrees of Man, is to court instantaneous annihilation. The Esoteric Doctrine risks the danger, nevertheless, and even goes so far as to ask the impartial reader to compare the above hypothesis (if it is one) with Hæckel's theory—now fast becoming an axiom with Science—which we quote verbatim as follows: “How did life, the living world of organisms, arise? And, secondly, the special question: How did the human race originate? The first of these two enquiries, that as to the first appearance of living beings, can only be decided empirically [!!] by proof of the so-called Archebiosis, or equivocal generation, or the spontaneous production of organisms of the simplest conceivable kind.

Such are the Monera (Protogenes, Protamœba, Protomyxa, Vampyrella), exceedingly simple microscopic masses of protoplasm without structure or organization, which take in nutriment and *reproduce themselves by division* . Such a Moneron as that primordial organism discovered by the renowned English zoologist Huxley and named Bathybius Hæckelii, appears as a continuous thick protoplasmic covering at the greatest depths of the ocean, between 3,000 and 30,000 feet. It is true that the first appearance of such Monera has not up to the present moment been actually observed; but there is nothing intrinsically improbable in such an Evolution.” (The Pedigree of Man, Aveling's translation, p. 33.) The Bathybius protoplasm having recently turned out to be no organic substance at all, there remains little to be said. Nor, after reading this, does one need to consume further time in refuting the further assertion that: “In that case man also has, *beyond a doubt* [to the minds of Hæckel and his like], arisen from the lower Mammalia, apes, the earlier simian creatures, the still earlier Marsupialia, Amphibia, Pisces, by progressive transformations” (p. 36) —all produced by “a series of natural forces working blindly, ... without aim, without design.”

The above-quoted passage bears its criticism on its own face. Science is made to teach that, which, up to the present time, “has never been actually observed.” She is made to deny the phenomenon of an *intelligent* nature and a vital force independent of form and matter, and to find it more scientific to teach the miraculous performance of “natural forces working blindly without aim or design.” If so, then we

are led to think that the physico-mechanical forces of the brains of certain eminent Scientists are leading them on as blindly to sacrifice logic and common sense on the altar of mutual admiration. Why should the protoplasmic Moneron producing the first living creature through *self-division* be held as a very scientific hypothesis, and an ethereal pre-human race generating the primeval men in the same fashion be tabooed as unscientific superstition? Or has Materialism obtained a sole monopoly in Science?

383.

The Râkshasas, regarded in Indian popular theology as Demons, are called the “Preservers” beyond the Himâlayas. This double meaning has its origin in a philosophical allegory, which is variously rendered in the Purânas. It is stated that when Brahmâ created the Demons, Yakshas (from yaksh, to eat) and the Râkshasas, both of which kinds of Demons, as soon as born, wished to devour their Creator, “those among them that called out ‘Not so: oh! let him be saved [preserved]!’ were named Râkshasas.” (Vishnu Purâna, I. v.; Wilson, i. 82.) The Bhâgavata Purâna (III. 20, 19-21; *ibid.*, loc. cit.) renders the allegory differently. “Brahmâ transformed himself into night [or ignorance] invested with a body.” This the Yakshas and Râkshasas seized, exclaiming, “Do not spare it; devour it.” Brahmâ cried out, “Do not devour me; spare me.” This has an inner meaning of course. The “Body of Night” is the darkness of ignorance, and it is the darkness of silence and secrecy. Now the Râkshasas are shown in almost every case to be Yogîs, pious Sâdhus and Initiates, a rather unusual occupation for Demons. The

meaning then is that while we have power to dispel the darkness of ignorance—“devour it”—we have to preserve the sacred truth from profanation. “Brahmâ is for the Brâhmans alone,” says that proud caste. The moral of the *fable* is evident.

[384.](#)

The gradual evolution of man in the Secret Doctrine shows that all the later (to the profane the earliest) Races have their *physical* origin in the early Fourth Race. But it is the sub-race, which preceded the one that separated sexually, that is to be regarded as the *spiritual* ancestors of our present generations, and especially of the Eastern Âryan Races. Weber's idea that the Indo-Germanic Race preceded the Âryan Vedic Race is, to the Occultist, grotesque to the last degree.

[385.](#)

Cf. especially Schmidt's Doctrine of Descent and Darwinism, pp. 39 et seqq., and Laing's A Modern Zoroastrian, pp. 102-111.

[386.](#)

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

[387.](#)

The term here means neither the dolicho-cephalic nor the brachycephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone

period, as well as those of African races (Bushmen included) show that the first are above rather than below the average of the brain capacity of the modern man, and the skulls of the last are on the whole (as also in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of to-day represents an average of 1437 cubic centimetres compared to 1523 of the Auvergnat.

[388.](#)

A. Lefèvre, Philosophy, p. 498.

[389.](#)

Principles of Zoology, p. 206.

[390.](#)

i. 154.

[391.](#)

The boneless.

[392.](#)

The *first* Sweat-born. This is explained in the Section which follows this series of Stanzas in the allegory from the Purânas concerning Kandu, the holy sage, and Pramlochâ, the nymph who is alleged to have hypnotized him; a suggestive allegory, scientifically, as the drops of perspiration which she exuded, are the symbols of the spores of Science.

[393.](#)

This will be explained as we proceed. This unwillingness to fashion men, or create, is symbolized in the Purânas by Daksha's dealings with his opponent Nârada, the "strife-making ascetic."

[394.](#)

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

[395.](#)

Vehicle.

[396.](#)

Vishnu Purâna, I. vii; Wilson, i. 100.

[397.](#)

See Five Years of Theosophy, p. 111.

[398.](#)

For explanations and a philosophical account of the nature of those Beings, which are now viewed as the “evil” and rebellious Spirits, the Creators by Kriyâshakti, the reader is referred to the chapters on “The

Myth of the 'Fallen Angel,' in its Various Aspects," in Part II of this Volume.

[399.](#)

Vishnu Purâna, III. ii.

[400.](#)

In the oldest MS. of the Vishnu Purâna in the possession of an Initiate in Southern India, the God is not Indra, but Kâma, the God of love and desire.

[401.](#)

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

[402.](#)

Vishnu Purâna, I. xv; Wilson, ii. 5. Compare also Vivien's temptation of Merlin (Tennyson)—the same legend in Irish tradition.

[403.](#)

x. 129.

[404.](#)

The text has: "From Brahmâ, continuing to meditate, were born mind-engendered progeny, with forms and faculties derived from his corporeal nature, *embodied spirits*, produced from the limbs (Gâtra) of Dhîmat (all-wise deity)." All these beings were the abode of the three qualities of Devasarga, or divine creation, which, as the five-fold creation, is devoid of clearness of perception, without reflection, dull

of nature. “But as they *did not multiply themselves* , Brahmâ created other mind-born sons like himself,” namely, the Brahmarshis, or the Prajâpatis, ten and seven in number. “Sanandana and the other sons of Vedhas (Brahmâ) were previously created,” but as shown elsewhere, they were “*without desire or passion* , inspired with holy wisdom, estranged from the universe and undesirous of progeny.” (Vishnu Purâna, X. vii; Wilson's Trans., i. 100, 101.) These Sanandana and other Kumâras are then the Gods, who after refusing to “create progeny” are forced to incarnate in senseless men. The reader must pardon unavoidable repetitions in view of the great number of facts given.

[405.](#)

Compare Schlagintweit's Buddhism in Tibet, pp. 88-90.

[406.](#)

See Edkins' Chinese Buddhism, p. 208.

[407.](#)

The previous Third Round.

[408.](#)

Of this Round.

[409.](#)

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

[410.](#)

In Hesiod, Zeus creates his Third Race of men out of ash-trees. In the Popol Vuh the Third Race of men is created out of the tree Tzita and

the marrow of the reed called Sibac. But Sibac means “egg” in the mystery language of the Artufas, or Initiation caves. In a report sent in 1812 to the Cortes by Don Baptista Pino it is said: “All the Pueblos have their Artufas—so the natives call subterranean rooms with only a single door where they (secretly) assemble.... These are impenetrable temples ... and the doors are always closed to the Spaniards.... They adore the Sun and Moon ... fire and the great Snake (the creative power), whose eggs are called Sibac.”

411.

There is a notable difference *esoterically* between the words Sarpa and Nâga, though they are both used indiscriminately. Sarpa, serpent, is from the root srip, to creep, compare, Lat., serp-o ; and they are called Ahi, from hâ, to abandon. The Sarpas were produced from Brahmâ's hair, which, owing to his fright at beholding the Yakshas, whom he had created horrible to behold, fell off from the head, each hair becoming a serpent. They are called “Sarpa from their creeping and Ahi because they had deserted the head.” (Wilson, i. 83.) But the Nâgas, in the allegories, their serpent's tail notwithstanding, do not creep, but manage to walk, run and fight.

412.

Wilson translates the word as “demigods” (Vishnu Purâna, i. 130); but Raumas are simply a race, a tribe.

413.

xii. 10,308.

414.

Wilson, *ibid.*, p. 123.

[415.](#)

Ibid., ii. 10.

[416.](#)

Serpents.

[417.](#)

Race.

[418.](#)

Also.

[419.](#)

Into male and female.

[420.](#)

Then.

[421.](#)

Man.

[422.](#)

The “narrow-headed.” Compare Shloka 24.

[423.](#)

The “narrow-headed.”

[424.](#)

See Commentary on Shloka 36.

[425.](#)

These “animals,” or monsters, are not the anthropoid or any other apes, but verily what the Anthropologists might call the “missing link,” the primitive lower man.

[426.](#)

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

[427.](#)

The Doctrine of Descent and Darwinism, pp. 186, 187. The “unknown ancestry” referred to are the *primæval* astral prototypes.

[428.](#)

“A very strong argument in favour of variability is supplied by the science of embryology. Is not a man in the uterus ... a simple cell, a vegetable with three or four leaflets, a tadpole with branchiæ, a mammal with a tail, lastly a primate [?] and a biped? It is scarcely possible not to recognize in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series.” (Lefèvre, Philosophy, p. 484.) The summary alluded to is, however, only that of the *store of types* hoarded up in man, the microcosm. This simple explanation meets all such objections, as the presence of the rudimentary tail in the foetus—a fact triumphantly paraded by Hæckel and Darwin as conclusively in favour of the Ape-Ancestor Theory. It may also be pointed out that the presence of a vegetable with leaflets in the embryonic stages is *not explained* on ordinary evolutionist principles. Darwinists have not traced man through the vegetable, but Occultists have. Why then this feature in the embryo, and how do the former explain it?

[429.](#)

“The Proofs of Evolution,” a lecture by Hæckel.

[430.](#)

Vol. i. pp. 388-390.

[431.](#)

See Cory, Ancient Fragments, pp. 21, et seqq.

[432.](#)

Origin of Species, pp. 448, 449, first edition.

[433.](#)

Vol. i. p. 154.

[434.](#)

The sin committed with the animals.

[435.](#)

The Spirits, the “Sons of Wisdom.”

[436.](#)

Who had refused to “create.”

[437.](#)

Mindless.

[438.](#)

Mind.

[439.](#)

This verse in the Rig Veda (x. 5, 6): “The Seven Wise Ones [Rays of Wisdom, Dhyânis] fashion Seven Paths [or Lines, and also Races in another sense]. To one of these may the distressed mortal come”—a verse interpreted solely from the astronomical and cosmic aspect, is one of the most pregnant in occult meaning. The “Paths” may mean Lines (Maryâdâh), but they are primarily Beams of Light falling on the Paths leading to Wisdom. (See Rig Veda, iv. 5-13.) It means “Ways” or Paths. They are, in short, the seven Rays which fall free from the

Macrocosmic Centre, the seven Principles in the metaphysical, the seven Races in the physical sense. All depends upon the key used.

[440.](#)

Rig Veda, x. 10, 5, 2.

[441.](#)

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

[442.](#)

Rudra, as a Kumâra, is Nîlalahita—red and blue.

[443.](#)

This, regardless of modern materialistic evolution, which speculates in this wise: “The primitive human form, whence as we think all human species sprang, has perished this long time. [This we deny: it has only decreased in size and changed in texture.] But many facts point to the conclusion that it was hairy and dolichocephalic. [African races are even *now* dolichocephalic in a great measure, but the palæolithic Neanderthal skull, the oldest we know of, is of a large size, and no nearer to the capacity of the gorilla's cranium than that of any other now-living man.] Let us, for the time being, call this hypothetical species homo primigenius.... This first species, or the ape-man, the ancestor of all the others, *probably* arose in the *tropical regions* of the old world from anthropoid apes.” Asked for proofs, the Evolutionist, not the least daunted, replies: “Of these no fossil remains are as yet known to us, but they were probably akin to the Gorilla and Orang of

the present day.” And then the Papuan negro is mentioned as the probable descendant in the first line. (Pedigree of Man, p. 80.) Hæckel holds fast to Lemuria, which, with East Africa and South Asia also, he mentions as the possible cradle of the primitive ape-men. So also do many Geologists. Mr. A. R. Wallace admits its reality, though in a rather modified sense, in his Geographical Distribution of Animals. But let not Evolutionists speak so lightly of the comparative size of the brains of man and the ape, for this is very *unscientific*, especially when they pretend to see no difference between the two, or very little at any rate. For Vogt himself showed that, while the highest of the apes, the Gorilla, has a brain of only 30 to 51 cubic inches, the brain of the lowest of the Australian aborigines amounts to 99.35 cubic inches. The former is thus “not half of the size of the brain of a new-born babe,” says Pfaff.

444.

Ellis' Polynesian Researches, Vol. II, p. 38. Missionaries seem to have pounced upon this name Ivi and made of it Eve. But, as shown by Professor Max Müller, Eve is not the Hebrew name but a European transformation of חַוָּה, Châvah, life, or mother of all living; “while the Tahitian ivi, and the Maori, wheva, meant bone, and bone only.” (Introduction to the Science of Religion, p. 304.)

445.

Chaire d'Hébreu au Collège de France, p. 20.

446.

Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—e.g., the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Âryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy* , and the brown down on the skin of boys of five or six years of age assumes a *furry appearance* . They are, however, degraded *men* ; not the closest approximation to the “pithecoïd man,” as Hæckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (Cf. Esoteric Buddhism, pp. 64 et seqq.)

447.

In calling the animal “soulless” we do not deprive the beast, from the humblest to the highest species, of a Soul, but only of a conscious surviving Ego-Soul, i.e., that principle which survives after a man, and reïncarnates in a like man. The animal has an Astral Body, that survives the physical form for a short period; nevertheless its (animal) Monad does not reïncarnate in the same, but in a higher species, and

has no “Devachan” of course. It has the *seeds* of all the human principles in itself, but they are *latent* .

[448.](#)

Manual of Geology, p. 302.

[449.](#)

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

[450.](#)

See the Section on “The Chronology of the Brâhmans,” p. 69.

[451.](#)

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

[452.](#)

In the Section on “The Fifth Race and its Divine Instructors,” in the Commentary on Stanza XII, the nature of these “Instructors” is explained.

[453.](#)

The present yellow races are the descendants, however, of the early branches of the Fourth Race. Of the Third, the only *pure and direct* descendants are, as said above, a portion of the fallen and degenerated

Australians, whose far distant ancestors belonged to a division of the seventh sub-race of the Third. The rest are of mixed Lemuro-Atlantean descent. They have since then entirely changed in stature and intellectual capacities.

454.

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

455.

Ptolemy, speaking in his ninth table of the Kabolitæ or Kabul tribes, calls them Ἀριστόφυλοι, Aristophyli, the aristocratic or noble tribes. The Afghans call themselves Ben-Issraël, children of Is (sa) raël, from

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

456.

The Commentary explains that the apes are the only species, among the animals, which has gradually, and with every generation and variety,

tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean.

[457.](#)

Androgyne.

[458.](#)

Dr. A. Wilder; who says that Gan-duniyas is a name of Babylonia.

[459.](#)

Vol. i. pp. 575, 576.

[460.](#)

Foë-kouë-ki; ou Relations des Royaumes Bouddhiques; par Chy Fahian: translated by Abel Remusat.

[461.](#)

Seventh year, 1855.

[462.](#)

De Mirville's Des Esprits, ii. 423. See also Moses Maimonides, More Nevochim.

[463.](#)

Sciences Occultes, p. 464.

[464.](#)

Révolution du Globe, Vol. v. p. 247.

[465.](#)

We read in De Mirville's "Mémoire à l'Académie" (ii. 431) of the "naïve astonishment of Geoffroy St. Hilaire, when M. de Paravey showed to him, in some old Chinese works and Babylonian tiles, dragons, ... ornithorhynchuses and saurians (aquatic animals found

only in Australia), etc., extinct animals that he had thought unknown on earth ... till his own day.”

[466.](#)

See Isaiah, xxx. 6: “The viper and the flying serpent,” and the fiery serpents conquered by the brazen serpent of Moses.

[467.](#)

The fossils, reconstructed by Science which we know, ought to be sufficient warrant for the possibility of even a Leviathan, not to mention Isaiah's flying serpents, or Saraph Mehophep, words which are translated in all the Hebrew dictionaries as “Saraph,” enflamed or fiery venom, and “Mehophep,” flying. But, although Christian Theology has always connected both Leviathan and Saraph Mehophep with the Devil, the expressions are metaphorical and have nought to do with the “Evil One.” Nevertheless, the word “Dragon” has now become a synonym for the latter. In Bretagne the word Drouk now signifies “Devil,” whence, as we are told by Cambry (*Monuments Celtiques*, p. 299), the Devil's Tomb in England, Droghedanum Sepulcrum. In Languedoc the meteoric fires and will-o'-the-wisps are called Drac, and in Bretagne Dreag and Wraie or wraith; the castle of Drogheda in Ireland meaning the Devil's castle. (De Mirville, *ibid.*, ii. 423.)

[468.](#)

The ultramontane writers accept the whole series of draconian stories given by Father Kircher, in his *Œdipus Ægyptiacus*, “De Genesi Draconum,” quite seriously. According to that Jesuit, he himself saw a dragon which was killed in 1669 by a Roman peasant, as the director of the Museo Barberini sent it to him, to take the beast's likeness, which

Father Kircher did and had it published in one of his in-folios. After this he received a letter from Christopher Scherer, Prefect of the Canton of Soleure, Switzerland, in which that official certifies to his having seen himself, *with his own eyes* , one fine summer night in 1619, a living dragon. Having remained on his balcony “to contemplate the perfect purity of the firmament,” he writes, “I saw a fiery, shining dragon rise from one of the caves of Mount Pilatus and direct himself rapidly towards Fluelen to the other end of the lake. Enormous in size, his tail was still longer and his neck stretched out. His head and jaws were those of a serpent. In flying, he emitted on his way numerous sparks (? !)... I thought at first I was seeing a meteor, but soon, looking more attentively, I was convinced by his flight and the conformation of his body that I saw a *veritable dragon* . I am happy to be thus able to enlighten your Reverence on the *very real* existence of those animals”—in *dreams* , the writer ought to have added, of long past ages. (Ibid., p. 424.)

469.

As a convincing proof of the reality of the fact, a Roman Catholic refers the reader to the picture of the incident painted by Simon de Sienne, a friend of the poet, on the portal of the Church Notre Dame du Don at Avignon, notwithstanding the prohibition of the Sovereign Pontiff, who “would not allow this triumph of love to be enthroned in the holy place”; and adds: “Time has injured the work of art, but has not weakened its tradition.” (Ibid., p. 425.) De Mirville's

“Dragon-Devils” of our era seem to have no luck, as they disappear most mysteriously from the museums where they are said to have been. Thus the Dragon embalmed by Ulysses Aldovrandus and presented to the Musée du Sénat, either in Naples or Bologna, “was there still in 1700,” but is there no more. (Ibid., p. 427.)

[470.](#)

Op. cit., ii. 422.

[471.](#)

Ibid., p. 433.

[472.](#)

Ibid., pp. 432, 433. This is about as just as though, a few millenniums hence, a fanatic of some future new creed, who was bent upon glorifying *his* religion at the expense of *ancient* Christianity, were to say: Everywhere the quadruped lamb was adored. The nun, calling it the Agnus, placed it on her bosom; the priest laid it on the altar. It figured in every Paschal meal, and was glorified loudly in every temple. And yet the Christians dreaded it and hated it, for they slew and devoured it. Heathens, at any rate, do not eat their sacred symbols. We know of no serpent or reptile-eaters, except in Christian civilized countries, where they begin with frogs and eels, and must end

with real snakes, as they have begun with lamb and ended with horse-flesh.

[473.](#)

Ibid., p. 423.

[474.](#)

Pantheon, 3.

[475.](#)

The Solar Chnouphis, or Agathodæmon, is the Christos of the Gnostics, as every scholar knows. He is intimately connected with the Seven Sons of Sophia (Wisdom), the Seven Sons of Aditi, Universal Wisdom, her eighth being Mârttânda, the Sun, which Seven are the Seven Planetary Regents or Genii. Therefore Chnouphis was the Spiritual Sun of Enlightenment, of Wisdom, hence the patron of all the Egyptian Initiates, as Bel-Merodach, or Bel-Belitanus, became later with the Chaldæans.

476.

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

477.

Pantheon, text 15.

478.

i. 555.

479.

Genesis, xlix. 17, 18, and 5, 6.

480.

Dunlap, in his Introduction to *Sod*, the Mysteries of Adoni (xi), explains the word “Sod” as arcanum, religious mystery, on the authority of Schindler's *Penteglott*, 1201. “The secret of the Lord is with them that fear him,” says Psalm, xxv. 14. This is a mistranslation of the Christians, for it ought to read: “Sod Ihoh (the Mysteries of Ihoh) are for *those who fear him* .” “Al [El] is terrible in the great Sod of the Kedeshim (the Priests, the Holy, the Initiated).”—Psalm, lxxxix. 7 (*ibid.*). The Kedeshim were very far from holy. See the Section on “The Holy of Holies,” in Part II of this Volume.

[481.](#)

“The members of the Priest-Colleges were called Sodales,” says Freund's Latin Lexicon (iv. 448). “Sodalities were constituted in the Idæan Mysteries of the Mighty Mother,” writes Cicero in De Senectute. (Dunlap, *ibid.*, p. xii.)

[482.](#)

xxx. 6.

[483.](#)

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

[484.](#)

Book of the Dead, ch. xxxix.

[485.](#)

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

[486.](#)

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

[487.](#)

Brasseur de Bourbourg, Mexique, pp. 135 and 574.

[488.](#)

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

[489.](#)

Mahâbhârata, Âdi Parva, Shlokas 7788, 7789. The Bhâgavata Purâna (ix. xx. 31), as explained by Shrîdhara, the commentator, makes Ulûpî the daughter of the king of Manipûra (see Vishnu Purâna, Wilson, iv. 160); but the late Pandit Dayânand Sarasvatî, certainly the greatest Sanskrit and Paurânic authority in India on such questions, personally corroborated that Ulûpî was daughter of the king of the Nâgas in Pâtâla, or America, 5,000 years ago, and that the Nâgas were Initiates.

[490.](#)

Isis Unveiled, ii. 293.

[491.](#)

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

[492.](#)

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

[493.](#)

Ibid., pp. 293, 294.

[494.](#)

Let the reader be reminded that in the Zohar, and also in all the Kabalistic works, it is maintained that “Metatron united with Shekinah.” Now Shekinah as the Veil (Grace) of Ain Suph, representing the Logos, is that very Tree of Knowledge; while Shamaël

—the dark *aspect* of the Logos—occupies only the bark of that tree, and has the knowledge of *evil* alone. As Lacour, who saw in the scene of the Fall (Genesis, iii) an incident pertaining to Egyptian Initiation, says: “The Tree of the Divination, or of the Knowledge of Good and Evil ... is the science of Tzyphon, the Genius of Doubt, tzy to teach, and phon, doubt. Tzyphon is one of the Aleim; we shall see him presently under the name of Nach, the tempter” (Les Cœloim, vol. ii. p. 218). He is now known to Symbologists under the name of Jehovah.

495.

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

496.

By which *human* nature lives; not even the animal—but the misguided, sensual and vicious nature, which *men* , not Nature, created. See the Section “Cross and Circle.”

497.

See Zohar, i. 172, a and b.

498.

Compare the Section on “The Mysteries of the Hebdomad” in Part II of this Volume.

499.

Gould's Mythical Monsters, p. 1.

500.

The Unicorn: a Mythological Investigation, Robert Brown, junr., F.S.A.
London, 1881.

[501.](#)

Mythical Monsters, pp. 2-4.

[502.](#)

Ibid., p. 20.

[503.](#)

Ibid., pp. 36, 37.

[504.](#)

The Human Species, p. 52.

[505.](#)

Manual of Geology, p. 301.

[506.](#)

Ibid., p. 17.

[507.](#)

Gould's Mythical Monsters, p. 16. See also Recherches, etc., des
Mammifères, plate 1. Paris, 1868 to 1874.

[508.](#)

Preface to the Shan Hai King, or "Wonders by Land and Sea."

[509.](#)

Vol. i. pp. 589, et seqq.

[510.](#)

There are Archæologists, who, like Mr. James Fergusson, refuse any
great antiquity to even one single monument in India. In his work,
Illustrations of the Rock-Cut Temples of India, he ventures to express
the very extraordinary opinion that "Egypt had ceased to be a nation

before the earliest of the cave-temples of India was excavated.” In short, he does not admit the existence of any cave-temple anterior to the reign of Ashoka, and seems anxious to prove that most of these rock-cut temples were executed during a period extending from the time of that pious Buddhist king until the destruction of the Andhra dynasty of Magadha, in the beginning of the fifth century. We believe such a claim to be perfectly arbitrary. Further discoveries will show that it is erroneous and unwarranted.

[511.](#)

America, at the time of its discovery, was called Atlanta by some native tribes.

[512.](#)

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

[513.](#)

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

[514.](#)

See De Mirville's *Pneumatologie: Des Esprits*, iii. 57, et seqq.

[515.](#)

See Max Müller, *Chips*, i. 339; “Popol Vuh.” Compare also Holmberg, *Ethnographische Skizzen über die Völker des Russischen Amerika*. Helsingfors, 1855.

[516.](#)

Op. cit., pp. 13-15.

[517.](#)

Ibid., p. 308.

[518.](#)

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

[519.](#)

Even Wilson admits that Râma and Râvana were personages founded on historical facts. “The traditions of the South of India uniformly ascribe its civilization ... and the settlement of civilized Hindûs [the Fifth Race] to the conquest of Lankâ by Râma” (Vishnu Purâna, iii. 318)—the victory of the “Sons of Gods” over the Atlantean sorcerers, says the *true* tradition.

[520.](#)

Thus we are shown one hero, to give an instance, first born as the “unrighteous but valiant monarch” (Purusha) of the Daityas, Hiranyakashipu, slain by the Avatâra Nara-sinha (Man-lion). Then he was born as Râvana, the giant king of Lankâ, and killed by Râma; after which he is reborn as Shishupâla, the son of Rajarshi (King Rishi) Damaghosha, when he is again killed by Krishna, the last incarnation of Vishnu. This parallel evolution of Vishnu (Spirit) with a Daitya, as man, may seem meaningless, yet it gives us the key not only to the respective dates of Râma and Krishna but even to a certain psychological mystery.

[521.](#)

Compare Hibbert Lectures, 1877, Sayce, pp. 134-138.

[522.](#)

The Gods became No-Gods.

[523.](#)

Race.

[524.](#)

Yellow-white.

[525.](#)

Strictly speaking, it is only from the time of the Atlantean, brown and yellow giant races, that one ought to speak of *man* , since it was the Fourth Race only which was the first *completely human species* , however much larger in size than we are now. In *Man: Fragments of Forgotten History* (by two Chelâs), all that is said of the Atlanteans is quite correct. It is chiefly this Race which became “black with sin,” that brought the divine names of the Asuras, the Râkshasas and the Daityas, into disrepute, and passed them on to posterity as the names of fiends. For, as said, the Suras, Gods or Devas, having incarnated in the wise men of Atlantis, the names of Asuras and Râkshasas were given to the ordinary Atlanteans. Owing to the incessant conflicts of the latter with the last remnants of the Third Race and the “Sons of Will and Yoga,” their names have led to the later allegories about them in the Purânas. “Asura was the generic appellation of all the Atlanteans who were the enemies of the spiritual heroes of the Âryans (Gods).” (Man, p. 77.)

[526.](#)

In the beginning.

[527.](#)

The sub-races.

[528.](#)

Their colours.

[529.](#)

Stanza VII, Shloka 24.

[530.](#)

See Shlokas 32, 34.

[531.](#)

In general, the so-called orthodox Christian conceptions about the “fallen” Angels or Satan, are as remarkable as they are absurd. About a dozen could be cited, of the most varied character as to details, and all from the pens of educated lay authors, “university graduates” of the present quarter of our century. Thus, the author of *Earth's Earliest Ages*, G. H. Pember, M.A., devotes a thick volume to proving Theosophists, Spiritualists, Agnostics, Mystics, metaphysicians, poets, and every contemporary author on Oriental speculations, to be the devoted servants of the “Prince of the Air,” and irretrievably damned. He describes Satan and his Antichrist in this wise: “Satan is the ‘Anointed Cherub’ of old.... God created Satan, the fairest and wisest of all His creatures in this part of His Universe, and made him Prince of the World, and of the Power of the Air... He was placed in an Eden, which was both far anterior to the Eden of Genesis ... and of an altogether different and more substantial character, resembling the New Jerusalem. Thus, Satan being perfect in wisdom, and beauty, his vast empire is our earth, if not the whole solar system.... Certainly no

other angelic power of greater or even equal dignity has been revealed to us. The Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness *the respect due to a superior*, however wicked he may be, until God has formally commanded his deposition.” Then we are informed that “Satan was from the moment of his creation surrounded by the *insignia of royalty*” (! !): that he “awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed.” Then the Devil “passes from the royalty to his *priestly dignity*” (! ! !). “Satan was also a priest of the Most High,” etc., etc. And now—“Antichrist will be Satan incarnate.” (Chap. III and pp. 56-59.) The pioneers of the coming Apollyon have already appeared—they are the Theosophists, the Occultists, the authors of the Perfect Way, of Isis Unveiled, of the Mystery of the Ages, and even of the Light of Asia ! ! The author notes the “avowed origin” of Theosophy from the “descending angels,” from the “Nephilim,” or the Angels of Genesis (vi), and the Giants. He ought to note his own descent from them also, as our Secret Doctrine endeavours to show—unless he refuses to belong to the present humanity.

[532.](#)

Compare x. 8, where it speaks of all who have come before Jesus, being “thieves and robbers.”

[533.](#)

Verse 14.

[534.](#)

Luke, x. 18.

[535.](#)

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

[536.](#)

xix. 7.

[537.](#)

Ibid., verse 8.

[538.](#)

xviii. 24.

[539.](#)

To make it plainer, any one who reads the passage in Luke, will see that the remark follows the report of the *seventy*, who rejoice that “even the devils [the spirit of controversy and reasoning, or the opposing power, since Satan means simply ‘adversary’ or ‘opponent’] are subject unto us through thy name.” (Luke, x. 17.) Now, “thy name” means the name of Christos, or Logos, or the Spirit of true Divine Wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the Higher Self in short. And when Jesus remarks on this that he has “beheld Satan as lightning fall from heaven,” it is a mere statement of his clairvoyant powers, notifying to them that he already knew it, and a reference to the incarnation of the Divine Ray—the

Gods or Angels—which *falls into generation* . For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly “no man knoweth who the Son is, but the Father; and who the Father is, but the Son,” as added by Jesus then and there (verse 22)—the “Church of Christ” less than any one else. The Initiates alone understood the secret meaning of the terms “Father” and “Son,” and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were Occult teachings, which could only be explained at Initiation. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (Matth., x. 5), and repeated to his disciples that the “mystery of the kingdom of God” was for them alone, not for the multitudes (Mark, iv. 11).

540.

So, for instance, in the Purânas, Pulastya, a Prajâpati, or son of Brahmâ—the progenitor of the Râkshasas, and the grandfather of Râvana, the great king of Lankâ in the Râmâyana—had, in a *former birth* , a son named Dattoli, “who is now known as the sage Agastya,” says Vishnu Purâna (Wilson's Trans., i. 154). This name of Dattoli alone, has six more variants to it, or seven meanings. He is called respectively, Dattoli, Dattâli, Dattotti, Dattotri, Dattobhri, Dambhobhi and Dambholi. These seven variants have each a secret sense, and refer in the Esoteric Commentaries to various ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. For, surely, the Râkshasas are not Demons, but simply the primitive and ferocious Giants, the Atlanteans, who were scattered on

the face of the Globe, as the Fifth Race is now. Vasishtha is a warrant of this, if his words addressed to Parâshara, who attempted a bit of Jadoo (sorcery), which he calls “sacrifice,” for the destruction of the Râkshasas, mean anything. For he says: “Let no more of these *unoffending* ‘Spirits of Darkness’ be consumed.” (See for details, Mahâbhârata, Âdi Parvan, s. 176; also Linga Purâna, Pûrvârdha, s. 64; Wilson, *ibid.*, i. 8, 9.)

541.

We have a passage from a Master's letter which has a direct bearing upon these incarnating Angels. Says the letter: “Now there are, and there must be, failures in the ethereal Races of the many Classes of Dhyân Chohans, or Devas [*progressed entities* of a *previous* Planetary Period], as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyân-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new Solar System has to be evolved, these Dhyân Chohans are borne in by influx ‘ahead’ of the Elementals [entities ... to be developed into humanity at a *future* time] and remain as a latent or inactive spiritual force, in the Aura of a nascent World ... until the stage of human evolution is reached.... Then they become an *active force* and commingle with the Elementals, to *develop little by little the full type of humanity* .” That is to say, to develop in man, and endow him with his Self-conscious Mind, or Manas.

542.

Appendix XV, pp. 369, et seqq.

[543.](#)

When the Earth with its Planetary Chain and Man were to appear.

[544.](#)

Our Earth and the physical plane of consciousness.

[545.](#)

When the pure, celestial Beings or Dhyân Chohans, and the great Pitris of various classes were commissioned—the one to evolve their Images or Chhâyâs, and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the Mysteries of Creation.

[546.](#)

The “dynasties of kings” who all regard themselves as the “anointed,” reigning by the “Grace of God,” whereas in truth, they reign by the grace of Matter, the Great Illusion, the Deceiver.

[547.](#)

Ibid., loc. cit., verse 10.

[548.](#)

See the “Primeval Manus of Humanity.”

[549.](#)

The “Heavenly Man,” please mark again the word, is the “Logos” or the “Son” Esoterically. Therefore, once that the title was applied to Christ, who was declared to be God and the very God himself, Christian Theology had no choice. In order to support its dogma of a personal Trinity it had to proclaim, as it still does, that the Christian Logos is the only true one, and that all the Logoi of other religions are

false, and are only the masquerading Evil Principle, Satan. See whereto this has led Western Theology!

550.

“For the Mind, a deity abounding in both sexes, being Light and Life, brought forth by its Word another Mind or Workman; which, being God of the Fire and the Spirit, fashioned and formed seven other Governors, which in their Circles contain the Phenomenal World, and whose disposition is called Fate or Destiny.” (Sect. ix. c. 1, ed. of 1579.) Here it is evident that Mind, the Primeval Universal Divine Thought, is neither the Unknown Unmanifested One, since it abounds in both sexes—is male and female—nor yet the Christian “Father,” as the latter is a male and not an androgyne. The fact is that the “Father,” “Son,” and “Man” are hopelessly mixed up in the translations of Pymander.

551.

The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was hurled down to the “bottomless pit,” or simply on to our Earth, to live as man. The Hindû Lucifer, the Mahâsura, is also said to have become envious of the Creator's resplendent Light, and, at the head of inferior Asuras (not Gods, but Spirits), to have rebelled against Brahmâ; for which Shiva hurled him down to Pâtâla. But, as philosophy goes hand in hand with allegorical fiction in Hindû myths, the “Devil” is made to repent, and is afforded the opportunity to progress: he is a sinful man *esoterically*, and can by Yoga, devotion, and adeptship, reach his status of “one with the deity,” once more. Hercules, the Sun-God, descends to Hades (the Cave of

Initiation) to deliver the victims from their tortures, etc. The Christian Church alone creates *eternal* torment for the Devil and the damned that she has invented.

[552.](#)

Why, for instance, should Éliphas Lévi, the very fearless and outspoken Kabbalist, have hesitated to divulge the mystery of the Fallen Angels so-called? That he knew the fact and the real meaning of the allegory, both in its religious and mystical, as well as in its physiological sense, is proved by his voluminous writings and frequent allusions and hints. Yet Éliphas, after having alluded to it a hundred times in his previous works, says in his later *Histoire de la Magie* (pp. 220, 221): “We protest with all our might against the sovereignty and the ubiquity of Satan. We pretend neither to deny nor affirm here the tradition on the Fall of the Angels.... But if so ... then the prince of the Angelic Rebels can be at best the last and the most powerless among the condemned—now that he is separated from deity—which is the principle of every power.” This is hazy and evasive enough; but see what Hargrave Jennings writes in his weird, staccato-like style: “Both Saint Michael and Saint George are types. They are sainted personages, or dignified heroes, or powers apotheosized. They are each represented with their appropriate faculties and attributes. These are reproduced and stand multiplied—distinguished by different names in all the mythologies [including the Christian]. But the idea regarding each is a general one. This idea and representative notion is that of the all-powerful champion—child-like in his ‘virgin innocence’—so powerful

that this God-filled innocence (the Seraphim ‘know most,’ the Cherubim ‘love most’) can shatter the world (articulated—so to use the word—in the magic of Lucifer, but condemned), in opposition to the artful constructions, won out of the permission of the Supreme—artful constructions (‘this side life’)—of the magnificent apostate, the mighty rebel, but yet, at the same time, the ‘Light-bringer,’ the Lucifer—the ‘Morning Star,’ the ‘Son of the Morning’—the very highest title ‘out of heaven,’ for in heaven it cannot be, but out of heaven it is everything. In an apparently incredible side of his character—for let the reader carefully remark that qualities are of no sex—this Archangel Saint Michael is the invincible, sexless, celestial ‘Energy’—to dignify him by his grand characteristics—the invincible ‘Virgin-Combatant,’ clothed ... and at the same time armed, in the denying mail of the Gnostic ‘refusal to create.’ This is another myth, a ‘myth within myths,’ ... a stupendous ‘mystery of mysteries,’ because it is so impossible and contradictory. Unexplainable as the Apocalypse. Unrevealable as the ‘Revelation.’” (Phallicism, pp. 212, 213.) Nevertheless, this *unexplainable* and *unrevealable* mystery will now be explained and revealed by the doctrines of the East. Though, of course, as the very erudite, but still more puzzling author of Phallicism gives it, no uninitiated mortal would ever understand his real drift.

553.

“Creation”—out of preëxistent eternal Substance, or Matter, of course, which Substance, according to our teachings, is Boundless, Ever-existing Space.

[554.](#)

The Luciferians, a sect of the fourth century who are alleged to have taught that the soul was a *carnal* body transmitted to the child by its father, and the Lucianists, another and earlier sect of the third century a.d., who taught all this, and further, that the *animal* soul was not immortal, philosophized on the grounds of the real Kabalistic and Occult teachings.

[555.](#)

This “Central Sun” of the Occultists even Science is obliged to accept astronomically, for it cannot deny the presence in sidereal space of a central body in the Milky Way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and System. But this “Sun” is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists—and even some pious modern Astronomers—claim that in this Sun the God-head is specially present, referring to it the volitional acts of God—the Eastern Initiates maintain that, as the Supra-divine Essence of the Unknown Absolute is equally in every domain and place, the “Central Sun” is simply the centre of Universal Life-Electricity; the reservoir within which that Divine Radiance, already differentiated at the beginning of every “creation,” is focussed. Though still in a Laya, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, Life-Centre.

[556.](#)

Op. cit., pp. 287-289.

[557.](#)

See Commentary to Stanza VII, Volume I.

[558.](#)

The *fourth* and the *fifth* from *below* beginning with the Physical Body; the *third* and the *fourth* , if we reckon from Âtmâ.

[559.](#)

New Aspects of Life.

[560.](#)

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

[561.](#)

Op. cit., pp. 97, 98, 2nd ed., 1887.

[562.](#)

The history of Prometheus, Karma, and human consciousness, is to be found in Part II, Section V.

[563.](#)

By an Englishman whose erratic genius killed him. The son of a Protestant clergyman, he became a Mohammedan; then a rabid Atheist; after meeting with a Master, a Guru, he became a Mystic; then a Theosophist who doubted, despaired—threw up *white* for *black* magic, went insane and joined the Roman Church. Then again turning round, anathematized her, re-became an Atheist, and died cursing humanity, knowledge, and God, in whom he had ceased to believe. Furnished with all the Esoteric data to write his “War in Heaven,” he made a semi-political article out of it, mixing Malthus with Satan, and Darwin with the Astral Light. Peace be to his—Shell. He is a warning to the Chelâs

who fail. His forgotten tomb may now be seen in the Mussulman burial ground of Joonaghur, Kathiawar, India.

[564.](#)

The author talks of the *active, fighting*, damning Jehovah as though he were a synonym of Parabrahman! We have quoted from this article to show where it dissents from Theosophic teachings; otherwise it would be quoted some day against us, as everything published in the Theosophist generally is.

[565.](#)

The Theosophist, vol. iii. p. 68.

[566.](#)

Explaining the Kabalah, Dr. Henry Pratt says: “Spirit was to man [to the Jewish Rabbin, rather!] a bodiless, disembodied, or deprived, and degraded being, and hence was termed by the ideograph Nahash, ‘Deprived’; represented as appearing to and seducing the human race—man through the woman.... In the picture from this Nahash, this spirit was represented by a serpent, because from its *destitution of bodily members*, the serpent was looked upon as a deprived and depraved and degraded creature.” (New Aspects of Life, p. 235.) Symbol for symbol there are those who would prefer that of the serpent—the symbol of wisdom and eternity, deprived of limbs as it is—to the Jod (י)—the poetical ideograph of Jehovah in the Kabalah—the God of the male symbol of generation.

[567.](#)

Zohar, iii. 61c.

[568.](#)

Daksha, the “intelligent, the competent.” “This name generally carries with it the idea of *creative power* .” He is a son of Brahmâ and of Aditi, and agreeably to other versions, a self-born power, which, like Minerva, sprang from his father's body. He is the chief of the Prajâpatis, the Lords or Creators of Being. In Vishnu Purâna, Parâshara says of him: “In every Kalpa [or Manvantara] Daksha and the rest are born and are again destroyed.” And the Rig Veda says that “Daksha sprang from Aditi and Aditi from Daksha,” a reference to the eternal cyclic re-birth of the same divine Essence.

[569.](#)

Bhâgavata Purâna, iv. 24, 4.

[570.](#)

No one of these Orders is distinct from the Pitris or Progenitors. As says Manu (iii. 284): “The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great grandfathers, Âdityas; agreeably to a text of the Vedas.” “This is an everlasting Vedic text,” says another translation.

[571.](#)

As now discovered by the late G. Smith in the Babylonian cylinder literature, it was the same in Chaldæan Theogony. Ishtar, “eldest of Heaven and of Earth.” Below him the Igigi or Angels of Heaven, and the Anûnaki, or Angels of Earth. Below these again various classes of Spirits and “Genii” called Sadu, Vadukku, Ekimu, Gallu—of which some were good, some evil. (See Smith's Babylonian Mythology, also Sayce's Hibbert Lectures, p. 141.)

[572.](#)

Some superior, others inferior, *to suit the Karma* of the various reïncarnating Monads, which could not all be of the same degree of purity in their last births in other Worlds. This accounts for the difference of races, the inferiority of the savage and other human varieties.

[573.](#)

“There are,” says Topinard in the English edition of his Anthropology, with a preface by Professor Broca, “*three* fundamental elements of colour in the human organism—namely, the *red* , the *yellow* , and the *black* , which, mixed in variable quantities with the white of the tissues, give rise to those numerous shades seen in the human family.” Here is Science again unintentionally supporting Occultism.

[574.](#)

It must be remembered that the “last remnants” here spoken of, refer to those portions of the “Great Continent” which still remained, and not to any of the numerous islands which existed contemporaneously with the Continent. Plato's “island,” for instance, was one of such remnants; the others having sunk at various periods previously. An Occult “tradition” teaches that such submersions occur whenever there is an eclipse of the “Spiritual Sun.”

[575.](#)

See the remarks on the Root and Seed Manus *infra*, and the Section on “The Primeval Manus of Humanity,” at the end of the Commentaries on this Stanza.

[576.](#)

Mr. Gladstone's unfortunate attempt to reconcile the Genetic account with Science (see his "Dawn of Creation" and "Proem to Genesis," in *The Nineteenth Century*, 1886), has brought upon him the Jovian thunderbolt hurled by Mr. Huxley. The dead-letter account warranted no such attempt; and his fourfold order, or division, of animated creation, has turned into the stone which, instead of killing the fly on the sleeping friend's brow, killed the man himself. Mr. Gladstone has killed Genesis for ever. But this does not prove that there is no Esotericism in the latter. The fact that the Jews and all the Christians, the modern as well as the early sects, have accepted the narrative *literally* for two thousand years, proves only their ignorance, and shows the great ingenuity and constructive ability of the Initiated Rabbis, who built the two accounts—the Elohist and Jehovist—Esoterically, and purposely confused the meaning by the vowelless glyphs or word-signs in the original text. The six days (Yom) of creation do mean six periods of evolution, and the seventh day is that of culmination, of perfection—not of rest. These refer to the seven Rounds and the seven Races with a distinct "creation" in each; though the use of the words Boker, "dawn" or "morning," and Ereb, "evening twilight"—which have Esoterically the same meaning as Sandhyâ, "twilight," in Sanskrit—have led to a charge of the most crass ignorance of the order of evolution.

[577.](#)

Modern Science and Modern Thought, p. 337.

[578.](#)

Dowson's Hindû Classical Dictionary, sub voce.

[579.](#)

Op. cit., p. 335.

[580.](#)

“Follow the law of analogy”—the Masters teach. Âtmâ-Buddhi is dual and Manas is triple, inasmuch as the former has two aspects, and the latter three, i.e., as a “principle” per se, which gravitates, in its higher aspect, to Âtmâ-Buddhi, and follows, in its lower nature, Kâma, the seat of terrestrial and animal desires and passions. Now compare the evolution of the Races, the First and the Second of which are of the nature of Âtmâ-Buddhi, of which they are the passive Spiritual progeny, while the Third Root-Race shows three distinct divisions or aspects physiologically and psychically—the earliest sinless, the middle portions awakening to intelligence, and the third and last decidedly *animal*, i.e., Manas succumbs to the temptations of Kâma.

[581.](#)

Laing, op. cit., ibid.

[582.](#)

The whole trouble is this: neither Physiologists nor Pathologists will recognize that the cell-germinating substance, the Cytoblastema, and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for certain purposes.

[583.](#)

Huxley, Proceedings of the Royal Institution, iii. 151.

[584.](#)

Introduction to the Study of the Foraminifera, p. xi.

[585.](#)

Transactions of the Geological Society of Glasgow, vol. iii. Very strangely, however, he has recently again changed his opinion. The Sun, he says, is only 15,000,000 years old.

[586.](#)

Bastian, *The Beginnings of Life*, ii. 622.

[587.](#)

Laing, *Modern Science and Modern Thought*, p. 171.

[588.](#)

In *Isis Unveiled*, vol. i. p. 389, this is noticed and half explained.

[589.](#)

Hence the philosophy in the allegory of the 7, 10, and finally 21, Prajâpatis, Rishis, Munis, etc., who all are made the “fathers” of various beings and things. The order of the seven classes, or orders of plants, animals, and even inanimate things, given at random in the Purânas, is found in several commentaries in the correct rotation. Thus, Prithu is the father of the Earth. He “milks” her, and makes her bear every kind of grain and vegetable, all enumerated and specified. Kashyapa is the “father” of all the reptiles, snakes, demons, etc.

[590.](#)

See vol. i. pp. 151, et seqq., concerning the “Tree of Evolution”—the “Mundane Tree.”

[591.](#)

Checked and modified, however, by the Law of Retardation, which imposes a restriction on the advance of all species when a *higher type* makes its appearance.

[592.](#)

See Origin of Species, p. 145.

[593.](#)

Bastian, Beginnings of Life, ii. pp. 622, 623.

[594.](#)

Vol. ii. p. 278.

[595.](#)

Op. cit., i. 9.

[596.](#)

Ibid., ii. 283, 284.

[597.](#)

See his Lettres sur l'Atlantide.

[598.](#)

This is shown by Faber, again a pious Christian, who says that: “The Noëtic family also ... bore the appellations of Atlanteans and Titans; and the great patriarch himself was called, by way of eminence, Atlas and Titan.” (Ibid., ii. 285.) And if so, then, according to the Bible, Noah must have been the progeny of the Sons of God, the Fallen Angels, agreeably to the same authority, and of the “daughters of men who were fair.” (See Genesis, vi.) And why not, since his father Lamech slew a man, and was, with all his sons and daughters, who perished in the Deluge, as bad as the rest of mankind?

[599.](#)

In that wonderful volume of Donnelly, Atlantis, the Antediluvian World, the author, speaking of the Âryan colonies from Atlantis, and of the arts and sciences—the legacy of our Fourth Race—bravely announces that “the roots of the institutions of to-day reach back to the

Miocene age.” This is an enormous allowance for a modern scholar to make; but civilization dates still further back than the Miocene Atlanteans. Secondary-period man will be discovered, and with him his long forgotten civilization.

600.

Nature is the *Natural* Body, the Shadow of the Progenitors.

601.

Man is the “Heavenly Man,” as already stated.

602.

Divine Pymander, i. 16.

603.

The Pymander of our museums and libraries is an abridgment of one of the Books of Thoth, by a Platonist of Alexandria. In the Third Century it was remodelled after old Hebrew and Phœnician MSS. by a Jewish Kabbalist, and called the Genesis of Enoch. But even its disfigured remnants show how closely its text agrees with the Archaic Doctrine, as is shown in the creation of the Seven Creators and Seven Primitive Men. As to Enoch, Thoth or Hermes, Orpheus and Cadmus, these are all generic names, branches and offshoots of the seven primordial Sages—incarnated Dhyân Chohans or Devas, in *illusiv*e, not mortal bodies—who taught Humanity all it knew, and whose earliest disciples assumed their Master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes—of whom Egyptologists count five—Enoch, etc.; they are all inventors of letters; none of them die; they still live, and are the first Initiators into, and Founders of, the Mysteries. It was only very lately that the Genesis

of Enoch disappeared from among the Kabalists. Guillaume Postel saw it. It was most certainly in a great measure a transcript from the Books of Hermes, and far anterior to the Books of Moses, as Éliphas Lévi tells his readers.

604.

Uranus is a modified Varuna, the “universal encompasser,” the “all-embracer,” and one of the oldest of the Vedic Deities—Space, the maker of Heaven and Earth, since both are manifested out of his (or its) seed. It is only later that Varuna became the chief of the Âdityas and a kind of Neptune riding on the “Leviathan”—Makara, now the most sacred and mysterious of the Signs of the Zodiac. Varuna, without whom “no creature can even wink,” was degraded like Uranus, and, like him, *fell into generation* ; his functions—“the grandest cosmical functions,” as Muir calls them—having been degraded from Heaven to Earth by exoteric anthropomorphism. As the same Orientalist says: “The attributes and functions ascribed to Varuna [in the Vedas] impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic Deity.” But to understand correctly the reason of his fall, like as that of Uranus, one has to see in every exoteric religion the imperfect and sinful work of man's fancy, and also to study the mysteries which Varuna is said to have imparted to Vasishtha. Only “his secrets and those of Mitra *are not to be revealed to the foolish* .”

605.

Mythologie de la Grèce Antique, p. 7.

606.

Cronus is not only Χρόνος, Time, but also, as Bréal showed, in his *Hercule et Cacus* (p. 57), comes from the root kar, “to make, to create.” Whether Bréal and Decharme, who quotes him, are as right in saying that in the Vedas, Krânan (sic) is a Creative God, we have our doubts. Bréal probably meant Karma, or rather Visvakarman, the Creative God, the “omnificent” and the “great architect of the world.”

607.

See Stanzas III—X, et seqq., and also Berosus' account of primeval creation.

608.

The Titanic struggle, in *Theogony* at least, is the fight for supremacy between the children of Uranus and Gæa (or Heaven and Earth in their abstract sense), the Titans, against the children of Cronus, whose chief is Zeus. It is the everlasting struggle going on to this day between the Spiritual Inner Man and the man of flesh, in one sense.

609.

Just as the “Lord God,” or Jehovah, is Cain, esoterically, and the “tempting serpent” as well; the male portion of the androgynous Eve—before her “Fall,” the female portion of Adam Kadmon—the left side, or Binah, of the right side, Chokmah, in the first Sephirothal Triad.

[610.](#)

Decharme, op. cit., p. 284.

[611.](#)

In the Egyptian legend, called the “Two Brothers,” translated by M. Maspéro (the ex-director of the Boulaq Museum), the original of Pandora is given. Noom, the famous heavenly artist, creates a marvellous beauty, a girl whom he sends to Batoos, after which the happiness of the latter is destroyed. Batoos is man, and the girl Eve, of course. (See *Revue Archéologique*, March, 1878, and also Decharme, *ibid.*, p. 285.)

[612.](#)

Yima is not the “first man” in the *Vendîdâd*, but only in the theories of the Orientalists.

[613.](#)

Bœotia was submerged and subsequently ancient Athens and Eleusis.

[614.](#)

Opera et Dies, v. 108.

[615.](#)

Nem., VI. i.

[616.](#)

See *Apollod.*, i. 7, 2; and *Ovid, Metam.*, i. 260, et seqq.

[617.](#)

Deutsche Mythol., i. 545, 3rd edit., and Hanusch
Schlawische Myth., p. 235. See Decharme, *ibid.*, p.
288, who gives “nine times,” and not seven.

[618.](#)

Hesiod, Opera et Dies, 143-155.

[619.](#)

See Æschylus, Septem contra Thebas.

[620.](#)

Decharme, *ibid.*, pp. 289, 290.

[621.](#)

Races.

[622.](#)

It was said.

[623.](#)

In Sanskrit Dâkinî.

[624.](#)

The name is used here in the sense, and as a synonym, of “sorcerers.” The Atlantean Races were many, and their evolution lasted for millions of years. All of them were not bad, but became so towards the end of their cycle, as we, the Fifth Race, are now fast becoming.

[625.](#)

The “Gods of the Elements” are by no means the Elementals. The latter are at best used by them as vehicles and materials in which to clothe themselves.

[626.](#)

Cain was the “sacrificer,” as shown at first in Chap. iv. of Genesis, of “the fruit of the ground,” of which he was the *first tiller*, while Abel

“brought of the firstlings of his flock” to the Lord. Cain is the symbol of the first male, Abel of the first female humanity, Adam and Eve being the types of the Third Race. The “murdering” is blood-shedding, but not taking life.

[627.](#)

Genesis, vi.

[628.](#)

It is, perhaps, with an eye to this *degradation* of the highest and purest Spirits, who broke through the intermediate planes of lower consciousness, the “Seven Circles of Fire” of Pymander, that St. James is made to say “This wisdom (sophia) descendeth not from above, but is earthly, sensual, *devilish* ”; now this Sophia is Manas, the “Human Soul,” the Spiritual Wisdom or Soul being Buddhi, which being so near the Absolute, is, per se, only *latent* consciousness, and is dependent upon Manas for manifestation beyond its own plane.

[629.](#)

This is the “Undying Race,” as it is called in Esotericism, and exoterically the fruitless generation of the first progeny of Daksha, who curses Nârada, the divine Rishi, for having dissuaded the Haryashvas and the Shabalâshvas (the sons of Daksha) from procreating their species, by saying: “Be born in the womb; there shall not be a resting place for thee in all these regions.” After this, Nârada, the representative of that race of *fruitless* ascetics, is said, as soon as he dies in one body, to be reborn in another.

[630.](#)

Âdi Parvan, p. 113.

[631.](#)

Vishnu Purâna, Wilson's Trans., ii. 12.

[632.](#)

The traditions of every country and nation point to this fact. Donnelly quotes from Father Duran's *Historia Antigua de la Nueva España* of 1885, in which a native of Cholula, a centenarian, accounts for the building of the great pyramid of Cholula, as follows: "In the beginning, before the light of the sun had been created, this land [Cholula] was in obscurity and darkness ... but immediately *after the light of the sun arose in the East* , there appeared gigantic men ... who built the said pyramid, its builders being scattered after that to all parts of the earth."

"A great deal of the Central American history is taken up with the doings of an ancient race of Giants called Quinanes," says the author of *Atlantis* (p. 204).

[633.](#)

Histoire de la Terre, p. 154.

[634.](#)

There are critics who, finding no evidence for the existence of Tertullian save in the writings of Eusebius, "the veracious," are inclined to doubt it.

[635.](#)

Heroica, p. 35.

[636.](#)

Hist. Nat., VII. xvi.

[637.](#)

See for the above De Mirville, Pneumatologie Des Esprits, iii. 46-48.

[638.](#)

Élévations, p. 56.

[639.](#)

And that, notwithstanding the formal prohibition at the great Church Council of Elyrus in a.d. 303, when it was declared that “the form of God, which is immaterial and invisible, shall not be limited by figure or shape.” In 692, the Council of Constantinople similarly prohibited the faithful “to paint or represent Jesus *as a lamb*,” as also “to bow the knee in praying, as it is the act of idolatry.” But the Council of Nicæa (787) brought this idolatry back, while that of Rome (883) excommunicated John, the Patriarch of Constantinople, for showing himself an enemy of image worship.

[640.](#)

Genesis, v. Treating of the Chinese Dragon and the literature of China, Mr. Charles Gould, in his Mythical Monsters (p. 212), writes: “Its mythologies, histories, religions, popular stories, and proverbs, all teem with references to a mysterious being who has a physical nature and spiritual attributes. Gifted with an accepted form, which he has the supernatural power of casting off for the assumption of others, he has the power of influencing the weather, producing droughts or fertilizing rains at pleasure, of raising tempests and allaying them. Volumes could be compiled from the scattered legends which everywhere abound relating to this subject.”

This “mysterious being” is the *mythical* Dragon, i.e., the symbol of the *historical* and actual Adept, the Master and Professor of Occult Sciences of old. It has already been stated elsewhere, that the great “Magicians” of the Fourth and Fifth Races were generally called “Serpents” and “Dragons” after their Progenitors. All these belonged to the Hierarchy of the so-called “Fiery Dragons of Wisdom,” the Dhyân Chohans, answering to the Agnishvâta Pitris, the Maruts and Rudras generally, as the issue of Rudra their father, who is identified with the God of Fire. More is said in the text. Now Clement, an initiated Neo-Platonist, knew, of course, the origin of the word “Dragon,” and why the initiated Adepts were so called, as he knew the secret of the Agathodæmon, the Christ, the seven-vowelled Serpent of the Gnostics. He knew that the dogma of his new faith required the transformation of all the *rivals* of Jehovah—the Angels supposed to have rebelled against that “Elohim,” as the Titan Prometheus rebelled against Zeus, the usurper of his father's kingdom—and that “Dragon” was the mystic appellation of the “Sons of Wisdom”; from this knowledge came his definition, as cruel as it was arbitrary, “serpents and giants signify *demons* ,” i.e., not “Spirits,” but *Devils* , in Church parlance.

[641.](#)

Part IV, Ch. xxvii, p. 291.

[642.](#)

“What would you say to our affirmation that the Chinese—I now speak of the inland, the true Chinamen, not of the hybrid mixture between the Fourth and Fifth Races now occupying the throne—the aborigines who

belong in their unallied nationality wholly to the highest and last branch of the Fourth Race, reached their highest civilization when the Fifth had hardly appeared in Asia.” (Esoteric Buddhism, p. 67.) And this handful of the inland Chinese are all of a very high stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be got at and correctly translated, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European Archæologists only have been able to procure such priceless works.

[643.](#)

Quoted in De Mirville, op. cit., iii. 53. Remember the same statement in the Book of Enoch, as also the ladder seen by Jacob in his dream. The “two worlds” mean, of course, the two *planes* of Consciousness and Being. A seer can commune with Beings of a higher plane than the Earth, without quitting his arm-chair.

[644.](#)

See the Commentary on the Four Races—and on the “Sons of Will and Yoga,” the immaculate progeny of the Androgynous Third Race.

[645.](#)

In the Kabbalah the pronunciation of the four-lettered *ineffable* Name is “a most secret arcanum”—“a secret of secrets.”

[646.](#)

The Chaldean Account of Genesis, p. 81.

[647.](#)

Ibid., p. 84, lines 12, 14 and 15.

[648.](#)

Returning once more to this most important subject in Archaic Cosmogony, even in the Norse legends, in the Sacred Scrolls of the Goddess Saga, we find Loki, the brother by blood of Odin—just as Typhon, Ahriman, and others are respectively brothers of Osiris and Ormazd—becoming evil only later, when he had mingled too long with humanity. Like all other Fire or Light Gods—Fire burning and destroying as well as warming and giving life—he ended by being regarded in the destructive sense of “Fire.” The name Loki, we learn from *Asgard and the Gods* (p. 250), has been derived from the old word *liuhan*, to enlighten. It has, therefore, the same origin as the Latin *lux*, light. Hence Loki is identical with Lucifer or Light-bringer. This title, being given to the Prince of Darkness, is very suggestive and is in itself a vindication against theological slander. But Loki is still more closely related to Prometheus, for he is shown chained to a sharp rock, while Lucifer, also identified with Satan, was chained down in Hell; a circumstance, however, which prevented neither of them from acting with all freedom on Earth, if we accept the theological paradox in its fulness. Loki is a beneficent, generous and powerful God in the beginnings of time, and the principle of good, and not of evil, in early Scandinavian Theogony.

649.

The Greek mythos alluded to a few pages back, namely the mutilation of Uranus by his son Cronus, is an allusion to this “theft” of the *divine creative Fire* by the Son of the Earth and Heavens. If Uranus, the personification of the Celestial Powers, has to cease creating (he is made impotent by Cronus (Chronos), the God *in Time*), so, in the

Egyptian Cosmogony, it is Thot, the God of Wisdom, who regulates this fight between Horus and Set, the latter being served by the former as Uranus is by Cronus. (See Book of the Dead, xvii, line 26.) In the Babylonian account it is the God Zu, who strips the “Father of the Gods” of “umsimi”—the ideal creative organ, not the “crown” (!) as G. Smith thought (op. cit., pp. 115, 116). For, in the fragment K. 3454 (British Museum), it is said very clearly, that Zu having stripped the “venerable of heaven” of his *desire*, he carried away the “umsimi of the gods,” and burnt thereby “the tereti [the power] of all the gods,” thus “governing the whole of the *seed* of all the angels.” As the umsimi was “*on the seat*” of Bel, it could hardly be the “crown.” A fourth version is in the Bible. Ham is the Chaldæan Zu, and both are cursed for the same allegorically described crime.

[650.](#)

Quoted by Christian Ginsburg from the Kabbalah.

[651.](#)

Schlagintweit, Buddhism in Tibet, p. 248. These are the Beings whose legendary existence has served as a ground-work upon which to build the Rabbinical Lilith, and what the believers in the Bible would term the Antediluvian women, and the Kabbalists the Pre-Adamite races. They are no fiction—this is certain, however fantastic the exuberance of later growth.

[652.](#)

Op. cit., pp. 101, 102.

[653.](#)

For suggestiveness, we would recommend a short article by Visconde de Figanière, F.T.S., in *The Theosophist*, entitled “Esoteric Studies.” Its author expounds therein quite an Occult theory, though to the world a new idea—“the *progress* of the Monad concurring with the *retrogression* of Form, i.e., with decrease of the *vis formativa*.” (Vol. viii. p. 666.) He says, “Who knows what shape vehicled the Ego in remote rings [Rounds, or Races?]?... May not man's type ... have been that of the Simiadæ in its variety? Might not the Monkey-kingdom of Râmâyana fame rest on some far-off tradition relating to a period when that was the common lot, or rather aspect, of man?” And the author winds up a very clever, though too short, exposition of his theory by saying that which every true Occultist will endorse: “With physico-ethereal man there must be *involution* of sex. As physico-astral man depended on entities of the sub-human class (evolved from animal prototypes) for rebirth, so will physico-ethereal man find among the graceful, shapely orders issuing from the *air* -plane, one or more which will be developed for his successive embodiments *when procreated forms are given* —a process which will include all mankind only very gradually. The [*Pre* -?] Adamic and Post-Adamic races were giants; their ethereal counterparts may possibly be liliputians—beauteous, luminous, diaphanous—but will assuredly be giants in mind” (p. 671).

654.

It may be objected that this is a contradiction. That, as the first Root-Race appeared 300,000,000 years after the vegetation had evolved, the Seed of vegetable life could not be in the First Race. We say it could; for up to man's appearance in *this* Round, the vegetation was of quite

another kind to what it is now, and quite ethereal; this, for the simple reason that no grass or plants could have been physical, before there were animal or other organisms to breathe out the carbonic acid which vegetation has to imbibe for its development, its nutrition and growth. They are interdependent in their *physical* and achieved forms.

[655.](#)

Zohar, i. 21a.

[656.](#)

Ibid., iii. 48a.

[657.](#)

Ibid., ii. 76a.

[658.](#)

Op. cit., p. 666.

[659.](#)

It is stated in the Zohar that the “primordial worlds” (sparks) could not continue because *man was not as yet* . “The *human* form contains everything; and as it did not as yet exist, the worlds were destroyed.”

[660.](#)

“The Sacred Books of the East,” vol. iv; The Vendîdâd, J. Darmesteter; Fargard ii. vv. 27 (70) and 28 (74).

[661.](#)

This is the meaning when the allegory and symbol are opened and read by means of the *human* key, or the key to Terrestrial Anthroposophy. This interpretation of the “Ark” symbolism does not in the least interfere with its astronomical, or even theogonic keys; nor with any of the other six meanings. Nor does it seem less scientific than the

modern theories about the origin of man. As said, it has seven keys to it, like the rest.

[662.](#)

Ibid., v. 30 (87).

[663.](#)

Ibid., v. 31 (93).

[664.](#)

Ibid., v. 40 (131).

[665.](#)

See also Bund., xv.

[666.](#)

Ibid., 42 (137).

[667.](#)

Bund., xix and xxiv.

[668.](#)

S. L. MacGregor Mathers, *Kabbalah Unveiled*, p. 104.

[669.](#)

Zohar, ii. 8b.

[670.](#)

Zohar, iii. 278a; Myer's *Qabbalah*, p. 217.

[671.](#)

Darwinian Evolutionists who are so wont to refer to the evidence of *reversion to type*—the full meaning of which, in the case of human monsters, is embraced in the Esoteric solution of the embryological problem—as proof of their arguments, would do well to enquire into those instances of *modern giants* who are often 8, 9, and even 11 feet

high. Such *reversions* are imperfect, yet undeniable reproductions of the original towering man of primeval times.

[672.](#)

See *Mythical Monsters*, by Ch. Gould, from whose interesting and scientific volume a few passages are quoted further on. See also, in A. P. Sinnett's *Occult World*, the description of a cavern in the Himâlayas filled with relics of giant human and animal bones.

[673.](#)

I.e., the Third Eye was at the back of the head. The statement that the latest hermaphrodite humanity was “four-armed,” unriddles probably the mystery of all the representations and idols of the exoteric Gods of India. On the Acropolis of Argos, there was a ξόονον, a rudely carved wooden statue, attributed to Dædalus, representing a three-eyed colossus, which was consecrated to Zeus Triôpês, the “Three-eyed.” The head of the “god” has two eyes in its face and one above on the top of the forehead. It is considered the most archaic of all the ancient statues. (Schol. Vatic, ad Eurip. Troad., 14.)

[674.](#)

The *inner vision* could henceforth be acquired only through training and initiation, save in the cases of “natural and born magicians”—sensitives and mediums, as they are called now.

[675.](#)

This expression “petrified” instead of “ossified” is curious. The “back eye,” which is of course the Pineal Gland, so-called, the small pea-like mass of grey nervous matter attached to the back of the third ventricle

of the brain, is said to almost invariably contain *mineral concretions* and *sand* , and “nothing more.”

[676.](#)

“Deeply placed within the head, covered by thick skin and muscles, true eyes, that cannot see, are found in certain animals,” says Hæckel. “Among the Vertebrata there are blind moles and field-mice, blind snakes and lizards.... They shun the daylight, dwelling ... under the ground.... [They] were *not originally blind* , but have evolved from ancestors that lived in the light and had well-developed eyes. The atrophied eye beneath the opaque skin may be found in these blind beings in every stage of reversion.” (Hæckel, Pedigree of Man, “Sense Organs.” p. 343: Aveling's Trans.) And if *two* eyes could become so atrophied in lower animals, why not *one* eye—the Pineal Gland—in man, who is but a higher animal in his physical aspect?

[677.](#)

Op. cit., ii. 830, 831, ninth edition; “The Thalamencephalon or Inter-brain.”

[678.](#)

The “nervous ether” of Dr. B. W. Richardson, F.R.S.; the nerve-aura of Occultism. The “animal spirits” (?) are equivalent to the currents of nerve-auric compound circulation.

[679.](#)

Let us remember that the *First* Race is shown, in Occult Science, as spiritual within and ethereal without; the *Second* , psycho-spiritual mentally, and ethereo-physical bodily; the *Third* , still bereft of intellect in its beginning, is astro-physical in its body, and lives an

inner life, in which the psycho-spiritual element is in no way as yet interfered with by the hardly nascent physiological senses. Its two front eyes look before them without seeing either past or future. But the Third Eye “*embraces Eternity* .”

680.

But in a very different manner to that pictured by Hæckel as an “evolution by Natural Selection in the struggle for existence” (Pedigree of Man, “Sense Organs,” p. 335; Aveling's Trans.). The mere “thermal sensibility of the skin,” to hypothetical light-waves, is absurdly incompetent to account for the beautiful combination of adaptations existing in the eye. We have shown that “natural selection” is a pure myth when credited with the *origination* of variations, as the “survival of the fittest” can only take place after useful variations have sprung up, together with improved organisms. Whence came the “useful variations,” which developed the eye? Only from “blind forces ... without aim, without design”? The argument is puerile. The true solution of the mystery is to be found in the impersonal Divine Wisdom, in its Ideation—reflected through Matter.

681.

Palæontology has ascertained that in the animals of the Mesozoic age—the Saurians especially, such as the antediluvian Labyrinthodon, whose fossil skull exhibits a perforation otherwise inexplicable—the third, or odd eye must have been much developed. Several Naturalists, among others E. Korscheldt, feel convinced that whereas, notwithstanding the opaque skin covering it, such an eye in the reptiles of the present period can only distinguish light from darkness (as the

human eyes do when bound with a handkerchief, or even tightly closed), in the now extinct animals that eye functioned and was a real organ of vision.

[682.](#)

Gould's *Mythical Monsters*, p. 27.

[683.](#)

Karma is a word of many meanings, and has a special term for almost every one of its aspects. As a synonym of sin, it means the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. Karma is action, the cause; and Karma again is the “Law of Ethical Causation”; the *effect* of an act produced egotistically, in face of the great Law of Harmony which depends on altruism.

[684.](#)

Objectors to the doctrine of Karma should recall the fact that it is absolutely out of the question to attempt a reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann.

[685.](#)

The doctrine and theology of the Calvinists. “The purpose of God *from eternity* respecting all events”—which becomes *fatalism* and kills free will, or any attempt of exerting it for good. “It is the preassignment or allotment of men to everlasting happiness or misery.” (Catechism.) A noble and encouraging doctrine this!

[686.](#)

In order to make Karma more comprehensible to the Western mind, which is better acquainted with the Greek than with Âryan philosophy, some Theosophists have made an attempt to translate it by Nemesis. Had Nemesis been known to the Profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, Nemesis has been too much anthropomorphized by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, “from Homer to Herodotus, she was no goddess, but a *moral feeling* rather,” says Decharme; the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the Gods, and is pursued by Nemesis. But, with time, that “feeling” was deified, and its personification became an ever-fatal and punishing Goddess. Therefore, if we would connect Karma with Nemesis, we must do so in her triple character as Nemesis,Adrasteia and Themis. For, while the last is the Goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess, and keep man within the limits of Nature and righteousness under severe penalty,Adrasteia, the “inevitable,” represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of Dikê, is the equitable Goddess reserving her wrath for those alone who are maddened with pride, egoïsm, and impiety. (See Mesomed., Hymn. Nemes., v. 2, from Brunck, Analecta II. p. 292; quoted in Mythologie de la Grèce Antique, p. 304.) In short, while Nemesis is a mythological, exoteric Goddess, or Power, personified and anthropomorphized in its various aspects, Karma is a highly

philosophical truth, a most divine and noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call "Providence."

687.

Pralaya—a word already explained—is not a term that applies *only* to every "Night of Brahmâ," or the World's Dissolution following every Manvantara, equal to 71 Mahâyugas. It applies also to each "Obscuration" as well, and even to every Cataclysm that puts an end, by Fire or by Water in turn, to each Root-Race. Pralaya is a general term like the word "Manu" the generic name for the Shishtas, who, under the appellation of "Kings," are said in the Purânas to be preserved "with the seed of all things, in an ark, from the waters of that inundation [or the fires of a general volcanic conflagration, the commencement of which we already see for our Fifth Race in the terrible earthquakes and eruptions of these late years, and especially in the present year (1888)], which, in the season of a Pralaya overspreads the world [the Earth]." (Vishnu Purâna, Wilson's Trans., I. lxxxii.) Time is only a form of Vishnu—truly, as Parâshara says in the Vishnu Purâna. In the Hindû Yugas and Kalpas, we have the regular descending series 4, 3, 2, with ciphers, multiplied, as occasion requires, for Esoteric purposes, but not, as Wilson and other Orientalists thought, for "sectarian embellishments." A Kalpa may be an Age, or Day of Brahmâ, or a sidereal Kalpa, astronomical and earthly. These

calculations are found in all the Purânas, but some differ—as for instance, the “Year of the seven Rishis,” 3,030 mortal years, and the “Year of Dhruva,” 9,090, in the Linga Purâna, which are again Esoteric, and *do* represent actual (and secret) chronology. As said in the Brahma Vaivarta: “Chronologers compute a Kalpa by the life of Brahmâ. Minor Kalpas, as Samvarta and the rest, are numerous.” “Minor Kalpas” denote here every period of Destruction, as was well understood by Wilson himself, who explains the latter as “those in which the Samvarta wind or other destructive agents operate.” (Ibid., p. 54.)

688.

An intuition and a presentiment of the Shishtas may be found in Mr. Sinnett's Esoteric Buddhism. See the “Annotations”—the “Noah's Ark Theory,” pp. 146, 147, fifth edition.

689.

The fact that Manu himself is made to declare that he was created by Virâj, and that he then produced the ten Prajâpatis, who again produced seven Manus, who in their turn gave birth to seven other Manus (Manu, i. 33-36) relates to other still earlier mysteries, and is at the same time a “blind” with regard to the doctrine of the Septenary Chain, and the simultaneous evolution of seven Humanities, or Men. However, the present work is written on the records of Cis-Himâlayan Secret Teachings, and Brâhmanical Esoteric Philosophy may now differ in form as does the Kabalah. But they were identical in hoary antiquity.

690.

There is another Esoteric reason besides this for it. A Vaivasvata is the *seventh* Manu, because this our Round, although the Fourth, is in the

preseptenary Manvantara, and the Round itself is in its *seventh* stage of materiality or physicality. The close of its middle racial point occurred during the Fourth Root-Race, when Man and all Nature reached their lowest state of gross Matter. From that time, i.e., from the end of the three and a half Races, Humanity and Nature entered on the ascending arc of their Racial Cycle.

[691.](#)

The interval that precedes each Yuga is called a Sandhyâ, composed of as many hundreds of years as there are thousands in the Yuga; and that which follows the latter is named Sandhyâmsha, and is of similar duration, as we are told in Vishnu Purâna. “The interval between the Sandhyâ and the Sandhyâmsha is the Yuga denominated Krita, Tretâ, etc. The [four] Krita, Tretâ, Dvâpara, and Kali constitute a great age, or aggregate of four ages: a thousand such aggregates are a Day of Brahmâ; and fourteen Manus reign within that term.” (Op. cit., *ibid.*, p. 49.) Now had we to accept this literally then there would be only one Manu for every 4,320,000,000 years. As we are taught that it took 300 million years for the two lower kingdoms to evolve, and that our Humanity is just 18 and some odd millions old—where were the other Manus spoken of, unless the allegory means what the Esoteric Doctrine teaches as to the 14 being each multiplied by 49.

[692.](#)

The words “Creation,” “Dissolution,” etc., do not correctly render the right meaning of either Manvantara or Pralaya. The Vishnu Purâna enumerates several: “The dissolution of all things is of four kinds,” Parâshara is made to say: Naimittika (Occasional), when Brahmâ

slumbers (his Night, when, “at the end of this Day occurs a re-coalescence of the Universe , called Brahmâ's contingent re-coalescence,” because Brahmâ is this Universe itself); Prâkritika (Elemental), when the return of this Universe to its original nature is partial and physical; Âtyantika (Absolute), identification of the Embodied with the incorporeal Supreme Spirit—Mahâtmic state, whether temporary or until the following Mahâ Kalpa: also Absolute Obscuration—as of a whole Planetary Chain, etc.; and Nitya (Perpetual), Mahâ Pralaya for the Universe, *Death* —for man. Nitya is the extinction of life, like the “extinction of a lamp,” also “in sleep at night.” Nitya Sarga is “constant or perpetual creation,” as Nitya Pralaya is “constant or perpetual destruction of all that is born.” “That which ensues after a minor dissolution is called ephemeral creation.” (Vishnu Purâna, Wilson's Trans., i. 113, 114.) The subject is so difficult that we are obliged to repeat our statements.

[693.](#)

But see the superb definitions of Parabrahman and the Logos in T. Subba Row's Lectures on the Bhagavad Gîtâ in the early numbers of The Theosophist of 1887.

[694.](#)

See preceding foot-note.

[695.](#)

See Manu, i. 32, 33. Vaishvânara is, in another sense, the living magnetic fire that pervades the manifested Solar System. It is the most objective (though to us the reverse) and ever present aspect of the One

Life, for it is the Vital Principle. (See Theosophist, July, 1883, p. 249.)
It is also a name of Agni.

696.

Op. cit., pp. 134, 135.

697.

This—in the period of *Secondary* Creation, so called. Of the *Primary*, when Earth is in possession of the three *Elemental* Kingdoms, we cannot speak for several reasons, one of which is, that, no one but a great seer, or one naturally intuitional, will be able to realize that which can never be expressed in any existing terms.

698.

Hippocrates said that number *seven* “by its occult virtues tended to the accomplishment of all things, to be the dispenser of life and fountain of all its changes.” The life of man he divided into seven ages, as did Shakespeare, for “as the moon changes her phases every seven days, this number influences all sublunary beings,” and even the Earth, as we know. The teeth of a child appear in the seventh month, and he sheds them at seven years; at twice seven puberty begins, at three times seven his mental and vital powers are developed, at four times seven he is in his full strength, at five times seven his passions are most developed, etc. Thus also for the Earth; it is now in its middle age, yet very little wiser for it. The Tetragrammaton, the four-lettered sacred name of the Deity, can be resolved on Earth only by becoming septenary through the manifest Triangle proceeding from the concealed Tetraktys. Therefore, the number seven has to be adopted on this plane. As written in the Kabbalah (“The Greater Holy Assembly,” v. 1161):

“For assuredly there is no stability in those six, save (what they derive) from the *seventh* . For *all things depend* from the *seventh* .” (S. L. MacGregor Mathers' Kabbalah, p. 255.)

[699.](#)

Compare Stanzas III. et seqq.

[700.](#)

St. Augustin says of Jesus: “He is a *fish* that lives in the midst of waters.” Christians called themselves “Little Fishes”—Pisciculi—in their sacred Mysteries. “So many *fishes* bred in the *water* , and saved by *one great fish* ,” says Tertullian of the Christians and Christ and the Church.

[701.](#)

Esoteric Buddhism, p. 55.

[702.](#)

This event—viz., the destruction of the famous island of Ruta and the smaller island Daitya—which occurred 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main Continent of Atlantis during the Miocene period. Geologists cannot bring the Miocene so near as 850,000 years, whatever they may do; it is, in reality, several million years ago that the main Atlantis perished.

[703.](#)

See The Athenæum, Aug. 25th, 1860.

[704.](#)

Mr. Huxley divides these races into the quintuple group of Australoids, Negroids, Mongoloids, Xanthochroics and Melanochroics—all issuing

from imaginary Anthropoids. And yet, while protesting against those who say “that the structural differences between man and apes are small and insignificant,” and adding that “every bone of the gorilla bears a mark by which it can be distinguished from a corresponding human bone, and that in the present state of creation, at least, no intermediary being fills the gap which separates the man from the troglodyte”—the great Anatomist goes on speaking of the *simian* characteristics in man! (See de Quatrefages, *The Human Species*, P. 113.)

[705.](#)

Op. cit., Isaac Myer, p. 422.

[706.](#)

Zohar, i. 119b, col. 475; *ibid.*, p. 412.

[707.](#)

The Lemurians.

[708.](#)

Lava.

[709.](#)

Marble.

[710.](#)

Of the subterranean fires.

[711.](#)

This is the reason, perhaps, why even Easter Island, with its wondrous gigantic statues—a speaking witness to a submerged continent with a civilized mankind on it—is hardly mentioned anywhere in modern Encyclopædias. Its mention is carefully avoided except in some books

of travels. Modern Science has an undeniable predilection for forcing hypotheses, built on personal hobbies, upon the cultured public, as well-established evidence: for offering it *guesses* instead of knowledge, and calling them “scientific conclusions.” Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact* —preëminent among such specialists being Hæckel and his English admirers and co-thinkers. Yet “they are authorities”—we are sternly reminded. What of that? The Pope of Rome is also an authority and an infallible one—for *his* followers; whereas the remarkable fallibility of scientific speculations is being proven periodically with every change of the moon.

[712.](#)

Our best modern novelists, although they are neither Theosophists nor Spiritualists, nevertheless begin to have very psychological and suggestively Occult dreams; witness Mr. Robert Louis Stevenson and his Strange Case of Dr. Jekyll and Mr. Hyde, than which no grander psychological essay on Occult lines exists. Has the rising novelist Mr. Rider Haggard also had a prophetic, or rather a retrospective, clairvoyant dream before he wrote *She* ? His imperial Kor, the great city of the dead, whose surviving inhabitants sailed northwards after the plague had killed almost a whole nation, seems, in its general outlines, to step out from the imperishable pages of the old archaic records. Ayesha suggests “that those men who sailed north may have been the fathers of the first Egyptians”; and then seems to attempt a synopsis of certain letters of a Master quoted in Esoteric Buddhism,

for, she says: “Time after time have nations, ay, and rich and strong nations, learned in the arts, been, and passed away, and been forgotten, so that no memory of them remains. This [the nation of Kor] is but one of several; for time eats up the work of man unless, indeed, he digs in caves like the people of Kor, and then mayhap the sea swallows them, or the earthquake shakes them in.... Yet were not these people utterly destroyed, as I think. Some few remained in the other cities, for their cities were many. But the barbarians ... came down upon them, and took their women to wife, and the race of the Amahagger that is now is a bastard brood of the mighty sons of Kor, and behold it dwelleth in the tombs with its fathers' bones” (pp. 180, 181).

Here the clever novelist seems to repeat the history of all the now degraded and down-fallen races of humanity. Geologists and Anthropologists would place at the head of humanity—as descendants of *Homo Primigenius*—the ape-man, of which “no fossil remains are as yet known to us,” though they “were *probably* akin to the *Gorilla* and *Orang of the present day*” (Hæckel). In answer to whose “probably,” Occultists point to another and a greater probability—viz., the one given in our text.

713.

Robert Brown, *The Countries of the World*, vol. iv. p. 43.

714.

See Stanza II. This would account for the variation and great difference between the intellectual capacities of races, nations, and individual men. While incarnating into, and in other cases only informing, the

human vehicles evolved by the first brainless (“manas-less”) Race, the incarnating Powers and Principles had to take into account, and make their choice between, the past Karmas of the Monads, between which and their bodies they had to become the connecting link. Moreover, as correctly stated in Esoteric Buddhism (p. 30), “the fifth principle, or human (intellectual) soul, in the majority of mankind is not even yet fully developed.”

715.

It is said by the incarnate Logos, Krishna, in the Bhagavad Gîtâ, “The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang [emanated or were born] the human race and the world” (x. 6).

Here, by the seven Great Rishis, the seven great Rûpa Hierarchies or Classes of Dhyân Chohans, are meant. Let us bear in mind that the seven Rishis, Saptarshi, are the Regents of the seven stars of the Great Bear, and therefore, of the same nature as the Angels of the Planets, or the seven Great Planetary Spirits. They were all reborn as men on Earth in various Kalpas and Races. Moreover, “the four preceding Manus” are the four Classes of the originally Arûpa Gods—the Kumâras, the Rudras, the Asuras, etc.; who are also said *to have incarnated*. They are not Prajâpatis, as are the first, but their informing “principles”—some of which have incarnated in men, while others have made other men simply the vehicles of their “reflections.” As Krishna truly says—the same words being repeated later by another *vehicle* of the Logos —“I am the the same to all beings ... those who worship me [the sixth

principle or the *divine* Intellectual Soul, Buddhi, made conscious by its union with the higher faculties of Manas] are in me, and I am in them.” (Ibid., x. 29.) The Logos, being no “personality” but the Universal Principle, is represented by all the divine Powers, born of its Mind—the pure Flames, or, as they are called in Occultism, the “Intellectual Breaths”—those Angels who are said to have made themselves independent, i.e., passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognized, the true meaning of Krishna becomes comprehensible. But see Mr. Subba Row's excellent Lecture on the Bhagavad Gîtâ (Theosophist, April, 1887, p. 444).

[716.](#)

Op. cit., p. 152.

[717.](#)

It was the northern parts of the Toyâmbudhi, or sea of fresh water, in Shveta-dvîpa, which the seven Kumâras—Sanaka, Sananda, Sanâtana, Sanatkumâra, Jâta, Vodhu, and Panchashikha—visited agreeably with exoteric tradition. (See the Uttara Khanda of the Padma Purâna, Asiatick Researches, vol. xi. pp. 99, 100.)

[718.](#)

Vishnu Purâna, Wilson's Trans., ii. 109.

[719.](#)

See Bibliotheca Indica, Trans. of the Golâdhyâya of the Siddhânta-shiromani, iii. 21-44.

[720.](#)

Ibid., pp. 106, 107.

[721.](#)

P. 321.

[722.](#)

Wilson, *ibid.*, p. 137.

[723.](#)

In a lecture, Professor Pengelly, F.R.S., quotes Professor Oliver to the effect “that the present Atlantic islands' flora affords no substantial evidence of a former direct communication with the mainland of the New World,” but adds himself that, at the same time, “at some period of the Tertiary epoch, N.-E. Asia was united to N.-W. America, perhaps by the line where the Aleutian chain of islands now extends.” Thus Occult Science alone can reconcile the contradictions and hesitations of Modern Science. But again, surely the argument for the existence of Atlantis does not rest on Botany alone.

[724.](#)

Vishnu Purâna, Wilson, v. 381, 382.

[725.](#)

As shown in the “Preliminary Notes” to this Volume, it stands to reason that neither the name of Lemuria nor even of Atlantis are the real *archaic* names of the lost Continents. They have been adopted by us simply for the sake of clearness. Atlantis was the name given to those portions of the submerged Fourth Race Continent which were “beyond the Pillars of Hercules,” and which happened to keep above water after the general Cataclysm. The last remnant of these—Plato's Atlantis, or “Poseidonis,” which is another *substitute*, or rather a

translation of the real name—was the last of the Continent above water some 11,000 years ago. Most of the correct names of the countries and islands of both Continents are given in the Purânas; but to mention them specially, as found in other more ancient works, such as the Sûrya Siddhânta, would necessitate too lengthy explanations. If, in earlier writings, the two seem to have been too faintly distinguished, this must be due to careless reading and want of reflection. If ages hence, Europeans are referred to as Âryans, and a reader confuses them with the Hindûs and the latter with the Fourth Race, because some of them lived in ancient Lankâ—the blame will not fall on the writer.

726.

See Part III, Section VI, of this Volume.

727.

See Professor J. D. Dana's article, American Journal of Science, III. v. 442, 443; Winchell's World-Life, p. 352.

728.

Speaking on periodical elevation and subsidence of the equatorial and polar regions, and ensuing changes of climate, Dr. Winchell, Professor of Geology in the University of Michigan, says: “As the movements here contemplated are cyclical, the same conditions would recur again and again; and accordingly the same fauna might return again and again to the same region, with intervals of occupation by another fauna. Progressive sedimentation would preserve the

records of such faunal alterations; and there would be presented the phenomena of ‘colonies,’ ‘reäparitions,’ and other faunal dislocations in the vertical and horizontal distributions of fossil remains. These phenomena are well known to the student of geology.” (Op. cit., p. 281.)

[729.](#)

See American Naturalist, xviii. 15-26.

[730.](#)

Five Years of Theosophy, pp. 339, 340.

[731.](#)

Pedigree of Man, Aveling's Trans., pp. 80, 81.

[732.](#)

Ibid., p. 82.

[733.](#)

Op. cit., p. 81.

[734.](#)

Esoteric Buddhism, p. 65.

[735.](#)

“Half-grown babes” in comparison with their giant brethren on other Zones. So would we now, should a like calamity overtake us.

[736.](#)

This relates to Lemuria.

[737.](#)

There are other cycles, of course, *cycles within cycles*—and it is just this which creates such a difficulty in the calculations of racial events. The circuit of the ecliptic is completed in 25,868 years, and, with regard to our Earth, it is calculated that the equinoctial point falls back 50.1" annually. But there is another cycle within this one. It is said that: “As the apsis goes forward to meet it at the rate of 11.24”, annually, this would complete a revolution in one hundred and fifteen thousand three hundred and two years (115,302). The approximation of the equinox and the apsis is the sum of these motions, 61.34", and hence the equinox returns to the same position in relation to the apsis in 21,128 years. (See the article on “Astronomy” in the Encyclopædia Britannica.) We mentioned this cycle in *Isis Unveiled* (vol. i), in relation to other cycles. Each has a marked influence on its contemporary race.

[738.](#)

The Atlanteans.

[739.](#)

Twenty-seven feet.

[740.](#)

The Lemurians.

[741.](#)

Race.

742.

Compare the following Section, entitled “Cyclopean Ruins and Colossal Stones as Witnesses to Giants.”

743.

See Denon's Voyage en Egypte, vol. ii.

744.

See Esoteric Buddhism, p. 65.

[745.](#)

Cf. the chart adapted from the Challenger and Dolphin soundings in Donnelly's *Atlantis: the Antediluvian World*, p. 47.

[746.](#)

Esoteric Buddhism, p. 58.

[747.](#)

History of English Literature, p. 23.

[748.](#)

Quoted in *Atlantis*, p. 132.

[749.](#)

Numbers, xiii. 33.

[750.](#)

Deut., iii. 11.

[751.](#)

Robert Brown, *The Countries of the World*, p. 43.

[752.](#)

Mentioned on pp. 44, et seqq.

[753.](#)

Ibid., pp. 43, 44, et seqq., and pp. 310, 311.

[754.](#)

De la Vega, IX. ix, quoted in De Mirville's *Pneumatologie*, iii. 55.

[755.](#)

The first and second, in common with Bartholdi's statue, have an entrance at the foot, leading by a winding staircase cut in the rock up into the heads. The eminent French Archæologist and Anthropologist, the Marquis de Nadeylac, in his work, justly remarks that there never was in ancient or in modern times a sculptured human figure more colossal than the first of the two.

[756.](#)

Essays, xxvi.

[757.](#)

I Corinth., x. 4.

[758.](#)

Pneumatologie, iii. p. 283.

[759.](#)

Saturn is Chronos—"Time." His swallowing Jupiter-lapis may turn out one day a prophecy. "Peter (cephas, lapis), is the *stone* on which the Church of Rome is built"—we are assured. But Cronus (Chronos) is as sure to "swallow" *it* one day, as he has swallowed Jupiter-lapis and still greater characters.

[760.](#)

Ibid., p. 284.

[761.](#)

M. Falconnet, op. cit., t. vi, Mém., p. 513; quoted by De Mirville, op. cit., *ibid.*, p. 285.

[762.](#)

The same, of course, as the "small voice" heard by Elijah after the earthquake at the mouth of the cave. (I Kings, xix. 12.)

763.

The rocking, or “logan,” stones bear various names; such as the clachabrath of the Celt, the “destiny or judgment-stone”; the divining-stone, or “stone of the ordeal,” and the oracle-stone; the moving or animated stone of the Phœnicians; the rumbling stone of the Irish. Brittany has its “pierres branlantes” at Huelgoat. They are found in the Old and the New Worlds; in the British Islands, France, Spain, Italy, Russia, Germany, etc., as also in North America. (See Hodson's Letters from North America, vol. ii. p. 440.) Pliny speaks of several in Asia (Hist. Nat., i. 96); and Apollonius Rhodius expatiates on the rocking stones, and says that they are “stones placed on the apex of a tumulus, and so sensitive as to be movable by the mind” (Ackerman's Arth. Index, p. 34), referring no doubt to the ancient priests who moved such stones by will-power from a distance.

764.

See Dictionnaire des Religions, l'Abbé Bertrand, Arts., “Heræscus” and “Bétyles”; De Mirville, *ibid.*, p. 287, who has “Heraiclus”; but see Bunsen's Egypt, i. 95.

765.

See among others, History of Paganism in Caledonia, by Dr. Th. A. Wise, F.R.A.S., etc.

766.

Sépulture des Tartares, arch. vii. p. 2227.

767.

Voyageurs Anciens et Modernes, i. 230.

768.

Op. cit., *ibid.*, p. 290. If Ham was a Titan or Giant then were Shem and Japhet also Titans. They are either all Arkite Titans, as Faber shows—or myths.

[769.](#)

Diodorus Siculus asserts that in the days of Isis, some men were still of a vast stature, and were denominated by the Hellenes Giants. “Οὐ δὲν Αἰγύπτῳ μυθογοῦσι κατὰ τὴν Ἰσιδὸς ἡλικίαν γεγονέναι τίνας πολυσωματους.”

[770.](#)

Antiquités Celtiques, p. 88.

[771.](#)

Cambry, *ibid.*, 90.

[772.](#)

Op. cit., p. 473. “It is difficult,” writes Creuzer, “not to suspect in the structures of Tiryns and Mycenæ planetary forces supposed to be moved by celestial powers, analogous to the famous Dactyli.” (Pelasges et Cyclopes.) To this day Science is in ignorance on the subject of the Cyclopes. They are supposed to have built all the so-called “Cyclopean” works whose erection would have necessitated several regiments of Giants, and yet they were only seventy-seven in all, or about one hundred, as Creuzer thinks. They are called Builders, and Occultism calls them the Initiators, who by initiating some Pelasgians, thus laid the foundation stone of true Masonry. Herodotus associates the Cyclops with Perseus “the son of an Assyrian demon” (I. vi.). Raoul Rochette found that Palæmonius, the Cyclops, to whom a sanctuary was raised, was the “Tyrian Hercules.” In any case, he was

the Builder of the sacred columns of Gadir, covered with mysterious characters—of which Apollonius of Tyana was the only one in his age who possessed the key—and with figures which may still be found on the walls of Ellora, the gigantic ruins of the temple of Vishvakarman, “the builder and artificer of the Gods.”

[773.](#)

Hist. Nat., t. xxxvi. p. 592; De Mirville, op. cit., *ibid.*, p. 289.

[774.](#)

Dieu et les Dieux, p. 567.

[775.](#)

De Mirville, op. cit., *ibid.*, p. 291. Messrs. Richardson and Barth are said to have been amazed at finding in the Desert of Sahara the same trilithic and raised stones which they had seen in Asia, Circassia, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B.C.S., of Allahabad, the distinguished Archæologist, shows the same amazement on finding the description, given by Sir J. Simpson, of the cuplike markings on stones and rocks in England, Scotland, and other Western countries; “offering an extraordinary resemblance” to “the marks on the trap boulders which encircle the barrows near Nagpur”—the City of Snakes. The eminent scholar saw in this “another and very extraordinary addition to the mass of evidence ... that a branch of the nomadic tribes, who swept at an early date over Europe, penetrated into India also.” We say Lemuria, Atlantis and her Giants, and the earliest races of the Fifth Root-Race had all a hand in these betyli, lithoi, and “magic” stones in general. The cup-marks noticed by Sir J. Simpson, and the “holes scooped out on the face” of rocks and monuments found

by Mr. Rivett-Carnac “of different sizes varying from six inches to an inch and a-half in diameter, and in depth from one to one and a-half inch ... generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups”—are simply *written records* of the oldest races. Whosoever examines with attention the drawings made of such marks in Archæological Notes on Ancient Sculpturing on Rocks in Kumaon, India, etc., will find therein the most primitive style of marking or recording.

Something of the sort was adopted by the American inventors of the Morse code of telegraphic writing, which reminds us of the Ogham writing, a combination of long and short strokes, as Mr. Rivett-Carnac describes it, “cut on sandstone.” Sweden, Norway, and Scandinavia are full of such *written records*, for the Runic characters follow the cup-marks and long and short strokes. In Johannes Magnus' Infolio one may see the representation of the demi-god, the giant Starchaterus (Starkad, the pupil of Hroszharsgrani, the Magician), holding under each arm a huge stone covered with Runic characters. This Starkad, according to Scandinavian legend, went to Ireland and performed marvellous deeds in the North and South, East and West. (See Asgard and the Gods, pp. 218-221.)

[776.](#)

Hist. Nat., XXXVII. liv.

[777.](#)

Ibid., II. xxxviii.

[778.](#)

Charton, Magasin Pittoresque (1853), p. 32. Quoted by De Mirville, op. cit., *ibid.*, p. 293.

[779.](#)

T. A. Wise, History of Paganism in Caledonia, p. 36.

[780.](#)

Op. cit., *ibid.*, p. 288.

[781.](#)

Essays on Physiology, p. 144.

[782.](#)

Principles of Biology, Appendix, p. 482.

[783.](#)

We shall treat of the Divine Instructors in Stanza XII.

[784.](#)

Men.

[785.](#)

Of the primitive Divine Stock.

[786.](#)

Race.

[787.](#)

Race.

[788.](#)

The Great Pyramid.

[789.](#)

Knowledge, i. p. 243; quoted by Staniland Wake, op. cit., pp. 81, 82.

[790.](#)

Nineteenth Century, 1882, p. 236; quoted by Staniland Wake, *ibid.*, p. 82.

[791.](#)

Op. cit., XI. xvii.

[792.](#)

As shown by H. Lizeray in his *Trinité Chrétienne Devoilée*, the Dragon, being placed between the immutable Father (the Pole, a fixed point) and mutable Matter, transmits to the latter the influences he receives from the former, whence his name—the Verbum.

[793.](#)

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

[794.](#)

Revue Archéologique, 1885.

[795.](#)

Mackey's *Sphixiad: or, The Mythological Astronomy of the Ancients Demonstrated by Restoring to their Fables and Symbols their Original Meanings*, p. 42.

[796.](#)

Ibid., p. 47.

[797.](#)

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

[798.](#)

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.

799.

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.

800.

P. 53.

801.

Thalia, lxxvii.

802.

Who adds that “the Egyptians had various ways of representing the angle of the poles. 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, to distinguish the north from the south. But the symbols of the poles ... are, sometimes, in the form of serpents, with the heads of hawks to distinguish the north from the south end.” (Op. cit., p. 41.)

803.

Faber and Bishop Cumberland would make these all the later pagan personifications of “the Noëtic Ark, and ... no other than the patriarch [Noah] and his family”(!), as the former writer puts it in his *Cabiri* (i. 136); because, we are told, that most probably after the Deluge in commemoration of the event, the pious Noachidæ established a religious festival, which was, later on, corrupted by their *impious* descendants, who made of “Noah and his family” demons or hero-

gods; “and at length unblushing obscenity usurped the name and garb of religion” (ibid., 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 after the words “Noah and his family” explain that what was meant is simply the Jewish version of a Samothracian mystery, of Saturn, or Cronus-Cydyk and his Sons, and then we may say Amen.

[804.](#)

Who were later on, with the Greeks, limited to Castor and Pollux only. But in the days of Lemuria, the Dioscuri, the “Egg-born,” were the Seven Dhyân Chohans (Agnishvâta-Kumâra) who incarnated in the Seven Elect of the Third Race.

[805.](#)

Op. cit., i. 133.

[806.](#)

Clement of Alexandria recognized the astronomical significance of Chapters xxv et seqq. of Exodus. He says that, according to the Mosaic doctrine, the seven Planets help in the generation of terrestrial things. The two Cherubs standing on the two sides of the sacred Tetragrammaton represent Ursa Major and Ursa Minor.

[807.](#)

Vyse, Operations, etc., ii. 258.

[808.](#)

Palgrave, ii. 264.

[809.](#)

Vyse, ibid., ii. 342.

[810.](#)

P. 57.

[811.](#)

The speculation of Mackey, the self-made adept of Norwich, in his *Mythological Astronomy*, is a curious idea—yet one perhaps not so very far from the truth. He says that the Kabiri named Axieros and Axiokersa (a) derived their names 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 ax; which ... has, in our time, settled into sex. [And he refers to *Encyclopædia Londiniensis*, at the word ‘aspiration.’] Now if we give the aspirated sound to Axieros, it would become Sax or Sexieros; and the other pole would be Sexiokersa. The two poles would thus become the generators of the other powers of nature—they would be the Parents of the other powers; therefore, the most powerful Gods.” (Op. cit., p. 39.)

[812.](#)

ii. 51.

[813.](#)

i. 9-17.

[814.](#)

Decharme, *Mythologie de la Grèce Antique*, p. 270.

[815.](#)

The word guebra comes from Kabiri (Gabiri), and means the Persian ancient fire-worshippers, or Parsîs. Kabiri became Gabiri and then

remained as an appellation of the Zoroastrians in Persia. (See Hyde's *De Religione Persarum*, c. 29.)

[816.](#)

I. ix. 751.

[817.](#)

See Macrobius, *Sat.*, I. iii. c. 4, p. 376.

[818.](#)

Pausanias, ix. 22; 5.

[819.](#)

Herodotus, iii. 37.

[820.](#)

Quoted in Gould's *Mythical Monsters*, p. 399.

[821.](#)

Appendix, p. 13; quoted by Faber, *Cabiri*, ii. pp. 289-291.

[822.](#)

The Amshaspands 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.

[823.](#)

In the Purânas it is identified with Vishnu's or Brahma's Shveta-dvîpa of Mount Meru.

[824.](#)

Ed. Fleisher, p. 16.

[825.](#)

MS., 47 in Nic. Cat.

[826.](#)

MS., 785, Uri's Cat.; quoted by Col. Vyse, Operations at the Pyramids of Gizeh, ii. 364; see Staniland Wake, The Great Pyramid, p. 94.

[827.](#)

De Mirville, Pneumatologie, iii. 29.

[828.](#)

Staniland Wake, *ibid.*, p. 96.

[829.](#)

Ibid., p. 97.

[830.](#)

Égypte, iv. 441; De Mirville, *op. cit.*, iii. 41.

[831.](#)

Annales de Philosophie Chrétienne, xxxii. 442; see De Mirville, Pneumatologie, iii. 18.

[832.](#)

Histoire de l'Astronomie Ancienne; see De Mirville, *op. cit.*, *ibid.*, p. 15.

[833.](#)

De Mirville, *ibid.*, p. 41.

[834.](#)

Ibid., pp. 16, 17.

[835.](#)

In the Vishnu Purâna, with careful reading, may be found many corroborations of the same (Book II, chaps, iii, iv, et seqq.). The reigns of Gods, lower Gods, and Men are all enumerated in the descriptions of the seven islands, seven seas, seven mountains, etc., ruled by Kings. Each King is invariably said to have *seven* sons, an allusion to the

seven sub-races. One instance will do. The King of Kushā-Dvîpa had seven sons ... “after whom the seven portions or Varsha of the island were called.... There reside mankind, along with Daityas and Dânavas, as well as with spirits of heaven [Gandharvas, Yakshas, Kimpurushas, etc.] and Gods.” (Wilson's Trans., ii. 195.) There is but one exception in the case of King Priyavrata, the son of the first Manu, Svâyambhuva—who had *ten* sons. But of these, three—Medha, Agnibâhu, and Putra (ibid., ii. 101)—became ascetics, and refused their portions. Thus Priyavrata divided the Earth again into *seven* continents.

[836.](#)

Égypte, pp. 450-455: De Mirville, ibid., pp. 41, 42.

[837.](#)

As a general rule, *now* that the very nature of the *inner* man has become as blind as his physical nature, man on this Globe is as the Amphioxus is in the ocean. Seen by millions of various other fishes and creatures that surround 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?

[838.](#)

The Occultists have been accused of worshipping Gods or Devils! We deny this. Among the numberless hosts of Spirits—entities that have been or that will be men—there are some 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, and some also who are far worse and

inferior to the lowest savage. It is these last 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, unfortunately, in favour of such inter-communication, 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 modern Charcots to pay attention to the delirium of their patients from a more psychic standpoint, Science—Physiology especially—might be more benefited than it is now, and truth have a wider field of fact in its knowledge.

[839.](#)

i. 70; De Mirville, *ibid.*, p. 26.

[840.](#)

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

[841.](#)

The Northern and Southern Divisions of Lemuria-Atlantis. The Hyperborean and the Equatorial lands of the two Continents.

[842.](#)

De Rougemont, *Peuple Primitif*, iii. 157; De Mirville, *ibid.*, p. 29. This is Occult and refers to the property of iron which is attracted by some magnetic elements, and repelled by others. Such elements, by an Occult process, can be made as impervious to it as water to a blow.

[843.](#)

Ibid., loc. cit.

[844.](#)

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.

[845.](#)

See De Rougemont, *ibid.*

[846.](#)

Boulanger, *Règne des Dieux*, *Introd.*; see De Mirville, *op. cit.*, *ibid.*, pp. 32, 33.

[847.](#)

The Secret Doctrine explains and expounds what Plato says, for it teaches that those “Inventors” were Gods and Demi-gods (Devas and

Rishis) who had become—some deliberately, some compelled by Karma—incarnated in man.

[848.](#)

The preceding paragraphs are condensed from Plato, *Legg.*, l. iv—id., in *Crit.*, et in *Politic.*; De Mirville, *ibid.*, pp. 33, 34.

[849.](#)

Argyle, *Unity of Nature*.

[850.](#)

Book of the Dead, xcix. 33; and clvi. 4. The reader is referred to Stanza VII, Shloka 1 (i. 240), wherein this verse is explained in another of its meanings, and also to the Book of the Dead, cix. 4 and 5. This is a direct reference to the Esoteric division of man's "principles" symbolized by the divine wheat. The legend which inscribes the third Register of the papyrus (Book of the Dead, cx.) 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 being represented *astrally* in the Kâma 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 is shown to be inhabited by Shoo, Tefnoot, 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-Himâlayan Adepts, and the latter, when, buried, have corn and wheat placed over them.

[851.](#)

I. xiv. There are Egyptologists who have quite erroneously tried to identify Osiris with Menes. Bunsen assigns to Menes an antiquity of 5,867 years b.c., and is denounced for it by Christians. But “Isis-Osiris” reigned in Egypt before the Zodiac was painted on the ceiling of the temple of Dendera, and that is over 75,000 years ago!

[852.](#)

In the text, “corked up” or “screwed up.”

[853.](#)

Zohar, part i, col. 177; De Mirville, *ibid.*, p. 88.

[854.](#)

Genesis, vi. 4.

[855.](#)

Prælectiones Theol., ch. ii; De Mirville, *ibid.*, p. 84.

[856.](#)

Réflexions Critiques sur l'Origine des Anciens Peuples.

[857.](#)

Rabbi Parcha.

[858.](#)

i. 6.

[859.](#)

Book of Ruth and Schadash, fol. 63, col. 3,
Amsterdam edition.

[860.](#)

Zohar, part ii, col. 73; De Mirville, *ibid.*, p. 86.

[861.](#)

Ibid., p. 87.

[862.](#)

More Nevochim, xxvi. 8.

[863.](#)

Sagra Scrittura.

[864.](#)

ii. pp. 14, 29.

[865.](#)

Chap. viii; Laurence's Translation, pp. 7 and 8.

[866.](#)

Job, i. 6.

[867.](#)

The Chaldæan Book of Numbers.

[868.](#)

Archæology, xxv. 220, London.

[869.](#)

Die Phoinizier, 70.

[870.](#)

See Sanchuniathon in Eusebius, Pr. Ev., 36; Genesis,
xvi.

[871.](#)

Society of Antiquaries of London, xxv. 220.

[872.](#)

Cartas, 51; see *Isis Unveiled*, i. 553, et seqq.

[873.](#)

He is thus named and included in the list of the Dânavas in *Vâyu Purâna*; the Commentator of *Bhâgavata Purâna* calls him a son of Danu, but the name means also “Spirit of Humanity.”

[874.](#)

Kashyapa 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 Marîchi, the son of Brahmâ; while the *Atharva Veda* says, “The Self-born Kashyapa sprang from Time,” and *Esoterically* Time and Space are forms of the One *incognizable* Deity. As an Âditya, Indra is son of Kashyapa, as also Vaivasvata Manu, our Progenitor. In the instance given in the text, he is Kashyapa-Âditya, the Sun and the Sun-god, from whom all the “Cosmic” Demons, Dragons (Nâgas), Serpent or Snake-gods, and Dânavas or Giants, are born. The meaning of the allegories given above is purely astronomical and cosmical, but will serve to prove the identity of all.

[875.](#)

Vishnu Purâna, Wilson's Trans., ii. 72.

876.

All such stories differ in the *exoteric* texts. In the Mahâbhârata, Kârttikeya, “the six-faced Mars,” is the son of Rudra or Shiva, Self-born *without a mother* from the seed of Shiva cast into the fire. But Kârttikeya is generally called Agnibhû, “Fire-born.”

877.

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

878.

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* .

879.

The story told is, that Târaka (called also Kâlanâbha), owing to his extraordinary Yoga-powers, had obtained all the divine knowledge of Yoga-vidyâ and the Occult powers of the Gods, who conspired against him. Here we see the “obedient” Host of Archangels 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, Suryal and Uriel who denounced to the Lord God those of their Brethren who were said to have pried 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 Kârttikeya, and under the same circumstances. Both are “Leaders of the Celestial Host,” both Virgins, both “Leaders of Saints,” “Spear-holders” (Shakti-dharas), etc. Kârttikeya is the original of Michael and St. George, as surely as Indra is the prototype of Kârttikeya.

[880.](#)

The “life and the light” of the material *physical* world, the delight of the senses—not of the soul. Apollo is preëminently the *human* God, the God of emotional, pomp-loving and theatrical Church ritualism, with lights and music.

[881.](#)

See Revelation (xii) where we find Apollo's mother persecuted by the Python, the Red Dragon, who is also Porphyryon, the scarlet or red Titan.

[882.](#)

Book of God, p. 88.

[883.](#)

No “God”—whether called Bel or Jehovah—who *curse*s his (supposed) own work, because he has made it imperfect, can be the One Infinite Absolute Wisdom.

[884.](#)

In the Indian allegory of Târakâmaya, the War between the Gods and the Asuras headed by Soma (the Moon, the King of Plants), it is Vishvakarmâ, the artificer of the Gods, who, like Vulcan (Tubal-Cain), forges their weapons for them.

[885.](#)

Chaldean Account of Genesis, p. 304. We have said elsewhere that the “woman with child” of Revelation was Aima, the Great Mother, or Binah, the third Sefhira, “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, recognizing the non-separateness of the Universe and everything in it from the Absolute All, sees in it no better than the great Illusion, Mahâmâyâ, hence the cause of misery and suffering.

[886.](#)

The “seven Karshvares of the Earth”—the seven Spheres of our Planetary Chain, the seven Worlds, also mentioned in the Rig Veda, are fully referred to elsewhere. There are six Râjamsi (Worlds) above Prithivî, the Earth, or “this” (Idâm), 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.)

[887.](#)

Darmesteter's Trans., "Sacred Books of the East,"
vol. iv. p. 207.

[888.](#)

Ibid., p. 217.

[889.](#)

Ibid., p. 208.

[890.](#)

Book of the Dead, xvii. 62; Anubis is Horus who
melts "in him who is eyeless."

[891.](#)

See Lenoir's Du Dragon de Metz.

[892.](#)

See also Egyptian Pantheon, pp. 20, 23.

[893.](#)

Book of the Dead, xvii. 54 and 49.

[894.](#)

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.

[895.](#)

Assyrian Discoveries, p. 403.

[896.](#)

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 II Kings (xviii. 4) 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.

[897.](#)

“And Satan stood up against Israel and provoked David to number Israel” (I Chronicles, xxi. 1). “The anger of the Lord [Jehovah] was kindled against Israel, and he moved David ... to say, Go, number Israel” (II Samuel, xxiv. 1). The two are then identical.

[898.](#)

ii. 18, 22.

[899.](#)

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, by J. Ralston Skinner, so often already referred to.

[900.](#)

In the above-mentioned work (p. 233), verse 26 of chapter iv 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.

[901.](#)

See for explanation the excellent pages of Appendix vii of the same work.

[902.](#)

Op. cit., p. 293.

[903.](#)

Rabba Battrra, 16a.

[904.](#)

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 elsewhere the true meaning of Baphomet, the goat-headed Satan, one with Azazel, the scape-goat of Israel. Nature is the God Pan.

[905.](#)

See *Isis Unveiled*, ii. 184.

[906.](#)

See *Codex Nazaræus*, iii. 73.

[907.](#)

He is also Vulcan or Vul-cain, the greatest God with the later Egyptians, and the greatest Kabir. The God of Time was Chiun in Egypt, or Saturn, or Seth, and Chiun is the same as Cain. (*Source of Measures*, p. 278.)

[908.](#)

See Strabo, comparing them to the Cyclopes, xiv. p. 653 sqq. Callim., in *Del.*, 31. *Stat.*, *Silv.*, iv. 6, 47, etc.

[909.](#)

Mythologie de la Grèce Antique, p. 271.

[910.](#)

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 unvowelled Hebrew names). In the Cainite line Enoch begets Irad, Irad Mehujael, the latter Methusael, and Methusael, Lamech. In the Sethite line, Enoch begets Cainan, and this one Mahalaleel (a

variation on Mehujael), who gives birth to Jared (or Irad); Jared to Enoch (number 3), who produces Methuselah (from Methusael), and finally Lamech closes the list. (See Genesis, iv. v.) 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.

[911.](#)

See Analysis of Ancient Mythology, ii. 760.

[912.](#)

vi. 9.

[913.](#)

See New Encyclopædia, by Abraham Rees, F.R.S.

[914.](#)

See Hebrews, v. 6; vii. 1, et seqq.

[915.](#)

The Æolian name of Mars was Areus (Ἄρευς), and the Greek Ares (Ἄρης) 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, comes the name of the Maruts or Storm-gods. Welcker, however, offers a more correct etymology. (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.

916.

As the same author shows: “The very name Vulcain appears in the reading, for in the first words (Gen., iv. 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 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 (blacksmith), inventor of sharp iron tools and smith work’” (p. 278).

917.

Op. cit., p. 186.

918.

Append. de Cabiris ap. Orig. Gent., pp. 364, 376; and the latter statement on p. 357. See Faber's Cabiri, i. 8.

919.

Some derive the word from Paras which produced Pars, Pers, Persia; but it may be equally derived from Pitaras or Pitris, the Hindû progenitors of the Fifth Race—the Fathers of Wisdom or the Sons of “Will and Yoga”—who were called Pitaras, as were the divine Pitris of the First Race.

[920.](#)

See for these traditions the Collection of Persian Legends, in Russian, Georgian, Armenian, and Persian; Herbelot's narrative *Légendes 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.

[921.](#)

Genesis, iv. 16, et seqq.

[922.](#)

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

[923.](#)

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).

[924.](#)

ii. 170, 171.

[925.](#)

Hence king Solomon, whose traces are nowhere to be found outside of the Bible. The description of his magnificent palace and city dovetail

with those of the Persian tales, though they were unknown to all Pagan travellers, even to Herodotus.

[926.](#)

Herbelot, op. cit., p. 829.

[927.](#)

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

[928.](#)

See Orient. Collect., ii. 119.

[929.](#)

Ibid. 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 seven Rounds, seven Root-Races, and sub-races, the truly Occult figures, though sorely confused.

[930.](#)

Tales of Derbent.

[931.](#)

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

[932.](#)

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 passed into a legend?

[933.](#)

Herbelot, p. 593; Armenian Tales, p. 35.

934.

To this day the aborigines of Caucasus speak of their mountains as Kap-kaz, using the consonant p instead of the usual v (Kav-kaz 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.

935.

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 considered 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.

936.

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

937.

Cosmas Indicopleustes in Collect. Novâ Patrum, t. ii. p. 188; also see Journ. des Savants, Suppl. 1707, p. 20.

938.

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.

939.

The more one approaches the Poles the less rotation is felt; at the Poles proper, the diurnal revolution is quite neutralized. Hence the expression that the Sphere is “motionless.”

940.

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.

941.

Bear in mind that the Vedic and Avestaic 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 Æther—the Fiery Waters of Space. Fohat is the “Son of Æther” in its highest aspect, Âkâsha, the Mother-Father of the primitive Seven, and of Sound or the Logos. Fohat is the Light of the Logos.

942.

This “Water” is the blood or fluid of Life which animates the Earth, compared here to a living body.

943.

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.

[944.](#)

Occultism points to the Himâlayan Chain as that “belt,” and maintains that whether under the water or above, it encircles the Globe. The “navel” is described as situated towards the setting Sun or to the West of the Himavat in which lie the roots of Meru, which mountain is North of the Himâlaya. Meru is *not* “the fabulous mountain *in* the navel or centre of the earth,” but its roots and foundations are in that “navel,” while 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 Dvipas 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.”

[945.](#)

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 Parâshara says, “is the mother and nurse, augmented with all creatures and their qualities, the *comprehender* of all the worlds.”

[946.](#)

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 in the Sûrya Siddhânta (xii. 42-44): “Above them goes the sun when situated at the equinoxes; they have neither equinoctial shadow nor elevation of the pole (akshonnati).

“In both directions from Meru are two pole-stars (dhruvatârâ), fixed in the midst of the sky, to those who are situated in places of no latitude (niraksha), both these have their place in the horizon.

“Hence there is, in those cities [in that land], no elevation of the poles, the two pole-stars being situated in their horizon; but their degrees of co-latitude (lambaka) are ninety: at Meru the degrees of latitude (aksha) are of the same number.” (See Vishnu Purâna, Wilson's Trans., ii. 208.)

[947.](#)

Wilford makes many mistakes. He identifies, for instance, Shveta-dvîpa, 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 Shveta-dvîpa is the abode of Vishnu (exoterically), and Atala is a hell. He also places it in the

Euxine or Ikshu (Black) Sea, and then seems to connect it, in another place, with Africa and Atlas.

[948.](#)

Asiatick Researches, viii. 280.

[949.](#)

Op. cit., *ibid.*, p. 201.

[950.](#)

Every name in the Purânas has to be examined at least under two aspects, geographically and metaphysically, in its allegorical application; e.g., Nîla, the (blue) mountain which is one of the boundaries to the north of Meru, is again to be sought geographically in a mountain range in Orissa, and yet again in a mountain quite different from the others, in Western Africa. Jambu-dvîpa is Vishnu's dominion—the World, limited in the Purânas to our Globe, the region which contains Meru *only*, and again it is divided to contain Bharata-varsha (India), its *best* division, and the fairest, says Parâshara. Likewise with Pushkara and all others.

[951.](#)

Ibid., p. 202.

[952.](#)

Sûrya Siddhânta, Whitney's Trans., v. 5.

[953.](#)

Asiatick Researches, iii. 300.

[954.](#)

Jambu, Plaksha, Shâlmali, Kusha, Krauncha, Shâka, and Pushkara.

[955.](#)

Such as Shâka and Pushkara, for instance, which do not yet exist, but into which will enter such lands as some portions of America, of Africa, and Central Asia, with the Gobi region. Let us bear in mind that Upadvîpas mean “root” islands, or the dry land in general.

[956.](#)

They were called Demons, Asuras, Giants, and monsters, because of their wickedness; and thus their country was likened to Atala—a Hell.

[957.](#)

Not on the river Nile, surely, but near the Nila mountains of the Atlas range.

[958.](#)

Asiatick Researches, iii. 225.

[959.](#)

See vols. viii, x, and xi, of Asiatick Researches.

[960.](#)

Op. cit., iii. 326.

[961.](#)

Ibid.

[962.](#)

Says Wilford of the division of Atlantis and Bhârata or India, confusing the two accounts and Priyavrata with Medhâtithi: “This division was made by Priyavrata.... He had ten sons, and it was his intention to divide the whole world between them equally.... In the same manner Neptune divided the Atlantis between his ten sons: one of them had ... the extremity of the Atlantis”—which “is probably the old continent, at the extremity of which is Gades.... This Atlantis was

overwhelmed with a flood; and it seems that by the Atlantis, we should understand the antediluvian Earth, over which ten princes were born to rule, according to the mythology of the West [and of the East, also] but *seven* of them only sate upon the throne.” (Op. cit., viii. 286.) Some also are of opinion that of the seven Dvîpas *six* were destroyed by a flood. Wilford takes it to be “Gades which included Spain,” but it was Plato's island—rather.

963.

America, the “new” world, is thus, though not *much*, older—still it *is* older—than Europe, the “old” world.

964.

If Div or Dev-sefid's (the Târadaitya's) abode was on the *seventh stage*, it is because he came from Pushkara, the Pâtâla (antipodes) of India, or from America. The latter touched the walls, so to say, of Atlantis, before the latter finally sank. The word Pâtâla meaning both the antipodal countries and infernal regions, these became synonymous in ideas and attributes as well as in name.

965.

Neither Atlantis, nor yet Shankha-dvîpa, was ever called “White Island.” When tradition says that “the White Island became black on account of the sins of the people,” it only means the denizens of the “White Island,” or Siddhapura, or Shveta-dvîpa, who descended to the Atlantis of the Third and Fourth Races, to “inform the latter; and who, having incarnated, became black with sin” figure of speech. All the Avatâras of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality

which escapes the general fate of other Dvipas; it can be destroyed by neither fire nor water, for—it is the “Eternal Land.”

[966.](#)

Asiatick Researches, xi. 27.

[967.](#)

Genesis, ix. 1.

[968.](#)

How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brâhman was a Grihasta, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brâhman astrologer in accordance with his nature. Therefore, in such countries as the Punjâb, for instance, where the lethal influence of Mussulman, and later on of European, licentiousness, has hardly touched the orthodox Âryan castes, one still finds the finest men—so far as stature and physical strength go—on the whole Globe; whereas the mighty men of old have found themselves replaced in the Deccan, and especially in Bengal, by men whose generation becomes with every century—and almost with every year—dwarfed and weakened.

[969.](#)

Diseases and over-population are facts that can never be denied.

[970.](#)

In Mrs. Anna Swanwick's volume, *The Dramas of Æschylus*, it is said of "Prometheus Bound" ("Bohn's Classical Library," p. 334), that Prometheus truly appears in it "as the champion and benefactor of mankind, whose condition: ... is depicted as weak and miserable in the extreme.... Zeus, it is said, proposed to annihilate these puny ephemerals, and to plant upon the earth a new race in their stead." We see the Lords of Being doing likewise, and exterminating the first product of Nature and the Sea, in the Stanzas. "Prometheus *represents* himself as having frustrated this design, and as being consequently subjected, for the sake of mortals, to the most agonizing pain, inflicted by the remorseless cruelty of Zeus. We have, thus, the Titan, the symbol of finite reason and free will [of intellectual humanity, or the higher aspect of Manas], depicted as the sublime philanthropist, while Zeus, the Supreme Deity of Hellas, is portrayed as the cruel and obdurate despot, a character peculiarly revolting to Athenian sentiment." The reason for it is explained further on. The "Supreme Deity" bears, in every ancient Pantheon—including that of the Jews—a *dual* character, composed of light and shadow.

[971.](#)

The animal world, having simple instinct to guide it, has its *seasons of procreation*, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life—before it dies.

[972.](#)

Introduction to "Prometheus Bound," p. 340.

[973.](#)

From προ-μῆτις, “forethought.” “Professor Kuhn,” we are told in the above-named volumes, *The Dramas of Æschylus*, “considers the name of the Titan to be derived from the Sanskrit word Pramantha, the instrument used for kindling fire. The root mand or manth, implies rotatory motion, and the word manthâmi, used to denote the process of fire kindling, acquired the secondary sense of snatching away; hence we find another word of the same stock, pramatha, signifying theft.” This is very ingenious, but perhaps not altogether correct; besides, there is a very prosaic element in it. No doubt in physical nature, the higher forms may develop from the lower ones, but it is hardly so in the world of thought. And as we are told that the word manthâmi passed into the Greek language and became the word manthanô, to learn—that is to say, to appropriate knowledge, whence prometheia, fore-knowledge, fore-thought—we may find, in searching, a more poetical origin for the “fire-bringer” than that displayed in its Sanskrit origin. The Svastica, the sacred sign and the instrument for kindling *sacred* fire, may explain it better. “Prometheus, the fire-bringer, is the Pramantha personified,” continues the author, “and finds his prototype in the Âryan Mâtarishvan, a divine ... personage, closely associated with Agni, the fire-god of the Vedas.” Matih, in Sanskrit, is “understanding,” and a synonym of Mahat and Manas, and must be of some account in the origin of the name; Pramatih is the son of Fohat, and has his story also.

[974.](#)

Cronus is “Time,” and thus the allegory becomes very suggestive.

[975.](#)

It is complained by the author of the version and translator of “Prometheus Bound” that in this tracing of Io's wanderings, “no consistency with our own known geography is attainable” (p. 379). There may be good reason for it. First of all it is the journey and wandering from place to place of the *Race* from which the “tenth,” or Kalki Avatâra, so called, is to issue. This he calls the “kingly race born in Argos” (888). But Argos has no reference here to Argos in Greece. It comes from arg or arka—the female generative power symbolized in the Moon—the navi-formed Argha of the Mysteries, meaning the Queen of Heaven. Eustathius shows that, in the dialect of the Arg-ians, Io signified the Moon; while Esotericism explains it as the divine Androgyne, or the mystic Ten (10); in Hebrew 10 is the perfect number, or Jehovah. Arghya in Sanskrit is the libation cup, the navi-form or boat-shaped vessel in which flowers and fruit are offered to the Deities. Arghyanâth is a title of the Mahâ Chohan, meaning the “Lord of Libations”; and Arghyavarsha, the “Land of Libations,” is the mystery name of that region which extends from Kailâsa mountain nearly to the Shamo Desert—from within which the Kalki Avatâra is expected. The Airyâna-Varsedyâ of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the Sea of Aral, Baltistan, and Little Tibet; but in olden times its area was far larger, as it was the birth-place of *physical* humanity, of which Io is the mother and symbol.

[976.](#)

Op. cit., p. 385, note.

[977.](#)

i. 569, 570.

978.

Alexander, who was better acquainted with Attock than with India—for he never entered India proper—could not have failed to hear the Indus, near its very sources, called Nîl and Nîlâ. The mistake—if mistake it is—is thus easily accounted for.

979.

That Io is identical, allegorically, with Isis and the Moon is shown by her being “cow-horned.” The allegory undeniably reached Greece from India, where Vâch—the “melodious Cow” of the Rig Veda, “from whom mankind was produced” (Bhâgavata Purâna) is shown in the Aitareya Brâhmana as pursued by her father Brahmâ, who was moved by an illicit passion, and changed her into a Deer. Hence Io, refusing to yield to Jupiter's passion, becomes “horned.” The Cow was in every country the symbol of the passive generative power of nature, Isis, Vâch, Venus—the mother of the prolific God of Love, Cupid, but, at the same time, that of the Logos whose symbol, with the Egyptians and the Indians, became the Bull, as testified to by the Apis and the Hindû Bulls in the most ancient temples. In Esoteric Philosophy the Cow is the symbol of Creative Nature, and the Bull (her calf) the Spirit which vivifies her, or the “Holy Spirit,” as Dr. Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed on the altar horns of Shittim wood, by seizing which a criminal ensured his safety.

980.

Tuscul. Quæst., I. ii. 20.

[981.](#)

Strom., I. ii, Oper., i. 467, Ed. Potter's.

[982.](#)

Herodotus and Pausanias supposed that the cause of the condemnation was that Æschylus, adopting the Theogony of the Egyptians, made Diana the daughter of Ceres, and not of Latona. (See Ælian, Var. Hist., I. v. xviii; i. 433, Edition Gronov.) But Æschylus *was* initiated.

[983.](#)

The Sabasia was a periodical festival with Mysteries enacted in honour of some Gods, a variant on the Mithraic Mysteries. The whole evolution of the Races was performed in these Mysteries.

[984.](#)

Mrs. A. Swanwick, op. cit.

[985.](#)

See the foot-note (p. 431) concerning the etymology of προ-μῆτις or *forethought*. Prometheus confesses it in the drama when saying: O holy ether, swiftly-wingèd gales....

Behold what I, a god, from gods endure.

And yet what say I? *Clearly I foreknow*

All that must happen....

... The Destined it behoves,

As best I may, to bear, for well I wot

How incontestable the strength of Fate.... (105)

“Fate” stands here for Karma, or Nemesis.

[986.](#)

Mankind is obviously divided into God-informed men and lower human creatures. The intellectual difference between the Âryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, no generations of training amid civilization, could raise such human specimens as the Bushmen, the Vedddhas of Ceylon, and some African tribes, to the same intellectual level as the Âryans, the Semites, and the Turanians so-called. The “Sacred Spark” is missing in them, and it is they who are the only *inferior* races on the Globe, now happily—owing to the wise adjustment of Nature which ever works in that direction—fast dying out. Verily mankind is “of one blood,” *but not of the same essence* . We are the hot-house, artificially quickened plants in Nature, having in us a spark, which in them is latent.

[987.](#)

The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the Unit into Plurality.

[988.](#)

Sap., i. 13.

[989.](#)

Gautama Buddha, named Shâkya Thüb-pa, is the *twenty-seventh* of the last group, as most of these Buddhas belong to the Divine Dynasties which instructed mankind.

[990.](#)

Of these Buddhas, or the “Enlightened,” the far distant predecessors of Gautama, the Buddha, who represent, we are taught, once living? men, great Adepts and Saints, in whom the “Sons of Wisdom” had incarnated, and who were, therefore, so to speak, minor Avatâras of the Celestial Beings—eleven only belong to the Atlantean Race, and twenty-four to the Fifth Race, from its beginnings. They are identical with the Tirthankaras of the Jainas.

991.

This may account for the similarity of the artificial mounds in the United States of America, and the tumuli in Norway. It is this identity that has led some American Archæologists to suggest that Norwegian mariners had *discovered* America about one thousand years ago. (See Holmboe's *Traces de Bouddhisme en Norvège*, p. 23.) There is no doubt that America is that “far distant land into which pious men and heavy storms had transferred the sacred doctrine,” as a Chinese writer suggested by his description to Neumann. But neither Professor Holmboe, of Stockholm, nor the American Archæologists, have guessed the right age of the mounds, or the tumuli. The fact that Norwegians may have re-discovered the land that their long-forgotten forefathers believed to have perished in the general submersion, does not conflict with the other fact that the Secret Doctrine of the land which was the cradle of physical man, and of the Fifth Race, had found its way into the so-called New World ages and ages before the “Sacred Doctrine” of Buddhism.

992.

See *Physiological Selection*, by G. J. Romanes, F.R.S.

[993.](#)

Esoteric Buddhism, p. 65.

[994.](#)

Exodus, xi.

[995.](#)

Wrote the late Brahmachârî Bawa, a Yogî of great renown and holiness: "Extensive works on 'Ashtar Vidiâ' and such other sciences were at different times compiled in the languages of the times from the Sanskrit originals. But they, together with the Sanskrit originals, were lost at the time of the partial deluge of our county." (The Theosophist, June, 1880, "Some Things the Âryans Knew.") For Agnyastra, see Wilson's Specimens of the Hindû Theatre, i. 297.

[996.](#)

Some wonderful, artificially-made beast, similar in some way to Frankenstein's creation, which spoke and warned his master of every approaching danger. The master was a "Black Magician," the mechanical animal was informed by a Djin, an Elemental, according to the accounts. The blood of a pure man alone could destroy him. See Part II, Section XXV, "Seven in Astronomy, Science, and Magic."

[997.](#)

The four Karmic Gods, called the Four Mahârâjahs in the Stanzas.

[998.](#)

Mythical Monsters, p. 19.

[999.](#)

Travels in Egypt, vol. ii.

[1000.](#)

The Mythological Astronomy of the Ancients Demonstrated (p. 3), by a strangely intuitional Symbologist and Astronomer, a kind of a self-made Adept of Norwich, who lived in the first quartet of this century.

[1001.](#)

See Proctor, Knowledge, i. pp. 242, 400.

[1002.](#)

Rawlinson's Herodotus, ii. 345.

[1003.](#)

The Great Pyramid, pp. 36, 37.

[1004.](#)

Staniland Wake, op. cit., pp. 6, 7.

[1005.](#)

Ibid.

[1006.](#)

The Mythological Astronomy of the Ancients Demonstrated, pp. 4, 5.

[1007.](#)

The term "Atlantean" must not mislead the reader to regard these as one race only, or even a nation. It is as though one said "Asiatics." Many, multityped, and various were the Atlanteans, who represented several "humanities," and almost a countless number of races and nations, more varied indeed than would be the "Europeans," were this name to be given indiscriminately to the five existing parts of the world, which, at the rate colonization is proceeding, will be the case, perhaps, in less than two or three hundred years. There were brown, red, yellow, white and black Atlanteans; giants and dwarfs, as some African tribes comparatively are, even now.

[1008.](#)

Says a teacher in Esoteric Buddhism (p. 64): “In the Eocene age, even in its very first part, the great cycle of the Fourth Race men, the [Lemuro-] Atlanteans, had already reached its highest point [of civilization], and the great Continent, the father of nearly all the present continents, showed the first symptoms of sinking.” And on page 70, it is shown that Atlantis as a whole perished during the Miocene period. To show how the continents, races, nations and cycles overlap each other, one has but to think of Lemuria, the last of whose lands perished about 700,000 years before the beginning of the Tertiary period (p. 65), and the last of “Atlantis” only 11,000 years ago; thus both overlapping—one the Atlantean period, and the other the Âryan.

[1009.](#)

See *Traité de l'Astronomie Indienne et Orientale*, part iii.

[1010.](#)

Ceylon.

[1011.](#)

This is not so. The forefathers of the Âryan Brâhmans had their Zodiac and Zodiacal calculations from those born by Kriyâshakti power, the “Sons of Yoga”; the Egyptians from the Atlanteans of Ruta.

[1012.](#)

The former, therefore, may have registered time for seven or eight millions of years, but the Egyptians *could not* .

[1013.](#)

Op. cit., p. 6.

[1014.](#)

This question was amply challenged, and as amply discussed and answered. See Five Years of Theosophy, Art., “Mr. Sinnett's Esoteric Buddhism,” pp. 325-346.

[1015.](#)

Ruins of Empires, p. 360. Volney says that, as Aries was in its 15th degree 1,447 b.c., it follows that the first degree of Libra could not have coincided with the Vernal Equinox more lately than 15,194 years b.c., to which if you add 1,790 since Christ, when Volney wrote this, it appears that 16,984 years have elapsed since the (Greek or rather Hellenic) origin of the Zodiac.

[1016.](#)

The word “historical” is used, because, although historians have almost absurdly dwarfed the dates that separate certain events from our modern day, nevertheless, once that they are known and accepted, they belong to history. Thus, the Trojan War *is* a historical event, which, though even less than 1,000 years b.c. are assigned to it, really took place more nearly 6,000 than 5,000 years b.c.

[1017.](#)

It is a historical fact that Sanchuniathon compiled the full record of the Phœnician religion from annals and state documents in the archives of the *older* Phœnician cities, and wrote it in Phœnician characters in 1,250 b.c.

[1018.](#)

Prof. Virchow, in Appendix I, to Schliemann's Ilios. Murray, 1880.

[1019.](#)

Gosse writes of the latter: “She is set down a thorough heretic, not at all to be believed, a manufacturer of unsound natural history, an inventor of false facts in science.” (Romance of Natural History, 2nd Series, p. 227.)

[1020.](#)

Pp. 9, 10.

[1021.](#)

Popular Science Monthly, No. 60, April, 1877.

[1022.](#)

Dr. Cover writes: “That famous bird of Washington was a myth; either Audubon was mistaken, or else, as some do not hesitate to affirm, he *lied* about it.”

[1023.](#)

Ibid., pp. 10, 11.

[1024.](#)

Mythical Monsters, p. 13, note.

[1025.](#)

So far back as July, 1888, at a time when the MS. of this work had not yet left my writing table, and The Secret Doctrine was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the Evening Telegraph (of America) referred to this still unpublished work in its issue of June 30, 1888: “Among the fascinating books for July reading is Mme. Blavatsky's new book on Theosophy ... (!) The Secret Doctrine.... But because she can soar back into the Brahmin ignorance ... (!?) is no proof that everything she says is true.” And once the

prejudiced verdict has been given on the mistaken notion that my book was out, and that the reviewer had read it—neither of which was or could be the case—now that it is really out, the critic will have to support his first statement, whether correct or otherwise, and will get out of it, probably by a more slashing criticism than ever.

[1026.](#)

Science of Language, p. 168.

[1027.](#)

The Human Species, p. 274.

[1028.](#)

See above, the diagram of the Genealogical Tree of the Fifth Race.

[1029.](#)

The Hegelian doctrine, which identifies Absolute Being or “Be-ness” with “Non-Being,” and represents the Universe as an Eternal Becoming, is identical with the Vedânta Philosophy.

[1030.](#)

The Religions of India, p. xiii.

[1031.](#)

Myer's Qabbalah, p. 175.

[1032.](#)

See De Mirville, Pneumatologie, iii. pp. 218 et seqq.

[1033.](#)

Op. cit., *ibid.*

[1034.](#)

See Genesis and the authorized chronology. In chapter viii, “Noah leaveth the ark”—2,348 b.c. In chapter x, “Nimrod the first monarch,”

stands over 1,998 b.c.

[1035.](#)

Annales de Philosophie Chrétienne, June, 1860, p. 415.

[1036.](#)

April 30, 1860.

[1037.](#)

“I will mention to thee the writings ... respecting the belief and institutions of the Sabæans,” he says. “The most famous is the Book, The Agriculture of the Nabatheans, which has been translated by Ibn Wahohijah. This book is full of heathenish foolishness.... It speaks of preparations of Talismans, the drawing down of the powers of the Spirits, Magic, Demons, and Ghouls, which make their abode in the desert.” (Maimonides, quoted by Dr. D. Chwolsohn; Die Ssabier und der Ssabismus, ii. 458.) The Nabatheans of Mount Lebanon believed in the seven Archangels, as their forefathers had believed in the seven Great Stars, the abodes and bodies of these Archangels, which are believed in to this day by the Roman Catholics, as is shown elsewhere.

[1038.](#)

See Isis Unveiled, ii. 197.

[1039.](#)

i. 354.

[1040.](#)

Sayce; cf., p. 115, 2nd ed.

[1041.](#)

Op. cit., pp. 418, 419.

[1042.](#)

Ibid., p. 118.

[1043.](#)

Simply, the womb, the “Holy of Holies” with the Semites.

[1044.](#)

See the Valentinian Table in Epiphanius, Adv. Hær., I. xxxi. 2.

[1045.](#)

But it was not so in reality, as witness their prophets. It is the later Rabbis and the Talmudic scheme that killed out all spirituality from the body of their symbols; leaving only their Scriptures—a dead shell, from which the soul has departed.

[1046.](#)

See II Samuel, vi. 16-22.

[1047.](#)

Psalms, xxiv. 3.

[1048.](#)

II Kings, xxiii. 7; see Dunlap, Sôd; The Mysteries of Adoni, p. 41.

[1049.](#)

Judges, xxi. 21, 23 et passim.

[1050.](#)

I Kings, xviii. 26.

[1051.](#)

Isis Unveiled, ii. 49.

[1052.](#)

Ibid., ii. 444.

[1053.](#)

The author of the Qabbalah makes several attempts to prove conclusively the antiquity of the Zohar. Thus he shows that Moses de Leon could not be the author or the forger of the Zoharic works in the thirteenth century, as he is accused of being, since Ibn Gebirol gave out the same philosophical teaching 225 years before the day of Moses de Leon. No true Kabbalist or scholar will ever deny the fact. It is certain that Ibn Gebirol based his doctrines upon the oldest Kabbalistic sources, namely, the Chaldæan Book of Numbers, as well as some no longer extant Midrashim, the same, no doubt, as those used by Moses de Leon. But it is just the difference between the two ways of treating the same Esoteric subjects, which—while proving the enormous antiquity of the Esoteric System—points to a decided ring of Talmudistic and even Christian sectarianism in the compilation and glossaries of the Zoharic system by Rabbi Moses. Ibn Gebirol *never quoted* from the Scriptures to enforce the teachings (Myer's Qabbalah, p. 7). Whereas Moses de Leon has made of the Zohar that which it has remained to this day, “a running commentary on the Five Books, or Pentateuch” (ibid.), with a few later additions made by Christian hands. One follows the Archaic Esoteric Philosophy; the other, only that portion which was adapted to the *lost* Books of Moses restored by Ezra. Thus, while the system, or the trunk on which the primitive original Zohar was grafted, is of an immense antiquity, many of the (later) Zoharic offshoots are strongly coloured by the peculiar views held by Christian Gnostics (Syrian and Chaldæan), the friends and co-workers of Moses de Leon who, as shown by Munk, accepted their interpretations.

See Franck's Kabbala, Preface.

[1055.](#)

i. 14.

[1056.](#)

See Schwartz, op. cit., pagg. 359, 361, et seqq.

[1057.](#)

Sayce, Hibbert Lectures, 1887, p. 374.

[1058.](#)

Timæus, the Locrian, speaking of “Arka” [Arche], calls her “the principle of best things” (Ἀρχὰ τῶν ἀρίστων). The word arcane, “hidden,” or secret, is derived from this. “To no one is the Arcane shown except to the ... Most High” (Codex Nazaræus)—alluding to Nature the female, and Spirit, the male Power. Æsculapius, as a Sun-God was called Archagetas, “born from the Archa,” the divine Virgin-Mother of the Heavens. (See Kenealy, Book of God, p. 10.)

[1059.](#)

Kenealy, op. cit., ibid.

[1060.](#)

This is composed of ten dots arranged triangularly in four rows. It is the Tetragrammaton of the Western Kabalists.

[1061.](#)

From an MS.

[1062.](#)

See G. Maspéro, Guide au Musée Boulaq, 1884, p. 168, No. 1981.

[1063.](#)

Ibid., p. 169, No. 1998.

[1064.](#)

Ibid., p. 172, No. 2068.

[1065.](#)

The student must be aware that Jethro is not called the “father-in-law” of Moses because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an Ascetic, a Nazar, and could never have been married. It is an allegory like everything else. Zipporah (the “shining”) is one of the personified Occult Sciences given by Reuel-Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil. The “well” by which Moses sat down in his flight from the Pharaoh symbolizes the “Well of Knowledge.”

[1066.](#)

i. pp. 106-108 and elsewhere.

[1067.](#)

In Hebrew the phallic symbol Lingam and Yoni.

[1068.](#)

See Vol. I, Stanza IV, Shloka 3.

[1069.](#)

It is at that Step that one arrives on the plane of the level or floor and open entrance to the King's Chamber, the Egyptian “Holy of Holies.”

[1070.](#)

The Candidate for Initiation always personified the God of the Temple he belonged to, as the High Priest personified the God at all times; just as the Pope now personates Peter and even Jesus Christ upon entering the inner sanctuary—the Christian “Holy of Holies.”

[1071.](#)

Genesis, i. 27.

[1072.](#)

Jehovah says to Moses: “the summation of my name is sacr, the carrier of the germ”—phallus. “It is ... the vehicle of enunciation, and truly enough, as the sacr, or carrier of the germ, its use passed down through ages to the sacr-factum of the Roman priest, and the sacr-fice, and sacr-ment of the English speaking race.” (Source of Measures, p. 236.) Hence marriage is a sacrament in the Greek and Roman Churches.

[1073.](#)

4to, London, 1684, vol. i. pp. 120, 121.

[1074.](#)

Op. cit., p. 67.

[1075.](#)

Source of Measures, 159.

[1076.](#)

Op. cit., p. 187.

[1077.](#)

Op. cit., p. 271.

1078.

From the same author. See also the Section on “The Symbolism of the Mystery Names Iao and Jehovah.”

1079.

In Genesis (iv. 26), it is mis-translated. “And he called his name Enos [man]: then began men to call upon the name of the Lord”—which has no sense in it, since Adam and the others must have done the same.

1080.

Strictly speaking, the Jews are an artificial Âryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsîs can fail to recognize in the three the same Âryan, Caucasian type. From the seven primitive types of the Fifth Race there now remain on Earth but three. As Prof. W. H. Flower aptly said in 1885: “I cannot resist the conclusion so often arrived at by various anthropologists—that the primitive man, whatever he may have been, has in the course of ages diverged into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that all existing individuals of the species can be ranged around these types.” (The President's Address at the Anthropological Institute of Great Britain, etc.) Considering that our Race has reached its fifth sub-race, how can it be otherwise?

1081.

Whenever such analogies between the Gentiles and the Jews, and later the Christians, have been pointed out, it has been the invariable custom of the latter to say that it was the work of the Devil who forced the Pagans to imitate the Jews for the purpose of throwing a slur on the

religion of the *one, true living* God. To this Faber says very justly: “Some have imagined that the Gentiles were servile copyists of the Israelites, and that each point of similitude was borrowed from the Mosaical Institutes. But this theory will by no means solve the problem. Both because we find the very same resemblance in the ceremonies of nations far distant from Palestine, as we do in the rites of those who are in its immediate vicinity, and because it seems incredible that all should have borrowed from one which was universally disliked and despised.” (Pagan Idolatry, i. 104.)

[1082.](#)

Luke, i. 28.

[1083.](#)

Their consecrated Pillars (unhewn stones) erected by Abraham and Jacob were Lingams.

[1084.](#)

Op. cit., p. 67.

[1085.](#)

See Introduction to the Old Testament, and also Bishop Colenso's Elohistic and Jehovistic Writers.

[1086.](#)

King's Gnostics and their Remains, p. 327, 2nd ed.

[1087.](#)

Ibid., p. 326.

[1088.](#)

Such a Pseudo-Kabalist was the Marquis de Mirville in France, who studied the Zohar and other old remnants of Jewish Wisdom under the

“Chevalier” Drach, an ancient Rabbi Kabalist converted to the Romish Church, and with his help wrote half a dozen volumes full of slander and calumnies against every prominent Spiritualist and Kabalist. From 1848 up to 1860 he persecuted unrelentingly the old Count d'Ourches, one of the earliest Eastern Occultists in France, a man the scope of whose Occult knowledge will never be appreciated correctly by his survivors, because he screened his real beliefs and knowledge under the mask of Spiritism.

[1089.](#)

See Hibbert Lectures, 1887, pp. 101-115.

[1090.](#)

Exodus, xxii. 28.

[1091.](#)

Deut., iv. 19.

[1092.](#)

Jude, 8, 9.

[1093.](#)

See Isis Unveiled, ii. 487, et seqq.

[1094.](#)

Treat, Kiddusheem, 81. But see Myer's Qabbalah, pp. 92, 94.

[1095.](#)

Marangone, in his *Delle Grandezze del Archangelo Sancti Mikaele*, exclaims: “O grandest Star, who followest the Sun who is Christ!... O living image of Divinity! O great thaumaturgist of the Old Testament! O invisible Vicar of Christ in his Church!...” The work is held in great honour in the Latin Church.

[1096.](#)

Pneumatologie, v. 516.

[1097.](#)

Ibid., p. 515.

[1098.](#)

Ibid., p. 514.

[1099.](#)

Isaiah, lxiii. 8, 9.

[1100.](#)

Metator and ἡγεμών.

[1101.](#)

Pneumatologie, p. 515. “La Face et le Représentant du Verbe.”

[1102.](#)

That which is called in the Vendidâd Fravarshi, the immortal part of an individual; that which outlives man—the Higher Ego, say the Occultists, or the Divine Double.

[1103.](#)

Darmesteter's Trans., p. 208.

[1104.](#)

Orm. Ahr., §§ 112, 113; quoted by Darmesteter, “Sacred Books of the East,” vol. iv. introd., p. lxxiv.

[1105.](#)

De Idol., ii. 373.

[1106.](#)

See De Mirville, *ibid.*, p. 515.

[1107.](#)

Ibid. See also plates in King's Gnostics and their Remains.

[1108.](#)

P. 518.

[1109.](#)

The Book of Enoch the Prophet, p. xlvi. Ed. 1883.

[1110.](#)

Op. cit., pp. xxxiv, xxxv.

[1111.](#)

Saith Uriel in the Book of Enoch (xxvi. 3): “Those who have received mercy shall for ever bless God ... the Everlasting King”—who will reign over them.

[1112.](#)

Vishnu Purâna, III. ii; Wilson's Trans., iii. 31.

[1113.](#)

Matthew, xxiv. 27.

[1114.](#)

Luke, x. 18.

[1115.](#)

The Protestant Bible defines Behemoth *innocently* —“The elephant as some think”; see marginal note (Job, xl. 15) in the Authorized Version.

[1116.](#)

Job, xl. 19.

[1117.](#)

Astronomy, however, knows nothing of stars that have *disappeared* , unless it be simply from visibility; but never from existence since the science of Astronomy became known. Temporary stars are only

variable stars, and it is believed that even the *new* stars of Kepler and Tycho Brahé may still be seen.

[1118.](#)

This refers to the “Kings of Edom.”

[1119.](#)

Another proof, if any were needed, that the ancient Initiates knew of more than *seven* planets is to be found in the Vishnu Purâna (II. xii) where, describing the chariots attached to Dhruva (the Pole Star), Parâshara speaks of “the chariots of the *nine* planets,” which are attached by aërial cords.

[1120.](#)

Justin, Cum Tryphone, p. 284.

[1121.](#)

A division indicative of time.

[1122.](#)

Sanchuniathon calls Time the oldest Æon, Protogonos, the “First-born.”

[1123.](#)

Philo Judæus, Cain and his Birth, p. xvii.

[1124.](#)

Principles of Psychology, 474.

[1125.](#)

It is suggestive of that spirit of paradoxical negation so conspicuous in our day, that while the evolution hypothesis has won its rights of citizenship in Science as taught by Darwin and Hæckel, yet both the Eternity of the Universe and the Preëxistence of a Universal

Consciousness, are rejected by modern Psychologists. “Should the Idealist be right, the doctrine of evolution is a dream,” says Mr. Herbert Spencer.

[1126.](#)

Zohar, 9b.

[1127.](#)

Verse 6.

[1128.](#)

Mercure Trismegiste, Pimandre, chap. i, sec. 16: “Oh, ma pensée, que s'ensuit-il? car je désire grandement ce propos. Pimandre diet, ceci est un mystère celé, jusques à ce jour d'hui. Car nature, soit mestant avec l'hôme, a produit le miracle très merveilleux, aiant celluy qui ie t'av diet, la nature de l'harmonie des sept du père, et de l'esprit. Nature ne s'arresta pas là, mais incontinent a produict sept hômes, selon les natures des sept gouverneurs en puissance des deux sexes et esleuez.... La génération de ces sept s'est donnée en ceste manière....”

And a gap is made in the translation, which can be filled partially by resorting to the Latin text of Apuleius. The commentator, the Bishop, says: “Nature produced in him [man] seven men” (seven principles).

[1129.](#)

xxviii. 2-8.

[1130.](#)

Ibid.

[1131.](#)

Ibid., 17.

[1132.](#)

Ibid., 13-16.

[1133.](#)

Ibid., 18.

[1134.](#)

Ibid., 19.

[1135.](#)

xxx. 16, 17. The only Pharaoh whom the Bible shows going down into the Red Sea was the king who pursued the Israelites, and who remained unnamed, for very good reasons perhaps. The story was surely made up from the Atlantean legend.

[1136.](#)

xxviii. 13, 14.

[1137.](#)

xxx. 3-9.

[1138.](#)

Vishnu Purâna. I. xv.

[1139.](#)

This is pure allegory. The Waters are a symbol of Wisdom and of Occult Learning. Hermes represented the Sacred Science under the symbol of Fire; the Northern Initiates, under that of Water. The latter is the production of Nara, the “Spirit of God,” or rather Paramâtman, the “Supreme Soul,” says Kullûka Bhatta; Nârâyana, meaning “he who abides in the deep” or is plunged in the Waters of Wisdom—“water being the body of Nara” (Vâyû Purâna). Hence arises the statement that for 10,000 years they remained in austerity “in the vast ocean”; and are

shown emerging from it. Ea, the God of Wisdom, is the “Sublime Fish,” and Dagon or Oannes is the Chaldæan Man-Fish, who emerges from the Waters to teach Wisdom.

[1140.](#)

Chap. v; “Sacred Books of the East,” vol. viii. p. 257.

[1141.](#)

This is explained by the able translator of Anugîtâ in a foot-note (p. 258) in these words: “The sense appears to be this: The course of worldly life is due to the operations of the life-winds which are attached to the Self, and lead to its manifestations as individual souls.”

[1142.](#)

Vaishvânara is a word often used to denote the Self—explains Nîlakantha.

[1143.](#)

Ibid., p. 259. Translated by Kâshinâth Trimbak Telang, M.A., Bombay.

[1144.](#)

Matthew, iii. 10.

[1145.](#)

Isaiah, x. 19.

[1146.](#)

Op. cit., i. 133.

[1147.](#)

1845, p. 41.

[1148.](#)

See Dowson's Hindû Classical Dictionary for further information on above.

[1149.](#)

See Five Years of Theosophy, art., “The Elixir of Life.”

[1150.](#)

The partaker of Soma finds himself both linked to his external body, and yet away from it in his Spiritual Form. Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually “as one of the Gods,” and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, Soma is the fruit of the Tree of Knowledge forbidden by the jealous Elohim to Adam and Eve or Yah-ve, “lest man should become as one of us.”

[1151.](#)

We see the same in the modern exoteric religions.

[1152.](#)

Historical View of the Hindû Astronomy. Quoting from the work in reference to “Argabhata” [? Âryabhata] who is said to give a near approach to the true relation among the various values for the computations of the value of π , the author of The Source of Measures reproduces a curious statement. “Mr. Bentley,” it is said, “was greatly familiar with the Hindû astronomical and mathematical knowledge.... This statement of his may then be taken as authentic. The same remarkable trait, among so many Eastern and ancient nations, of sedulously concealing the arcana of this kind of knowledge, is a marked one among the Hindûs. That which was given out to be popularly taught, and to be exposed to public inspection, was but the approximate of a more exact but hidden knowledge. And this very

formulation of Mr. Bentley will strangely exemplify the assertion; and, explained, will show that it [the Hindû *exoteric* astronomy and sciences] was derived from a system exact beyond the European one, in which Mr. Bentley himself, of course, trusted, as far in advance of the Hindû knowledge, at any time, in any generation” (pp. 86, 87).

This is Mr. Bentley's misfortune, and does not take away from the glory of the ancient Hindû Astronomers, who were all Initiates.

[1153.](#)

The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one Race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical—is precogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult Mysteries.

[1154.](#)

See Darmesteter's *Vendidâd*, Introd., p. lviii.

[1155.](#)

See Isaiah, xiv. 12.

[1156.](#)

Genesis, vi.

[1157.](#)

The Nâgas are described by the Orientalists as a mysterious people whose landmarks are found abundantly in India to this day, and who

lived in Nâga-dvîpa, one of the *seven* continents or divisions of Bhâratavarsha (old India); the town of Nagpur being one of the most ancient cities in the country.

1158.

xxviii. 3, 4.

1159.

Not less suggestive are the qualities attributed to Rudra Shiva, the great Yogî, the forefather of all the Adepts—in Esotericism one of the greatest Kings of the Divine Dynasties. Called the “earliest” and the “last,” he is the patron of the Third, Fourth, and the Fifth Root-Races. For, in his earliest character, he is the ascetic Dig-ambara, “clothed with the elements,” Tri-lochana, the “three-eyed,” Pancha-ânana, the “five-faced,” an allusion to the past Four and the present Fifth Race, for, though five-faced, he is only “four-armed,” as the Fifth Race is still alive. He is the “God of Time,” Saturn-Cronus, as his “drum” Damaru, in the shape of an hour-glass, shows; and if he is accused of having cut off Brahma's fifth head, and left him with only four, it is again an allusion to a certain degree in Initiation, and also to the Races.

1160.

Gustav Seiffarth's idea that the signs of the Zodiac were in ancient times only ten is erroneous. Ten only were known to the profane; the Initiates, however, knew them all, from the time of the separation of mankind into sexes, whence arose the separation of Virgo-Scorpio into two. This separation, owing to the addition of a secret sign and the Libra invented by the Greeks, instead of the secret name which was not given, made twelve. (See *Isis Unveiled*, ii. 456.)

[1161.](#)

The above is, perhaps, a key to the Dalai Lama's symbolical name—the “Ocean” Lama, meaning the Wisdom-Ocean. Abbé Huc speaks of this.

[1162.](#)

Zohar, iii. 9b, 10a, Brody Ed. Cremona Ed. iii. fol. 4a, col. 14. Myer's Qabbalah, pp. 416, 417.

[1163.](#)

Such was the name given in ancient Judea to the Initiates, called also the “Innocents” and the “Infants,” i.e., once more “reborn.” This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 “Innocents.” There is a legend to this effect, and the event, which took place almost a century b.c., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the New Testament, Herod stands for Alexander Jannæus (of Lyda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story.

[1164.](#)

Zohar, ii. 34.

[1165.](#)

i. § 16.

[1166.](#)

Op. cit., lxxiv. 13.

[1167.](#)

Ibid., § 33.

[1168.](#)

P. 16.

[1169.](#)

“Biographical and Critical Essay,” p. xxxviii.

[1170.](#)

Histoire de la Magic, pp. 16, 17.

[1171.](#)

Ibid., loc. cit.

[1172.](#)

What *devil* could be possessed of more cunning, craft and cruelty than the Whitechapel murderer, “Jack the Ripper” of 1888, whose unparalleled, blood-thirsty and cool wickedness led him to slaughter and mutilate in cold blood seven unfortunate and *otherwise* innocent women! One has but to read the daily papers to find in those wife- and child-beating, drunken brutes (husbands and fathers!), a *small* percentage of whom is daily brought before the courts, the complete personifications of the devils of the Christian Hell!

[1173.](#)

Psalm, lxxxii.

[1174.](#)

Genesis, xvii. 7.

[1175.](#)

Op. cit., p. 209.

[1176.](#)

Ibid., pp. 144, 145.

[1177.](#)

Ibid., p. 146.

[1178.](#)

Op. cit., p. 9. After the Polymorphic Pantheism of some Gnostics came the Exoteric Dualism of Manes, who was accused of personifying Evil and making of the Devil a God—the rival of God himself. We do not see that the Christian Church has so much improved on that exoteric idea of the Manicheans, for she calls God her King of Light, and Satan the King of Darkness, to this day.

[1179.](#)

To quote in this relation Mr. S. Laing, in his admirable work *Modern Science and Modern Thought* (p. 222): “From this dilemma [the existence of evil in the world] there is no escape, unless we give up altogether the idea of an anthropomorphic deity, and adopt frankly the scientific idea of a First Cause, inscrutable and past finding out; and of a universe whose laws we can trace, but of whose real essence we know nothing, and can only suspect or faintly discern a fundamental law which may make the polarity of good and evil a necessary condition of existence.” Were Science to know “the real essence,” instead of knowing nothing of it, the faint suspicion would turn into the certitude of the existence of such a law, and the knowledge that this law is connected with Karma.

[1180.](#)

Histoire de la Magie, pp. 196, 197.

[1181.](#)

Âkâsha is *not* the Ether of Science, as some Orientalists translate it.

[1182.](#)

Says Johannes Trithem, the Abbot of Spanheim, the greatest Astrologer and Kabalist of his day: “The art of divine magic consists in the ability to perceive the essence of things in the Light of Nature [Astral Light], and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The Spirit of Nature [Astral Light] is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate spirit and life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly, rendered objective by the power of the spirit.” (Quoted in Dr. Franz Hartmann's Paracelsus, pp. 164, 165.)

1183.

The real original text of I Corinthians, xv. 44, rendered kabalistically and Esoterically would read: “It is sown a *soul* body [not ‘natural’ body], it is raised a *spirit* body.” St. Paul was an Initiate, and his words have quite a different meaning when read Esoterically. The body “is sown in *weakness* [passivity]; it is raised in power” (v. 43)—or in spirituality and intellect.

1184.

“The War in Heaven” (Theosophist, iii. 24, 36, 67), by Godolphin Mitford, later in life Murad Ali Beg. Born in India, the son of a missionary, G. Mitford was converted to Islam, and died a Mahomedan in 1884. He was a most extraordinary Mystic, of great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution. As well shown by the author of the article quoted, “The followers of the defeated ‘Elohim’ first massacred by the victorious Jews [the Jehovites], and then persuaded by the victorious Christians and Mohamedans, continued [nevertheless].... Some [of these scattered sects] ... have lost even the tradition of the true rationale of their belief—to worship in secrecy and mystery the Principle of Fire, Light, and Liberty. Why do the Sabean Bedouins (avowedly Monotheists when dwelling in the Mohamedan cities) in the solitude of the desert night yet invoke the starry ‘Host of Heaven’? Why do the Yezidis, the ‘Devil Worshippers,’ worship the ‘Muluk-Taos’—the ‘Lord Peacock’—the emblem of Pride and of Hundred-eyed Intelligence [and of Initiation also], which was expelled from Heaven with Satan, according to an old Oriental tradition? Why do the Gholaites and their kindred Mesopotamo-Iranian Mohamedan Sects believe in the ‘Noor Illahee’—the ‘Light of the Elohim’—transmitted in anastasis through a hundred Prophet-Leaders? It is because they have continued in ignorant superstition the traditional religion of the ‘Light Deities’ whom Jahveh overthrew!” (p. 69)—is *said* to have overthrown rather; for by overthrowing *them* he would have overthrown himself. The Muluk-Taos is Maluk, “Ruler,” as is shown

in the foot-note. It is only a new form of Moloch, Melek, Molech, Malayak, and Malachim—Messengers, Angels, etc.

[1185.](#)

So does every Yogi and even Christian, for one must take the Kingdom of Heaven *by violence*—we are taught. Why then should such a desire make of any one a Devil?

[1186.](#)

Acad. des Inscrip., xxxix. 690.

[1187.](#)

Fargard, xix. 47; Darmesteter's Trans., p. 218.

[1188.](#)

Vendidad, Far. xx. 12; op. cit., p. 222.

[1189.](#)

Ibid., Far. xix. 43; op. cit., p. 218.

[1190.](#)

From the Vendidad Sadah, quoted by Darmesteter, op. cit., p. 223.

[1191.](#)

See the Gâtha in Yasna xliv.

[1192.](#)

Op. cit., p. 441.

[1193.](#)

Apollodorus, I. 7, 1.

[1194.](#)

Ovid., Metam., I. 81. Etym. M., v. Προμηθεύς.

[1195.](#)

Pausanias, X. 4, 4.

[1196.](#)

Op. cit., p. 264.

[1197.](#)

Pausanias, II. 19, 5; cf. 20, 3.

[1198.](#)

Timæus, p. 22.

[1199.](#)

Strom., I. p. 380.

[1200.](#)

Decharme, *ibid.*, p. 265.

[1201.](#)

Opera et Dies, 142-145. According to the Occult Teaching, three Yugas passed away during the time of the Third Root-Race, i.e., the Satya, the Tretà, and the Dvâpara Yuga—answering to the Golden Age in its early innocence; to the Silver, when it reached its maturity; and to the Bronze Age, when, separating into sexes, it became the mighty Demi-gods of old.

[1202.](#)

Asgard and the Gods, pp. 11, 13.

[1203.](#)

Op. cit., p. 266.

[1204.](#)

Ibid., p. 258.

[1205.](#)

Ibid., p. 257.

[1206.](#)

Ibid., p. 258.

[1207.](#)

Op. cit., p. 145.

[1208.](#)

Transactions of the Royal Society, London, 1868.

[1209.](#)

The Age and Origin of Man.

[1210.](#)

The modern attempt of some Greek scholars (poor and pseudo scholars, they would have appeared in the day of the old Greek writers!) to explain the real meaning of the ideas of Æschylus—which, as being an ignorant ancient Greek, he could not express so well himself—is absurdly ludicrous!

[1211.](#)

Revue Germanique, 1861, pp. 356, et seqq. See also Mémoires de la Société de la Linguistique, i. pp. 337. et seqq.

[1212.](#)

Quoted by Decharme, op. cit., pp. 258, 259. There is the *upper* and *nether* piece of timber used to produce this sacred fire by attrition at sacrifices, and it is the Arani which contains the socket. This is proven by an

allegory in the Vâyu and other Purânas, which tell us that Nimi, the son of Ikshvâku, had left no successor, and that the Rishis, fearing to leave the Earth without a ruler, introduced the king's body into the socket of an Arani—like an upper Arani—and produced from it a prince named Janaka. “It was by reason of the peculiar way in which he was engendered that he was called Janaka.” See also Goldstücker's Sanskrit Dictionary, sub voce. (Vishnu Purâna, Wilson's Trans., iii. 330.) Devaki, Krishna's mother, in a prayer addressed to her, is called “the Arani whose attrition engenders fire.”

[1213.](#)

The Monad of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life of sensation just as the first human would have lived, on attaining physical development in the Third Race, had it not been for the Agnishvâtta and the Mânasa Pitris.

[1214.](#)

Op. cit., p. 259.

[1215.](#)

Ἰαπετιονίδης. Theog., p. 528.

[1216.](#)

Theog., 565.

[1217.](#)

The Fallen Angels, therefore; the Asuras of the Indian Pantheon.

[1218.](#)

Decharme, op. cit., pp. 259, 260.

[1219.](#)

Ibid., p. 263.

[1220.](#)

Ibid., p. 261.

[1221.](#)

Die Herabkunft des Feuers und des Göttertranks (Berlin, 1859).

[1222.](#)

The italics are ours; they show how assumptions are raised to laws in our day.

[1223.](#)

Decharme, op. cit., p. 262.

[1224.](#)

Philosoph. Placit., iii. 3.

[1225.](#)

Baudry, Revue Germanique, 14 avril, 1861, p. 368.

[1226.](#)

Op. cit., pp. 264, 265.

[1227.](#)

See Vishnu Purâna, Wilson's Trans., v. 96, note.

[1228.](#)

xiii. 55, 56.

[1229.](#)

“Womb of Light,” “Holy Vessel,” are the epithets of the Virgin.

[1230.](#)

The Virgin is often addressed as the “Morning Star” and the “Star of Salvation.”

[1231.](#)

Wilson translates: “Thou art kingly policy, the parent of order.”

[1232.](#)

Vishnu Purâna, Wilson's Trans., iv. pp. 264, 265.

[1233.](#)

iii. 290.

[1234.](#)

See Joshua, xv, 15.

[1235.](#)

Surât xix.

[1236.](#)

See Mackenzie's Royal Masonic Cyclopædia, sub voce “Enoch.”

[1237.](#)

Khanoch, or Hanoch, or Enoch Esoterically means the “Initiator” and “Teacher,” as well as Enos, the “Son of Man.” (See Genesis, iv. 26.)

[1238.](#)

De Mirville, Pneumatologie, iii. 70.

[1239.](#)

Mackenzie, op. cit., sub voc.

[1240.](#)

Hebrews, xi. 5.

[1241.](#)

De Mirville, *ibid.*, p. 71.

[1242.](#)

Compare the “thieves and robbers” incident, p. 506,
supra.

[1243.](#)

De Mirville, *ibid.*, p. 73.

[1244.](#)

Ibid., p. 76.

[1245.](#)

Antiquities, ix. 2.

[1246.](#)

Cap. viii.

[1247.](#)

Says the Zohar, “Hanokh had a book which was one
with the Book of the Generations of Adam; this is the
Mystery of Wisdom.”

[1248.](#)

Noah is heir to the Wisdom of Enoch; in other words,
the Fifth is heir to the Fourth Race.

[1249.](#)

See *Isis Unveiled*, i. 575, et seqq.

[1250.](#)

See the illustration in *Isis Unveiled*, ii. 452.

[1251.](#)

See Danielo's criticisms upon De Sacy, in the *Annales de Philosophie*, p. 393, deuxième article.

[1252.](#)

De Mirville, *ibid.*, pp. 77, 78.

[1253.](#)

Ch. lxxix, Laurence's *Trans.*

[1254.](#)

Ibid., ch. lxiv.

[1255.](#)

Ibid., *loc. cit.*, v. 6.

[1256.](#)

Bailly, *Astronomie Ancienne*, i. 203, and ii. 216; De Mirville, *ibid.*, p. 79.

[1257.](#)

De Mirville, *ibid.*, p. 80.

[1258.](#)

City of God, XV. xxiii.

[1259.](#)

Op. cit., xxxii. 8, 9.

[1260.](#)

Of the Protestant Biblical Society of Paris, according to the version revised in 1824 by J. E. Ostervald.

[1261.](#)

With the Egyptian Gnostics it was Thoth (Hermes), who was chief of the Seven (see Book of the Dead). Their names are given by Origen, as Adonai (of the Sun), Iao (of the Moon), Eloï (Jupiter), Sabao (Mars), Orai (Venus), Astaphai (Mercury), and, finally, Ildabaoth (Saturn). See King's Gnostics and their Remains, p. 344.

[1262.](#)

See Origen's Copy of the Chart or Diagramma of the Ophites, in his Contra Celsum.

[1263.](#)

See Part III of this Volume, Section IV, B, "On Chains of Planets and their Plurality."

[1264.](#)

Exodus, xxxiii. 18, 19; see Myer's Qabbalah, p. 226.

[1265.](#)

Ibid., loc. cit.

[1266.](#)

Supra, p. 481.

[1267.](#)

See Revelation, xxii. 16.

[1268.](#)

Op. cit., ii. 301.

[1269.](#)

Gnostics and their Remains.

[1270.](#)

II Samuel.

[1271.](#)

By very few though, for the creators of the material universe were always considered as subordinate Gods to the Most High Deity.

[1272.](#)

Op. cit., ii. 296, 297. Fürst gives citations from Lydus and Cedrenus in support of his statements.

[1273.](#)

See plate 77 in vol. i of Montfaucon's Antiquities. The disciples of Hermes, after their death, go to his planet, Mercury—their Kingdom of Heaven.

[1274.](#)

Cornutus.

[1275.](#)

Lydus, De Mensibus, iv.

[1276.](#)

Preparat. Evang., I. iii. 2.

[1277.](#)

But see p. 480, supra, concerning the Gnostic Priapus.

[1278.](#)

Op. cit., p. 52.

[1279.](#)

Ibid., pp. 3, 4.

[1280.](#)

Let the reader refer to the Zohar and the two Qabbalahs of Isaac Myer and S. L. MacGregor Mathers, with interpretations, if he would satisfy himself of this.

[1281.](#)

Ibid., p. 5.

[1282.](#)

Ibid., p. 12.

[1283.](#)

See Book of the Dead, xvii. 45-47.

[1284.](#)

Op. cit., i. 421, 422.

[1285.](#)

De la Croix Ansée, Mem. de l'Académie des Sciences, pl. 2, Nos. 8, 9, also 16, 2, p. 320; quoted in Natural Genesis, p. 423.

[1286.](#)

Vol. xviii. p. 393, pl. 4; Inman, fig. 38; Gerald Massey, op. cit., ibid., p. 422.

[1287.](#)

Certainly not; for very often there are symbols *made to symbolize other symbols* , and these are in turn used in ideographs.

[1288.](#)

The R of the Slavonian and Russian alphabets (the Kyriletza alphabet) is also the Latin P.

[1289.](#)

Ibid., p. 423.

[1290.](#)

See Moor's Hindû Pantheon, plate xiii.

[1291.](#)

See Dowson's Hindû Classical Dictionary, sub voc. "Rudra."

[1292.](#)

Described in the Mission des Juifs, by the Marquis St. Yves d'Alveydre, the hierophant and leader of a large party of French Kabalists, as the Golden Age!

[1293.](#)

V. xxiii.

[1294.](#)

Translated from Burnouf's French Translation, quoted by Fitzedward Hall, in Wilson's Vishnu Purâna, ii. 307.

[1295.](#)

The more so since he is the reputed slayer of Tripurâsura and the Titan Târaka. Michael is the conqueror of the dragon, and Indra and Kârttikeya are often made identical.

[1296.](#)

Ibid., iv. 235.

[1297.](#)

Op. cit., XII. ii. 26-32; quoted in Vishnu Purâna, Wilson's Trans., iv. 230. Nanda is the first Buddhist sovereign, Chandragupta, against whom all the Brâhmans were so arrayed, he of the Morya Dynasty, and the grandfather of Ashoka. This is one of those passages that do not exist in the earlier Paurânic MSS. They were added by the Vaishnavas,

who, out of sectarian spite, were almost as great interpolators as the Christian Fathers.

1298.

Historical View of the Hindû Astronomy, p. 65, as quoted by Wilson, op. cit., p. 233.

1299.

See Ezekiel, i.

1300.

In Quint. Lib. Euclid.

1301.

The Goddess Basht, or Pasht, was represented with the head of a cat. This animal was held sacred in Egypt for several reasons. It was a symbol of the Moon, the “Eye of Osiris” or the “Sun,” during night. The cat was also sacred to Sokhit. One of the mystic reasons was because of its body being rolled up in a circle when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate, in a certain way, the circulation of the vital fluid, with which the cat is preëminently endowed. “The nine lives of a cat” is a popular saying based on good physiological and occult reasons. Mr. Gerald Massey gives also an astronomical reason for it which may be found in vol. i. pp. 322, 323, of the present work. “The cat saw the sun, had it in its eye by night [was the eye of night], when it was otherwise unseen by men [for as the Moon reflects the light of the Sun, so the cat was supposed to reflect it on account of its phosphorescent eyes]. *We* might say the moon *mirrored* the solar light, because we have *looking glasses* . With

them the cat's eye *was* the mirror.” (Luniolatry Ancient and Modern, p. 2.)

[1302.](#)

Ezekiel, i. 4, 15, 16, 20.

[1303.](#)

Eccles., i. 6.

[1304.](#)

Fol. 87, col. 346.

[1305.](#)

Vol. ii. pp. 299, 300.

[1306.](#)

Dogme et Rituel de la Haute Magie, i. 124. Also in T'sang-t-ung-ky, by Wei-Pa-Yang.

[1307.](#)

Cocker's Christianity and Greek Philosophy, xi. p. 377.

[1308.](#)

The cry of despair uttered by Count de Montlosier, in his *Mystères de la Vie Humaine* (p. 117), is a warrant that the Cause of “excellence and goodness,” supposed by Plato to pervade the Universe is neither *his* Deity, nor *our* World. “Au spectacle de tant de grandeur opposé à celui de tant de misère, l'esprit qui se met à observer ce vaste ensemble, se represente je ne sais quelle grande divinité, qu' une divinité, plus grande et plus pressante encore, aurait comme brisée et mise en pièces en dispersant les débris dans tout l'Univers.” The “still greater and still more exacting divinity” than the God of this world, supposed to be so “good”—is Karma. And this true Divinity shows well that the lesser

one, our *inner* God (personal for the time being), has no power to arrest the mighty hand of this greater Deity—the Cause awakened by our actions generating smaller causes—which is called the Law of Retribution.

[1309.](#)

See *Isis Unveiled*, i. xii and xviii.

[1310.](#)

Stobæus, *Ecl.*, i. 862.

[1311.](#)

The Svastika is certainly one of the oldest symbols of the Ancient Races. In our century, says Kenneth R. H. Mackenzie (*Royal Masonic Cyclopædia*), the Svastika “has survived in the form of the mallet” in the Masonic Fraternity. Among the many “meanings,” given by the author, we do not find the most important, Masons evidently being ignorant of it.

[1312.](#)

Isis Unveiled, i. 508.

[1313.](#)

Ibid., p. 506.

[1314.](#)

Ibid., p. 572.

[1315.](#)

Ezekiel, ix. 4.

[1316.](#)

Exodus, xii. 22.

[1317.](#)

viii. 29.

[1318.](#)

Op. cit., p. 204.

[1319.](#)

See Dowson's Hindû Classical Dictionary.

[1320.](#)

The Source of Measures, p. 204.

[1321.](#)

Ibid., p. 205.

[1322.](#)

See Moor's Hindû Pantheon, where Vittoba's left foot, in the figure of his idol, bears the mark of the nails.

[1323.](#)

See Dr. Lundy's Monumental Christianity, fig. 72.

[1324.](#)

Source of Measures, p. 52.

[1325.](#)

Dogme et Rituel de la Haute Magie, ii. 88.

[1326.](#)

The "Heavens" are identical with "Angels," as already stated.

[1327.](#)

Philosophumena, vi. 48; quoted by King, op. cit., p. 200.

[1328.](#)

Op. cit., x. 3, 4.

[1329.](#)

Pistis Sophia, pag. 378; King, ibid., loc. cit.

[1330.](#)

See the Section on “The Chronology of the Brâhmans,” p. 69, supra.

[1331.](#)

As confessed by C. W. King, the great authority on Gnostic antiquities, these “Gnostic” gems are not the work of the Gnostics, but belong to Pre-Christian periods, and are the work of “magicians” (op. cit., p. 241).

[1332.](#)

King, *ibid.*, p. 218.

[1333.](#)

The lack of intuition in Orientalists and Antiquarians past and present, is remarkable. Thus, Wilson, the translator of Vishnu Purâna, declares in his Preface that in the Garuda Purâna he found “no account of the birth of Garuda.” Considering that an account of “Creation” in general is given therein, and that Garuda is coëternal with Vishnu, the Mahâ Kalpa, or Great Life-Cycle, beginning with and ending with the *manifesting* Vishnu, what other account of Garuda's birth could be expected!

[1334.](#)

Ibid., loc. cit.

[1335.](#)

See Revelation, xvii. 2 and 10; and Leviticus, xxiii. 15 to 18; the first passage speaking of the “seven Kings,” of whom *five* have gone; and the second about the “seven Sabbaths,” etc.

[1336.](#)

Op. cit., x. 5-7.

[1337.](#)

Pistis Sophia is an extremely important document, a genuine Evangel of the Gnostics, ascribed, at random to Valentinus, but much more probably a Pre-Christian work as to its original. A Coptic MS. of this work was brought back by Bruce from Abyssinia and discovered by Schwartze, in the British Museum, quite accidentally, and translated by him into Latin. The text and Schwartze's version were published by Petermann in the year 1853. In the text itself the authorship of this Book is ascribed to Philip the Apostle, whom Jesus bids sit down and write the revelation. It is genuine and ought to be as canonical as any other Gospel. Unfortunately it remains to this day untranslated into English.

[1338.](#)

King, op. cit., p. 200.

[1339.](#)

In the Cycle of Initiation, which was very long, Water represented the first and lower steps toward purification, while trials connected with Fire came last. Water could regenerate the Body of Matter; Fire alone, that of the Inner Spiritual Man.

[1340.](#)

Chap. ix.

[1341.](#)

See the Introduction by Káshináth Trimbak Telang, M.A.

[1342.](#)

“Sacred Books of the East,” vol. viii. p. 276.

[1343.](#)

Ibid.

[1344.](#)

Ibid.

[1345.](#)

Pp. 258, 259.

[1346.](#)

Ibid., p. 257.

[1347.](#)

Ibid., p. 259.

[1348.](#)

In the astronomical and cosmical key, Vaishvânara is Agni, son of the Sun, or Vishvânara, but in the psycho-metaphysical symbolism it is the Self, in the sense of non-separateness, i.e., both divine and human.

[1349.](#)

Here the speaker personifies the said divine Self.

[1350.](#)

Ibid.

[1351.](#)

Compare with these “pairs of opposites,” in the Anugâtâ, the “pairs” of Æons, in the elaborate system of Valentinus, the most learned and profound Master of the Gnosis. As the “pairs of opposites,” male and female, are all derived from Âkâsha (undeveloped and developed, differentiated and undifferentiated, or Self or Prajâpati), so are the Valentinian “pairs” of male and female Æons shown to emanate from Bythos, the preëxisting eternal Depth, and in their secondary emanation from Ampsiu-Ouraan, or sempiternal Depth and Silence, the

second Logos. In the Esoteric emanation there are seven chief “pairs of opposites”; and so also in the Valentinian system there were fourteen, or twice seven. Epiphanius “copied one pair twice over,” Mr. C. W. King thinks, “and thus adds one pair to the proper fifteen.” (The Gnostics and their Remains, pp. 263, 264.) Here King falls into the opposite error; the pairs of Æons are not 15 (a “blind”) but 14, as the *first* Æon is That from which others emanate, Depth and Silence being the first and only emanation from Bythos. As Hippolytus shows: “The Æons of Valentinus are confessedly the *six* Radicals of Simon (Magus),” with the *seventh*, Fire, at their head. And these are: Mind, Intelligence, Voice, Name, Reason and Thought, subordinate to Fire, the Higher Self, or precisely the “Seven Winds” or the “Seven Priests” of Anugâtâ.

1352.

Not necessarily at death only, but during Samâdhi or mystic trance.

1353.

All the words and sentences between parenthetical marks are the writer's. This is translated directly from the Latin translation. King's translation conforms too much to Gnosticism as explained by the Church Fathers.

1354.

Barbelo is one of the three “Invisible Gods,” and, as C. W. King believes, includes the “Divine Mother of the Saviour,” or rather Sophia Achamoth (cf. Pistis Sophia, pag. 359).

1355.

Pagg. 378, 379.

[1356.](#)

In other Purânas Jatâyû is the son of Aruna, Garuda's brother, both the sons of Kashyapa. But all this is external allegory.

[1357.](#)

IX. viii. 12, 13.

[1358.](#)

From Burnouf's Translation; see Wilson's Vishnu Purâna, iii. 300.

[1359.](#)

Wilson, *ibid.*, p. 302, note.

[1360.](#)

See Vâyû Purâna, which places him in the list of the forty renowned sons of Kashyapa.

[1361.](#)

The Ordinances of Manu, i. 16; Burnell's Translation, p. 3, note.

[1362.](#)

Ibid., 27; p. 5.

[1363.](#)

Vol. i. pp. 355, et seqq.

[1364.](#)

Orthodoxie Maçonnique Suivie de la Maçonnerie Occulte et de l'Initiation Hermétique, J. M. Ragon, p. 430; see also the whole of Chapter XXVII, "Puissance des Nombres d'après Pythagore" for what follows.

[1365.](#)

The reason for it is simple, and was given in *Isis Unveiled*. In geometry, one straight line fails to represent a perfect figure, nor can

two straight lines constitute a perfect figure. The triangle is the first perfect figure.

[1366.](#)

Ragon, *ibid.*, p. 428, note.

[1367.](#)

Ibid., p. 431.

[1368.](#)

Op. cit., p. 113.

[1369.](#)

Now what is the meaning and the reason of this figure? The reason is that Manas is the *fifth* principle, and that the Pentagon is the symbol of Man—not only of the five-limbed, but rather of the *thinking, conscious* Man.

[1370.](#)

The reason for it becomes apparent when Egyptian symbology is studied. See further on.

[1371.](#)

Ibid., p. 114.

[1372.](#)

Ibid., pp. 114, 115.

[1373.](#)

Book of the Dead, lxxxviii. 2.

[1374.](#)

Philosophumena, v. 14.

[1375.](#)

See Philosophumena, v. 14.

1376.

So is Brahma's *fifth* head, said to be lost, burnt to ashes by Shiva's "central eye"; Shiva being also Panchânana "five-faced." Thus the number is preserved and secrecy maintained on the true Esoteric meaning.

1377.

"When the Sun passes away behind the 30th degree of Makara and will reach no more the sign of the Mînam (Pisces) then the Night of Brahmâ has come."

1378.

Death of every physical thing truly; but Mâra is also the unconscious quickener of the birth of the Spiritual.

1379.

Osiris is called in the Book of the Dead (cxlii. B. 17) "Osiris, the double crocodile." "He is the good and the bad Principle; the Day and the Night Sun, the God and the mortal man." Thus far the Macrocosm and the Microcosm.

1380.

Op. cit., p. 117.

1381.

King's Gnostics and their Remains, p. 297.

1382.

Reflecting on the cross, the author of The Source of Measures shows that this candlestick in the Temple "was so composed that, counting on either side, there were *four* candle-sockets; while, at the apex, there being *one in common* to both sides, there were in fact 3 to be counted

on the one side and 4 on the other, making in all the number 7, upon the self-same idea of one in common with the cross display. Take a line of one unit in breadth by 3 units long, and place it on an incline; take another of 4 units long, and lean it upon this one, from an opposite incline, making the top unit of the 4 in length the corner or apex of a triangle. This is the display of the candlestick. Now, take away the line of 3 units in length, and *cross* it on the one of 4 units in length, and the cross form results. The same idea is conveyed in the six days of the week in Genesis, crowned by the seventh, which was used by itself as a base of circular measure” (p. 51).

[1383.](#)

From a MS. supposed to be by “St. Germain,” embodied by Ragon, op. cit., p. 434.

[1384.](#)

It had no such meaning in the beginnings, nor during the earlier dynasties.

[1385.](#)

From an unpublished MS.

[1386.](#)

From St. Germain's MS.

[1387.](#)

Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy-work hides and conceals entirely any spring for opening it, and thus makes the unintuitional believe it has not, and

cannot have, any opening at all. Still the keys are there, deeply buried, yet ever present to him who searches for them.

1388.

Vishnu Purána, I. xv; Wilson's Trans., ii. 29.

1389.

Quoted in Gerald Massey's *The Natural Genesis*, i. 427.

1390.

With the Christians, most undeniably. With the Pre-Christian Symbologists it was, as said, the Bed or Couch of Torture during the Initiation Mystery, the “Crucifix” being placed horizontally, on the ground, and not erect, as at the time when it became the Roman gallows.

1391.

So it was, and could not be otherwise. Julian, the Emperor, was an Initiate, and as such knew well the “mystery-meaning” both metaphysical and physical.

1392.

Op. cit., *ibid.*, p. 433.

1393.

Book of the Dead. xxxix. Apophis or Apap is the Serpent of Evil, the symbol of human passions. The Sun (Osiris-Horus) destroys him, and Apap is thrown down, bound and chained. The God Aker, the “Chief of the Gate of the Abyss” of Aker, the Realm of the Sun (xv. 39), binds him. Apophis is the enemy of Ra (Light), but the “great Apap has fallen!” exclaims the Defunct. “The Scorpion has hurt thy mouth,” he says to the conquered enemy (xxxix. 7). The Scorpion is the “worm

that never dies” of the Christians. Apophis is bound on the Tau or Tat, the “emblem of stability.” (See the erection of Tat in Tatoo, xviii.)

[1394.](#)

So have the crypts in Cis-Himâlayan regions where Initiates live, and where their ashes are placed for seven lunar years.

[1395.](#)

The Natural Genesis, i. 432.

[1396.](#)

The Cross and the Tree are identical and synonymous in symbolism.

[1397.](#)

lvii. 3.

[1398.](#)

Ibid., 5.

[1399.](#)

Sermon clx.

[1400.](#)

Vishnu Purâna, Wilson's Trans., iii. 174, note by Fitzedward Hall.

[1401.](#)

Hence the Initiates in Greece called the Tau Γαήτιος, “son of Gaia,” “sprung from Earth,” like Tityos in the Odyssey (vii. 324).

[1402.](#)

Ragon, Orthodoxie Maçonnique, etc., pp. 432, 433.

[1403.](#)

Ibid., p. 433, note.

[1404.](#)

See the Mahâbhârata, e.g., III. 189, 3, where Vishnu says, “I called the name of water Nârâ in ancient times, and am hence called Nârâyana, for that was always the abode I moved in (Ayana).” It is into the Water, or Chaos, the “Moist Principle” of the Greeks and Hermes, that the first seed of the Universe is thrown. “The ‘Spirit of God’ moves on the dark waters of Space”; hence Thales makes of it the primordial element and prior to Fire, which was yet latent in that Spirit.

[1405.](#)

See the bronze statue of Tripurântaka Shiva, “Mahâdeva destroying Tripurâsura,” at the Museum of the India House.

[1406.](#)

Ragon, *ibid.*, p. 433, note.

[1407.](#)

There are learned Brâhmans who have protested against our septenary division. They are right from their own standpoint, as we are right from ours. Leaving the three *aspects*, or *adjunct principles* out of calculation, they accept only four Upâdhis, or Bases, including the Ego—the reflected image of the Logos in the Kârana Sharîra—and even “strictly speaking ... only three Upâdhis.” For purely theoretical metaphysical philosophy, or purposes of meditation, these three may be sufficient, as shown by the Târaka Yoga system; but for *practical occult teaching* our septenary division is the best and easiest. It is, however, a matter of school and choice.

[1408.](#)

Commentary, Book ix. F. 19.

[1409.](#)

Protista are not animals. The reader is asked to bear in mind that when we speak of “animals,” the mammalians alone are meant. Crustacea, fishes, and reptiles are contemporary with, and most have preceded, *physical* man in this Round. All were bisexual, however, before the age of mammalia in the closing portion of the Secondary or Mesozoic ages, yet nearer to the Palæozoic than the Cænozoic ages. Smaller marsupial mammalia are contemporary with the huge reptilian monsters of the Secondary.

[1410.](#)

Æneid, vi. 725-729. “First [Divine] Spirit within sustains the heavens, the earth and watery plains, the moon's orb and shining stars and the [Eternal] Mind diffused through all the parts [of Nature], actuates the whole stupendous frame and mingles with the vast body [of the Universe]. Thence proceed *the race of men and beasts*, the *vital principles* of the flying kind and the monsters which the Ocean breeds under its smooth crystal plane.” “All proceeds from Ether and from its seven natures”—said the Alchemists. Science knows these only in their superficial effects.

[1411.](#)

Compare Descent of Man, p. 164.

[1412.](#)

Bartlett's Land and Water.

[1413.](#)

Source of Measures, p. 65. The author explains: “Note that in Hebrew, Jared, the father of Enoch, is construed to be ‘the mount of descent,’ and it is said to be the same with Ararat, on which the cubical structure

of Noah, or foundation measure, rested. Jared, in Hebrew, is יָרֵד. The root derivations are the same with those of Ararat, of acre, of earth. The Hebrew יָרֵד is *literally, in British* , Y R D; hence, in Jared, is to be found *literally* , our English word yard (and also יָרֵד, for Jah, or Jehovah, is rod). It is noteworthy that the son of Jared, viz., Enoch, lived 365 years; and it is said of him, by rabbinical commentators, that the year period of 365 days was discovered by him, thus bringing, again, *time* and *distance* values together, i.e., year time descended, by coördination, through the yard, or Jared, who thus was its father, in or through Enoch; and truly enough, $1296 = \text{yard (or Jared)} \times 4 = 5184$, the characteristic value of the solar day, in *thirds* , which, as stated, may be styled the parent, numerically, of the solar year” (ibid.). This, however, by the astronomical and numerical kabalistic methods. Esoterically, Jared is the Third Race and Enoch the Fourth—but as he is taken away alive he symbolizes also the Elect saved in the Fourth, while Noah is the Fifth from the beginning—the family saved from the Waters, eternally and *physically* .

[1414.](#)

vii. 2, 3.

[1415.](#)

Five Years of Theosophy, pp. 202, 203.

[1416.](#)

Ibid., p. 200.

[1417.](#)

Oliver's Pythagorean Triangle, p. 104.

[1418.](#)

De Anim. Procr., 1027.

[1419.](#)

Oliver, *ibid.*, p. 112.

[1420.](#)

Reuchlin è Cabala, l. ii; Oliver, *ibid.*, p. 104.

[1421.](#)

In *The Source of Measures*, the author shows (pp. 50, 51) that the figure of the cube unfolded in connection with the circle “becomes ... a *cross proper* , or of the tau form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians.... While there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross-bars, displays one face of the cube *as common to two bars* , counted as belonging to either [i.e., once counted horizontally, and once vertically]; ... 4 for the upright, and 3 for the cross-bar, making *seven* in all. Here we have the famous 4 and 3 and 7.” Esoteric Philosophy explains that *four* is the symbol of the Universe in its potential state, or Chaotic Matter, and that it requires Spirit to permeate it actively; i.e., the primordial *abstract* Triangle has to quit its one-dimensional quality and spread across that Matter, thus forming a *manifested* basis on the three-dimensional space, in order that the Universe should manifest intelligibly. This is achieved by the cube unfolded. Hence the *ansated* cross as the symbol of man, generation and life. In Egypt Ank signified “soul,” “life” and “blood.” It is the *ensouled, living* man, the septenary.

[1422.](#)

Supra, p. 626.

[1423.](#)

Oliver, *ibid.*, p. 114.

[1424.](#)

Pythag., p. 61.

[1425.](#)

Oliver, *ibid.*, p. 172.

[1426.](#)

De Plac. Phil., p. 878.

[1427.](#)

See Oliver, *ibid.*, p. 106.

[1428.](#)

Ibid., p. 108.

[1429.](#)

Reuchlin, *ut supra*, p. 689; Oliver, *ibid.*, pp. 112, 113.

[1430.](#)

Oliver, *ibid.*, p. 118.

[1431.](#)

Bucolica, Ecl. viii. 75.

[1432.](#)

Philo, De Mund. Opif.; Oliver, *ibid.*, p. 172.

[1433.](#)

The seven Planets are not limited to this number because the Ancients knew of no others, but simply because they were the primitive or primordial “Houses” of the seven Logoi. There may be nine and

ninety-nine other planets discovered—this does not alter the fact of these seven alone being sacred.

[1434.](#)

Oliver, *ibid.*, pp. 173, 174.

[1435.](#)

Ibid., *loc. cit.*

[1436.](#)

The Natural Genesis, i. 545.

[1437.](#)

Ibid.

[1438.](#)

In *Timæus*, iii.; *ibid.*

[1439.](#)

Oliver, *ibid.*, p. 175.

[1440.](#)

See Section F., *infra*, “The Seven Souls of the Egyptologists.”

[1441.](#)

The Seven Centres of Energy evolved, or rendered objective by the action of Fohat upon the One Element; or, in fact, the “Seventh Principle” of the Seven Elements which exist throughout manifested Kosmos. We may here point out that they are in truth the Sephiroth of the Kabalists; the “Seven gifts of the Holy Ghost” in the Christian system; and in a mystical sense, the seven children or sons of Devakî

killed before the birth of Krishna by Kansa. Our seven principles symbolize all of these. We have to part or separate from them before we reach the Krishna or Christ-state, that of a Jîvanmukta, and centre ourselves entirely in the highest, the Seventh or the One.

1442.

Μοῖρα, is destiny, not “Fate,” in this case, as it is an appellation, not a proper noun. (See Wolf’s transl., Odyssey, xxii. 413.) But Moira, the Goddess of Fate, is a deity who, like Αἴσα, gives to all their portion of good and evil (Liddell and Scott’s Lexicon), and is therefore Karma. By this abbreviation, however, *the subject* to Destiny or Karma is meant, the Self or Ego, and that which is reborn. Nor is Ἀντιμίμων Πνεύματος our conscience, but our Buddhî; nor is it again the “counterfeit” of Spirit but “modelled after,” or a “counterpart” (Aristoph., Thesmophor., 27) of the Spirit—which Buddhî is, as the vehicle of Âtmâ.

1443.

The Gnostics and their Remains, pp. 37, 38.

1444.

Rig Veda, iii. 54. 16; ii. 29. 3, 4.

1445.

Prof. Roth (in Peter's Lexicon) defines the Angirasas as an intermediate race of higher Beings between Gods and Men; while Prof. Weber, according to his invariable custom of modernizing and anthropomorphizing the divine, sees in them the original priests of the religion which was common to the Âryan Hindûs and Persians. Roth is right. "Angirasas" was one of the names of the Dhyânîs, or Deva-Instructors (Guru-Devas), of the late Third, the Fourth, and even of the Fifth Race Initiates.

[1446.](#)

Ibid., x. 62. 1, 4.

[1447.](#)

Ibid., x. 90. 1.

[1448.](#)

Ibid., x. 90. 5.

[1449.](#)

Rig Veda, x. 113. 5.

[1450.](#)

Ibid., i. 35. 8.

[1451.](#)

Ibid., loc. cit.

[1452.](#)

Ibid., ix. 86. 29.

[1453.](#)

Only three submerged, or otherwise destroyed, Continents—for the first Continent of the First Race exists to this day and will prevail to the last—are described in the Occult Doctrine, the Hyperborean, the Lemurian (adopting a name now known in Science), and the Atlantean. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest continent—portions of the two Americas being far older. But of these, more anon. The Initiates who recorded the Vedas—or the Rishis of our Fifth Race—wrote at a time when Atlantis had already gone down. Atlantis is the *fourth* Continent that *appeared* , but the *third* that *disappeared* .

[1454.](#)

Compare Vishvakarman.

[1455.](#)

Ibid., x. 20. 1, 16.

[1456.](#)

Nor is this Archaic Teaching so very *unscientific* , since one of the greatest Naturalists of the age—the late Professor Agassiz—admitted the multiplicity of the geographical origins of man, and supported it to the end of his life. The unity of the human species was accepted by the illustrious Professor of Cambridge (U.S.A.) in the same way as it is by the Occultists—namely, in the sense of their essential and original homogeneity and their origin from one and the same source, e.g., Negroes, Âryans, Mongols, etc., have all originated in the same way and from the same ancestors. These latter were all of one essence, though differentiated, since they belonged to seven planes which

differed in degree though not in kind. That original physical difference was only a little more accentuated by that of geographical and climatic conditions, later on. This is not the theory of Agassiz, of course, but the Esoteric version. It is fully discussed in the Addenda, Part III.

[1457.](#)

See the enumeration of the seven Spheres—not the “Karshvare of the earth,” as generally believed—in Fargard xix. 30, et seqq.

[1458.](#)

The seven Worlds are, as has been said, the seven Spheres of the Chain, each presided over by one of the seven “Great Gods” of every religion. When the religions became degraded and anthropomorphized, and the metaphysical ideas nearly forgotten, the synthesis or the highest, the seventh, was separated from the rest, and that personification became the *eighth* God, whom Monotheism tried to unify but—failed. In no exoteric religion is God really one, if analyzed metaphysically.

[1459.](#)

The six invisible Globes of our Chain are both “Worlds” and “Earths” as is our own, although invisible. But where could be the *six* invisible Earths on *this* Globe?

[1460.](#)

Vendîdâd, S. B. E., vol. iv. pp. lix. lx., and note.

[1461.](#)

See Rig Veda, i. 34; iii. 56; vii. 10. 411, and v. 60. 6.

[1462.](#)

Vendîdâd, op. cit., p. 13.

[1463.](#)

Death came only after man had become a *physical* creature. The men of the First Race, and also of the Second, dissolved and disappeared in their progeny.

[1464.](#)

Op. cit., p. 12.

[1465.](#)

I. xxiv. 1.

[1466.](#)

Vishnu Purâna, Wilson's Trans., i. lxxx.

[1467.](#)

As Parâshara says: “These are the seven persons by whom in the several Manvantaras created beings have been protected. Because the whole world has been pervaded by the energy of the deity, he is entitled Vishnu, from the root Vish, ‘to enter,’ or ‘pervade’; for all the gods, the Manus, the seven Rishis, the sons of the Manus, the Indras, the sovereigns of the gods, all are but the impersonated might [Vibhûtayah, potencies] of Vishnu.” (Ibid., iii. 18, 19.) Vishnu is the Universe; and the Universe itself is divided in the Rig Veda into *seven* regions—which ought to be sufficient authority, for the Brâhmans at all events.

[1468.](#)

Ibid., iii. 15.

[1469.](#)

Hymn xix. 53.

[1470.](#)

Vishnu is *all*—the worlds, the stars, the seas, etc. Vishnu “is all that is, all that is not.... [But] he is not a substance (Vastubhûta).” (Vishnu

Purâna, Book II, Ch. xii; Wilson's Trans., ii. 309.) “That which people call the highest God is not a substance but the *cause* of it; not one that is here, there, or elsewhere, *not what we see* , but that in which all is—Space.”

[1471.](#)

Vishnu Purâna, Wilson's Trans., ii. 306.

[1472.](#)

Therefore it is said in the Purânas that the sight at night of Dhruva, the polar star, and of the celestial Porpoise (Shishumâra, a constellation) “expiates whatever sin has been committed during the day.” (Ibid., p. 306.) The fact is that the rays of the four stars in the “circle of perpetual apparition”—the Agni, Mahendra, Kashyapa, and Dhruva, placed in the tail of Ursa Minor (Shishumâra)—focussed in a certain way and on a certain object, produce extraordinary results. The Astro-magians of India will understand what is meant.

[1473.](#)

Ibid., iii. 15.

[1474.](#)

Dowson's Hindû Classical Dictionary, sub voc. “Shiva,” p. 298.

[1475.](#)

Vishnu Purâna, op. cit., ii. 78.

[1476.](#)

In the Râmâyana it is Bâla-Râma, Krishna's elder brother, who does this.

[1477.](#)

With regard to the origin of Rudra, it is stated in several Purânas that his (spiritual) progeny, created in him by Brahmâ, is not confined to either the *seven* Kumâras or the *eleven* Rudras, etc., but “comprehends infinite numbers of beings *in person and equipments like their* (virgin) father. Alarmed at their fierceness, numbers, and *immortality* , Brahmâ desires his son Rudra to form creatures of a different and mortal nature.” Rudra *refusing to create* , desists, etc., hence Rudra is the first *rebel* . (Linga, Vâyu, Matsya, and other Purânas.)

1478.

Diti is shown to have been thus frustrated in the Dvâpara Yuga, during that period when the Fourth Race was flourishing.

1479.

Notwithstanding the terrible, and evidently *purposed* , confusion of Manus, Rishis, and their progeny in the Purânas, one thing is made clear: there have been and there will be seven Rishis in every Root-Race, called also Manvantara in the sacred books, just as there are fourteen Manus in every Round, the presiding Gods, the Rishis and sons of the Manus, being identical. (See Vishnu Purâna, III. i; Wilson's Trans., iii. 19.) Six Manvantaras are given, the seventh being our own, in the Vishnu Purâna. The Vâyu Purâna furnishes the nomenclature of the sons of the fourteen Manus in every Manvantara, and the sons of the seven Sages or Rishis. The latter are the progeny of the Progenitors of mankind. All the Purânas speak of the seven Prajâpatis of this period or Round.

1480.

“Châkshusha was the Manu of the sixth period [Third Round and Third Race], in which Indra was Manojava”—Mantradruma in the Bhâgavata Purâna. (Vishnu Purâna, Wilson's Trans., iii. 12.) As there is a perfect analogy between the Great Round (Mahâkalpa), each of the seven Rounds, and each of the seven great Races in every one of the Rounds—therefore, Indra of the sixth period, or Third Round, corresponds to the close of the Third Race, at the time of the Fall or the separation of sexes. Rudra, as the father of the Maruts, has many points of contact with Indra, the Marutvân, or “Lord of the Maruts.” Rudra is said to have received his name because of his weeping. Hence Brahmâ called him Rudra; but he wept yet seven times more and so obtained seven other names—of which he uses one during *each* “period.”

[1481.](#)

Ibid., ii. 231.

[1482.](#)

In Vishnu Purânâ, Book II. Chap. iv. (Wilson, ii. 205), it is stated that the “Earth,” “with its continents, mountains, oceans, and exterior shell, is *fifty crores* [five hundred millions] of Yojanas in extent”; to which the translator remarks: “*This comprises the planetary spheres* ; for the diameter of the seven zones and oceans—each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it—amounts to but two crores or fifty-four lakhs.... ‘Whenever any contradictions in different Purânas are observed, they are to be ascribed ... to differences of Kalpas and *the like* .’” “The like” ought to read “occult meaning,” an explanation which is withheld by the commentator, who wrote for

exoteric, *sectarian* purposes, and was misunderstood by the translator for various other reasons, the least of which is—ignorance of the Esoteric Philosophy.

[1483.](#)

The Phœnix, although generally connected with the Solar Cycle of 600 years—the Western cycle of the Greeks and other nations—is a generic symbol for several kinds of cycles, ciphers being taken out or more added according to which cycle is meant.

[1484.](#)

See Book of Ali, Russian transl.

[1485.](#)

The tense is past, because the book is allegorical, and has to veil the truths it contains.

[1486.](#)

Oriental Collections, ii. 119; quoted by Kenealy, *op. cit.*, pp. 175, 176.

[1487.](#)

Ibid., *loc. cit.*

[1488.](#)

Op. cit., xvii. 9, 10.

[1489.](#)

Section VI; Leviticus, xxiii. 15, et seqq.

[1490.](#)

Vie de Notre Seigneur Jésus-Christ, Introduction; quoted by De Mirville, *Pneumatologie*, iv. 50.

[1491.](#)

See Suidas, sub voc. Ἡλιος.

1492.

Pliny, Hist. Nat., vii. 56.

1493.

“Menses in quinos dies descripserunt dies” (lviii. 9).

1494.

Lib. i. c. 26.

1495.

Hist. Nat., vii. 48, and Life of Numa, 16.

1496.

Mèm. Acad. Ins., xvi. c. 48; iii. 183.

1497.

Voyage en Sibérie, iii. 19.

1498.

The spheres of action of the combined Forces of Evolution and Karma are (1) the Super-spiritual or Noumenal; (2) the Spiritual; (3) the Psychic; (4) the Astro-ethereal; (5) the Sub-astral; (6) the Vital; and (7) the purely Physical Spheres.

1499.

Adbhutam, see Atharva Veda, x. 105.

1500.

In Hindûism, as understood by the Orientalists from the Atharva Veda, the three Rajamsi refer to the three “strides” of Vishnu; his ascending higher step being taken in the highest world (A. V., vii. 99, 1; cf. i. 155, 5). It is the Divo Rajah, or the “sky,” as they think it. But it is something besides this in Occultism. The sentence, pâreshu gûhyeshu

vrateshu (cf., i. 155, 3, and ix. 75, 2, or again, x. 114), in Atharva Veda, has yet to be explained.

[1501.](#)

Medical Review, July, 1844.

[1502.](#)

H. Grattan Guinness, F.R.G.S., in his *Approaching End of the Age*, p. 258.

[1503.](#)

Lancet, 1842, 1843.

[1504.](#)

Having given a number of illustrations from natural history, the doctor adds: “The facts I have briefly glanced at are general facts, and cannot happen day after day in so many millions of animals of every kind. from the larva or ovum of a minute insect up to man, at definite periods, from a mere chance or coincidence.... Upon the whole it is, I think, impossible to come to any less general conclusion than this, that, in animals, changes occur every three and a half, seven, fourteen, twenty-one, or twenty-eight days, or at some definite number of weeks”—or septenary cycles. Again, the same Dr. Laycock states that: “Whatever type the fever may exhibit, there will be a paroxysm on the seventh day.... fourteenth will be remarkable as a day of amendment ... [either cure or death taking place]. If the fourth [paroxysm] be severe, and the fifth less so, the disease will end at the *seventh* paroxysm, and ... the change for the better ... will be seen on the fourteenth day ... namely, about three or four o'clock a.m., when the system is most

languid.” (Approaching End of the Age, by Grattan Guinness, pp. 258 to 269, wherein this is quoted).

This is pure “soothsaying” by cyclic calculations, and it is connected with Chaldæan Astrolatry and Astrology. Thus Materialistic Science—in its medicine, the most materialistic of all—applies our Occult laws to diseases, studies natural history with its help, recognizes its presence as a fact in Nature, and yet must needs pooh-pooh the same archaic knowledge when claimed by the Occultists. For if the mysterious Septenary Cycle is a law in Nature, *and it is one*, as proven; if it is found controlling both evolution and *involution* (or death) in the realms of entomology, ichthyology and ornithology, as in the kingdom of the animal mammalia and man—why cannot it be present and acting in Kosmos, in general, in its natural (though occult) divisions of time, races, and *mental* development? And why, furthermore, should not the most ancient Adepts have studied and thoroughly mastered these cyclic laws under all their aspects? Indeed, Dr. Stratton states as a physiological and pathological fact, that “in health the human pulse is more frequent in the morning than in the evening for six days out of seven; and that on the *seventh* day it is slower.” (Edinburgh Medical and Surgical Journal, Jan. 1843; *ibid.*, loc. cit.) Why, then, should not an Occultist show the same in cosmic and terrestrial life in the pulse of the Planet and Races? Dr. Laycock divides life by *three* great *septenary* periods; the first and last, each stretching over 21 years, and the central period or prime of life lasting 28 years, or four times seven. He subdivides the first into *seven* distinct

stages, and the other two into *three* minor periods, and says that: “The fundamental unit of the greater periods is *one week of seven days* , *each day being twelve hours* , and that single and compound *multiples* of this unit, determine the length of these periods by the same ratio, as multiples of the unit of twelve hours determine the lesser periods. This law binds all periodic vital phenomena together, and links the periods observed in the lowest annulose animals, with those of man himself, the highest of the vertebrata.” (Ibid., p. 267.) If Science does this, why should she scorn the Occult information, that—to use Dr. Laycock's language— *one Week of the Manvantaric (Lunar) Fortnight*, of fourteen Days (or seven Manus), that Fortnight of twelve Hours in a Day representing seven Periods or seven Races—is now passed? This language of Science fits our Doctrine admirably. Mankind *has* lived over “ *a week of seven days* , each day being *twelve hours* ,” since three and a half Races are now gone for ever, the Fourth is submerged, and we are now in the Fifth Race.

1505.

Op. cit., p. 269.

1506.

See for the length of such cycles or Yugas in Vriddha Garga and other ancient astronomical sections (Jyotisha). They vary from the cycle of five years—which Colebrooke calls “the cycle of the Vedas,” specified in the institutes of Parâshara, “and the basis of calculation for larger cycles” (Miscell. Essays, i. 106 and 108)—up to the Mahâ Yuga or the famous cycle of 4,320,000 years.

1507.

The Hebrew word for “week” is *seven* ; and any length of time divided by *seven* would have been a “week” with them—even 49,000,000 years, as it is seven times seven millions. But their calculation is throughout septiform.

1508.

Brahmâ creates in the first Kalpa, or on the first Day, various “sacrificial animals” (Pashavah), or the celestial bodies and the Zodiacal signs, and “plants,” *which* he uses in *sacrifices* at the opening of Tretâ Yuga. The Esoteric meaning shows him proceeding cyclically and creating astral Prototypes on the *descending* spiritual arc and then on the *ascending* physical arc. The latter is the subdivision of a *two-fold* creation, sub-divided again into seven descending and seven ascending degrees of Spirit falling, and of Matter ascending; the inverse of what takes place—as in a mirror which reflects the right on the left side—in this Manvantara of ours. It is the same Esoterically in the Elohistic Genesis (chap. i), and in the Jehovistic copy, as in Hindû cosmogony.

1509.

Op. cit., vv. 70, 71, 80; The Kabbalah Unveiled, S. L. MacGregor Mathers, pp. 120, 121.

1510.

“The Greater Holy Assembly,” v. 1,160.

1511.

See Vishnu Purâna, I. v.

1512.

It is very surprising to see theologians and Oriental scholars expressing indignation at the “depraved taste” of the Hindû mystics, who, not content with having “invented” the Mind-born Sons of Brahmâ, make the Rishis, Manus, and Prajâpatis of every kind spring from *various parts of the body* of their primal Progenitor, Brahmâ. (See Wilson's footnote in his Vishnu Purâna, i. 102.) Because the average public is unacquainted with the Kabbalah, the key to, and glossary of, the much veiled Mosaic Books, therefore, the clergy imagines the truth will never out. Let any one turn to the English, Hebrew, or Latin texts of the Kabbalah, now so ably translated by several scholars, and he will find that the Tetragrammaton, which is the Hebrew IHVH, is also both the “Sephirothal Tree”—i.e., it contains all the Sephiroth except Kether, the crown—and the united Body of the Heavenly Man (Adam Kadmon) from whose Limbs emanate the Universe and everything in it. Furthermore, he will find that the idea in the Kabbalistic Books, the chief of which in the Zohar are the “Book of Concealed Mystery,” and of the “Greater” and the “Lesser Holy Assembly,” is entirely phallic and far more crudely expressed than is the four-fold Brahmâ in any of the Purânas. (See *The Kabbalah Unveiled*, by S. L. MacGregor Mathers, chapter xxii. of “The Lesser Holy Assembly,” concerning the remaining members of Microprosopus.) For, this “Tree of Life” is also the “Tree of Knowledge of Good and Evil,” whose chief mystery is that of human procreation. It is a mistake to regard the Kabbalah as *explaining* the mysteries of Kosmos or Nature; it explains and unveils only a few allegories in the Bible, and *is more esoteric* than is the latter.

[1513.](#)

Simplified in the English Bible to: “Is the Lord [!!] among us, or not?”

[1514.](#)

Verse 83; op. cit., p. 121.

[1515.](#)

Translators often render the word “Companion” (Angel, also Adept) by “Rabbi,” just as the Rishis are called Gurus. The Zohar is, if possible, more occult than the Book of Moses; to read the “Book of Concealed Mystery” one requires the keys furnished by the genuine Chaldæan Book of Numbers, which is not extant.

[1516.](#)

Verses 1152, 1158, 1159; op. cit., p. 254.

[1517.](#)

I Peter, ii. 2-5.

[1518.](#)

“The Greater Holy Assembly,” vv. 1160, 1161; op. cit., p. 255.

[1519.](#)

See pp. 445, 446, supra.

[1520.](#)

Op. cit., i. 297, 2nd ed.

[1521.](#)

It is. But Âgneyâstra are fiery “missile weapons,” not “edged” weapons, as there is some difference between Shastra and Astra in Sanskrit.

[1522.](#)

Yet there are some, who may know something of these, even outside the author's lines, wide as they undeniably are.

1523.

This connecting link, like others, was pointed out by the present writer nine years before the appearance of the work from which the above is quoted, namely in *Isis Unveiled*, a work full of such guiding links between ancient, mediæval, and modern thought, but, unfortunately, too loosely edited.

1524.

Ay; but how can the learned writer prove that these “beginnings” were precisely in Egypt, and nowhere else; and only 50,000 years ago?

1525.

Precisely; and this is just what the Theosophists do. They have never claimed “original inspiration,” not even as mediums claim it, but have always pointed, and do now point, to the “primary signification” of the symbols, which they trace to other countries, older even than Egypt; significations, moreover, which emanate from a Hierarchy (or Hierarchies, if preferred) of *living* Wise Men—mortals notwithstanding that Wisdom—who reject every approach to *supernaturalism* .

1526.

But where is the proof that the Ancients did not mean precisely that which the Theosophists claim? Records exist for what they say, just as other records exist for what Mr. Gerald Massey says. His interpretations are very correct, but are also very one-sided. Surely

Nature has more than one *physical aspect* ; for Astronomy, Astrology, and so on, are all on the physical, not the spiritual, plane.

[1527.](#)

The Natural Genesis, i. 318. It is to be feared that Mr. Massey has not succeeded. We have our followers as he has his followers, and Materialistic Science steps in and takes little account of both his and our speculations!

[1528.](#)

The fact that this learned Egyptologist does not recognize in the doctrine of the “Seven Souls,” as he terms our “principles,” or “metaphysical ‘*concepts*,’” anything but “the primitive biology or physiology of the soul,” does not invalidate our argument. The lecturer touches on only two keys, those that unlock the astronomical and the physiological mysteries of Esotericism, and leaves out the other five. Otherwise he would have promptly understood that what he calls the physiological divisions of the living Soul of man, are regarded by Theosophists as also psychological and spiritual.

[1529.](#)

Op. cit., p. 2.

[1530.](#)

Ibid., loc. cit.

[1531.](#)

Ibid., loc. cit.

[1532.](#)

Ibid., loc. cit.

[1533.](#)

Ibid., p. 4.

[1534.](#)

This is a great mistake made in the Esoteric enumeration. Manas is the fifth, not the fourth; and Manas corresponds precisely with Seb, the Egyptian fifth principle, for that portion of Manas which follows the two higher principles, is the ancestral soul, indeed, the bright, immortal thread of the higher Ego, to which clings the spiritual aroma of all the lives or births.

[1535.](#)

Ibid., p. 2.

[1536.](#)

Ibid., pp. 2, 3.

[1537.](#)

Signatura Rerum, xiv. pars. 10, 14, 15; The Natural Genesis, i. 317.

[1538.](#)

Aurora, xxiv. 27.

[1539.](#)

This is indeed news! It makes us fear that the lecturer had never read Esoteric Buddhism before criticizing it. There are too many such misconceptions in his notices of it.

[1540.](#)

“The Seven Souls of Man,” pp. 26, 27.

[1541.](#)

Ibid., p. 26.

[1542.](#)

The Theosophist, 1887 (Madras), pp. 705, 706.

[1543.](#)

According to Shvetâshvatara-Upanishad (357) the Siddhas are those who are possessed from birth of “superhuman” powers, as also of “knowledge and indifference to the world.” According to the Occult teachings, however, the Siddhas are Nirmânakâyas or the “spirits”—in the sense of an individual, or *conscious* spirit—of great Sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers.

[1544.](#)

“The Sacred Books of the East,” viii. 284, et seqq.

[1545.](#)

I propose to follow here the text and not the editor's commentaries, who accepts Arjuna Mishra and Nilakantha's *dead-letter* explanations. Our Orientalists never trouble to think that if a native commentator is a non-initiate, he could not explain correctly, and if an Initiate, would not.

[1546.](#)

See Chhândogya, p. 219, and Shankara's commentary thereupon.

[1547.](#)

The editor explains here, saying, “I presume devoted to the Brahman.” We venture to assert that the “Fire” or Self is the real Higher Self “connected with,” that is to say *one* with Brahma, the One Deity. The “Self” separates itself no longer from the Universal Spirit.

[1548.](#)

The “Supreme Self,” says Krishna, in the Bhagavad Gitâ, pp. 102, et seqq.

[1549.](#)

As Mahat, or Universal Intelligence, is first born, or manifests, as Vishnu, and then, when it falls into Matter and develops self-consciousness, becomes egoism, selfishness, so Manas is of a dual nature. It is respectively under the Sun and Moon, for as Shankarâchârya says: “The moon is the mind, and the sun the understanding.” The Sun and Moon are the deities of our planetary Macrocosmos, and therefore Shankara adds that: “The mind and the understanding are the respective deities of the [human] organs.” (See Brihadâran̄yaka, pp. 521, et seqq.) This is perhaps why Arjuna Mishra says that the Moon and the Fire (the Self, the Sun) constitute the universe.

[1550.](#)

“The body in the soul,” as Arjuna Mishra is credited with saying, or rather “the soul in the spirit”, and on a still higher plane of development, the Self or Âtman in the Universal Self.

[1551.](#)

Op. cit., p. 179.

[1552.](#)

Prov., ix. 1.

[1553.](#)

De Quatrefages, The Human Species, p. 111. The respective developments of the human and simian brains are referred to. “In the ape the temporo-sphenoidal convolutions, which form the middle lobe,

make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, on the contrary, the frontal convolutions are the first to appear, and those of the middle lobe are formed later.” (Ibid.)

[1554.](#)

Doctrine of Descent and Darwinism, p. 290.

[1555.](#)

Series II, Vol. VI, p. 769 (Ed. 1886). To this an editorial remark adds that an “F.J.B.,” in the Athenæum (No. 3069, Aug. 21, 1886, pp. 242-3), points out that Naturalists have long recognized that there are “morphological” and “physiological” species. The former have their origin in men's minds, the latter in a series of changes sufficient to affect the internal as well as the external organs of a group of allied individuals. The “physiological selection” of morphological species is a confusion of ideas; that of physiological species a redundancy of terms.

[1556.](#)

Op. cit., p. 79.

[1557.](#)

Ibid., p. 48.

[1558.](#)

Nägeli's “principle of perfectibility”; von de Baer's “striving towards the purpose”; Braun's “divine breath as the inward impulse in the evolutionary history of Nature”; Professor Owen's “tendency to perfectibility,” etc., are all expressive of the veiled manifestations of

the universal guiding Fohat, rich with the Divine and Dhyân-Chohanian thought.

1559.

Hæckel on “Cell-Souls and Soul-Cells,” Pedigree of Man, Aveling's Trans., see pp. 136, 150.

1560.

See infra, M. de Quatrefages' exposé of Hæckel, in Section II, “The Ancestors Mankind is offered by Science.”

1561.

Strictly speaking, du Bois-Reymond is an Agnostic, and not a Materialist. He has protested most vehemently against the materialistic doctrine, which affirms mental phenomena to be merely the product of molecular motion. The most accurate *physiological* knowledge of the structure of the brain leaves us “nothing but matter in motion,” he asserts; “*we must go further* , and admit the utterly incomprehensible nature of the psychical principle, which it is *impossible to regard* as a mere outcome of material causes.”

1562.

See Hæckel's “Present Position of Evolution,” op. cit., pp. 23, 24, 296, 297, notes.

1563.

Op. cit., pp. 34, 35, 36.

1564.

Measure for Measure, Act ii, Scene 2.

1565.

Knowledge, January, 1882.

[1566.](#)

T. Huxley, *Man's Place in Nature*, p. 57.

[1567.](#)

Op. cit., “The Proofs of Evolution,” p. 273.

[1568.](#)

Author of *Modern Science and Modern Thought*.

[1569.](#)

Op. cit., pp. 102, 103.

[1570.](#)

Op. cit., ii. 12, Wilson's Transl.

[1571.](#)

Op. cit., p. 104. In this, as has been shown in Part I, Modern Science has again been anticipated, far beyond its own speculations, by Archaic Science.

[1572.](#)

Ibid., pp. 104-106.

[1573.](#)

Anthrop., 3rd edition, p. 11.

[1574.](#)

Theosophists will remember that, according to Occult teaching, cyclic Pralayas so-called are but “Obscurations,” during which periods Nature, i.e., everything visible and invisible on a resting Planet—remains in statu quo. Nature rests and slumbers, no work of destruction going on upon the Globe even if no active work be done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The “Night” of a Planet has hardly any twilight preceding it. It

is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new Day—a very short one indeed in comparison to the Day of Brahmâ.

[1575.](#)

This will be pooh-poohed, because it will not be understood by our modern men of Science; but every Occultist and Theosophist will easily realize the process. There *can be no objective* form on Earth, nor in the Universe either, without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art, a sculptor has had to create first of all a model in his mind, then sketch it in dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if the human mind is a living demonstration of such successive stages in the process of Evolution, how can it be otherwise when Nature's Mind and creative powers are concerned?

[1576.](#)

See A Modern Zoroastrian, p. 103.

[1577.](#)

“Darwinian Theory” in Pedigree of Man, p. 22.

[1578.](#)

The Age and Origin of Man.

[1579.](#)

Man before Metals, p. 320, “International Scientific Series.”

[1580.](#)

Mr. Darwin's Philosophy of Language, 1873.

[1581.](#)

Cf. his *Doctrine of Descent and Darwinism*, p. 304.

[1582.](#)

A Modern Zoroastrian, p. 136.

[1583.](#)

It thus appears that in its anxiety to prove our noble descent from the catarrhine “baboon,” Hæckel's school has pushed back the times of pre-historic man millions of years. (See *Pedigree of Man*, p. 273.)

Occultists, render thanks to Science for such corroboration of our claims!

[1584.](#)

This seems a poor compliment to pay Geology, which is not a speculative but as exact a Science as Astronomy—save, perhaps, its too risky chronological speculations. It is mainly a “descriptive” as opposed to an “abstract” Science.

[1585.](#)

Such newly-coined words as “perigenesis of plastids,” “plastidule souls” (!), and others less comely, invented by Hæckel, may be very learned and correct in so far as they may express very graphically the ideas in his own vivid fancy. As *facts*, however, they remain for his less imaginative colleagues painfully cænogenetic—to use his own terminology; i.e., for true Science they are spurious speculations, so long as they are derived from “empirical sources.” Therefore, when he seeks to prove that “the origin of man from other mammals, and most directly from the catarrhine apes, is a deductive law, that follows necessarily from the inductive law of the theory of descent”

(*Anthropogeny*, p. 392, quoted in *Pedigree of Man*, p. 295.)—his no

less learned foes (du Bois-Reymond—for one) have a right to see in this sentence a mere jugglery of words; a “testimonium paupertatis of Natural Science”—as he himself complains, speaking, in return, of du Bois-Reymond's “astonishing ignorance.” (See Pedigree of Man, notes on pp. 295, 296.)

[1586.](#)

Pedigree of Man, p. 273.

[1587.](#)

Anthropogeny, p. 392. Quoted in Pedigree of Man, p. 295.

[1588.](#)

The *mental* barrier between man and ape, characterized by Huxley as an “enormous gap, a distance practically immeasurable” (! !) is, indeed, in itself conclusive. Certainly it constitutes a standing puzzle to the Materialist, who relies on the frail reed of “natural selection.” The physiological differences between Man and the Apes are in reality—despite a curious community of certain features—equally striking. Says Dr. Schweinfurth, one of the most cautious and experienced of Naturalists: “In modern times there are no animals in creation that have attracted a larger amount of attention from the scientific student of nature than these great quadrumana [the anthropoids], which are stamped with such a singular resemblance to the human form as to have justified the epithet of anthropomorphic.... But all investigation at present only leads human intelligence to a confession of its insufficiency; and nowhere is caution more to be advocated, nowhere is premature judgment more to be deprecated than in the attempt to

bridge over the mysterious chasm which separates man and beast.”
(Heart of Africa, i., 520. Ed., 1873.)

[1589.](#)

The Descent of Man, p. 160. Ed. 1888. A ridiculous instance of evolutionist contradictions is afforded by Schmidt (Doctrine of Descent and Darwinism, p. 292). He says: “Man's kinship with the apes is ... not impugned by the bestial strength of the teeth of a male orang or gorilla.” Mr. Darwin, on the contrary, endows this fabulous being with teeth used as weapons!

[1590.](#)

According even to a fellow-thinker, Professor Schmidt, Darwin has evolved “a certainly not flattering, and perhaps in many points not correct, portrait of our presumptive ancestors in the phase of dawning humanity.” (Doctrine of Descent and Darwinism, p. 284.)

[1591.](#)

The Human Species, pp. 106-108.

[1592.](#)

Op. cit., p. 77.

[1593.](#)

Pp. 109, 110.

[1594.](#)

Op. cit., p. 110.

1595.

Of course the Esoteric system of Fourth Round Evolution is much more complex than the paragraph and quotations referred to categorically assert. It is practically a *reversal*—both in embryological inference and succession in time of species—of the current Western conception.

1596.

According to Hæckel, there are also “cell-souls” and “atom-cells”; an “inorganic molecular soul” without, and a “plastidular soul” with, or possessing, memory. What are our Esoteric teachings to this? The *divine and human* soul of the seven principles in man must, of course, pale and give way before such a stupendous revelation!

1597.

The Pedigree of Man, p. 296.

1598.

A valuable confession, this. Only it makes the attempt to trace the *descent* of consciousness in man, as well as of his physical body, from Bathybius Hæckelii, still more humorous and *empirical* in the sense of Webster's second definition.

[1599.](#)

Ibid.

[1600.](#)

Those who take the opposite view and look upon the existence of the human Soul—“as a supernatural, a spiritual phenomenon, conditioned by forces altogether different from ordinary physical forces,” mock, he thinks, “in consequence, all explanation that is simply scientific.” They have no right it seems, to assert that “psychology is, in part, or in whole, a spiritual science, not a physical one.” The new discovery by Hæckel—one taught for thousands of years in all the Eastern religions, however—that animals have souls, will, and sensation, hence, soul-functions, leads him to make of Psychology the science of the Zoologists. The archaic teaching that the “soul” (the animal and human souls, or Kâma and Manas) “has its developmental history”—is claimed by Hæckel as his own discovery and innovation on an “untrodden [?] path”! He, Hæckel, will work out the comparative evolution of the soul in man and in other animals. The comparative morphology of the soul-organs, and the comparative physiology of the soul-functions, both founded on Evolution, thus become the

psychological [really materialistic] problem of the scientific man.
 (“Cell-souls and Soul-cells,” pp. 135, 136, 137, Pedigree of Man.)

[1601.](#)

The Pedigree of Man, note 20, p. 296.

[1602.](#)

P. 119.

[1603.](#)

See “Transmigration of Life-Atoms,” in Five Years of Theosophy, pp. 533-539. The collective aggregation of these atoms forms thus the Anima Mundi of our Solar System, the Soul of our little Universe, each atom of which is of course a Soul, a Monad, a little universe endowed with consciousness, hence with memory. (Vol. I, Part III, “Gods, Monads, and Atoms.”)

[1604.](#)

Op. cit., p. 119.

[1605.](#)

In “The Transmigration of Life-Atoms” (Five Years of Theosophy, p. 535), we say of the Jîva, or Life-Principle, in order to better explain a position which is but too often misunderstood: “It is omnipresent ... though [on this plane of manifestation often] ... in a dormant state [as in stone].... The definition which states that when this indestructible force is ‘disconnected with one set of atoms [*molecules* ought to have been said] it becomes immediately attracted by others,’ does not imply that it abandons entirely the first set [because the atoms themselves would then disappear], but only that it transfers its vis viva, or living power—the energy of motion, to another set. But because it manifests

itself in the next set as what is called kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy or life latent.” Now what can Hæckel mean by his “not identical atoms, but their peculiar motion and mode of aggregation,” if it is not the same kinetic energy we have been explaining? Before evolving such theories, he must have read Paracelsus and studied Five Years of Theosophy without properly digesting the teachings.

[1606.](#)

Op. cit., note 21, p. 296.

[1607.](#)

Ibid., note 19.

[1608.](#)

Ibid., note 23.

[1609.](#)

Man's Place in Nature, p. 159.

[1610.](#)

Op cit., p. 157.

[1611.](#)

Ibid., p. 161.

[1612.](#)

This the way *primitive man* must have acted? We are not aware of men, not even of savages, in our age, who are known to have imitated the apes which lived side by side with them in the forests of America and the islands. But we do know of large apes who, tamed and living in houses, will mimic men to the length of donning hats and coats. The writer once had a chimpanzee who, without being taught, opened a

newspaper and pretended to read it. It is the descending generations, the children, who mimic their parents—not the reverse.

1613.

Ibid., p. 151.

1614.

It is asked, whether it would change one iota of the scientific truth and fact contained in the above sentence if it were to read: “the ape is simply an instance of the biped type specialized for going on all fours generally, and with a smaller brain.” Esoterically speaking, this is the real truth, and not the reverse.

1615.

Modern Science and Modern Thought, pp. 151, 152.

1616.

We cannot follow Mr. Laing here. When avowed Darwinists like Huxley point to “the great gulf which intervenes between the lowest ape and the highest man in intellectual power,” the “enormous gulf ... between them,” the “immeasurable and practically infinite divergence of the human from the simian stirps” (Man's Place in Nature, p. 102 and note); when even the physical basis of mind—the brain—so *vastly* exceeds in size that of the highest existing apes; when men like Wallace are forced to invoke the agency of extra-terrestrial intelligences in order to explain the rise of such a creature as the pithecanthropus alalus, or speechless savage of Hæckel, to the level of the large-brained and *moral* man of to-day—when all this is the case, it is idle to dismiss evolutionist puzzles so lightly. If the *structural* evidence is so unconvincing and, taken as a whole, so hostile to

Darwinism, the difficulties as to the “how” of the evolution of the human *mind* by natural selection are tenfold greater.

[1617.](#)

A race which MM. de Quatrefages and Hamy regard as a branch of the same stock whence the Canary Island Guanches sprung—offshoots of the Atlanteans, in short.

[1618.](#)

Ibid., pp. 180-182.

[1619.](#)

Pedigree of Man, p. 73.

[1620.](#)

Professor Owen believes that these muscles—the attollens, retrahens, and attrahens aurem—were actively functioning in men of the Stone age. This may or may not be the case. The question falls under the ordinary “occult” explanation, and involves no postulate of an “animal progenitor” to solve it.

[1621.](#)

Man's Place in Nature, p. 104. To cite another good authority: “We find one of the most man-like apes (gibbon) in the Tertiary period, and this species is *still in the same low grade* , and *side by side* with it at the end of the Ice period, man is found in the same high grade as to-day, the ape not having approximated more nearly to the man, and modern man not having become further removed from the ape than the first (fossil) man ... these facts contradict a theory of constant progressive development.” (Pfaff.) When, according to Vogt, the average Australian brain = 99·35 cub. inches; that of the gorilla 30·51, and that

of the chimpanzee only 25·45, the *giant gap* to be bridged by the advocate of “Natural” Selection becomes apparent.

1622.

Geo. T. Curtis, *Creation or Evolution?* p. 76.

1623.

“At this period,” writes Darwin, “the arteries run in arch-like branches, as if to carry the blood to branchiæ which are not present in the higher vertebrata, though the slits on the side of the neck still remain, marking their former [?] position.”

It is noteworthy that, though gill-clefts are absolutely useless to all but amphibia and fishes, etc., their appearance is regularly noted in the foetal development of vertebrates. Even children are occasionally born with an opening in the neck corresponding to one of the clefts.

1624.

Those who with Hæckel regard the gill-clefts with their attendant phenomena as illustrative of an active function in our amphibian and piscine ancestors (see his twelfth and thirteenth stages), ought to explain why the “vegetable with leaflets” (Prof. André Lefèvre) represented in foetal growth, does not appear in his twenty-two stages through which the Monera have passed in their ascent to Man. Hæckel does *not* postulate a *vegetable* ancestor. The embryological argument is thus a two-edged sword and here cuts its possessor.

1625.

Lefèvre, *Philosophy Historical and Critical*, pt. ii. p. 480, “Library of Contemporary Science.”

[1626.](#)

We confess to not being able to see any good reasons for Mr. E. Clodd's positive statement in Knowledge. Speaking of the men of Neolithic times, “concerning whom Mr. Grant Allen has given ... a vivid and accurate sketch,” and who are “the direct ancestors of peoples of whom remnants yet lurk in out-of-the-way corners of Europe, where they have been squeezed or stranded,” he adds, “but the men of Palæolithic times can be identified with no existing races; they were savages of a more degraded type than any extant; tall, yet barely erect, with short legs and twisted knees, with prognathous, that is, projecting ape-like jaws, and small brains. Whence they come we cannot tell, and their ‘grave knoweth no man to this day.’”

Besides the possibility that there may be men who *know* whence they came and how they perished—it is not true to say that the Palæolithic men, or their fossils, are all found with “small brains.” The oldest skull of all those hitherto found, the “Neanderthal skull,” is of average capacity, and Mr. Huxley was compelled to confess that it was no real approximation whatever to that of the “missing link.” There are aboriginal tribes in India whose brains are far smaller and nearer to that of the ape than any hitherto found among the skulls of Palæolithic man.

[1627.](#)

Antiquity of Man, p. 246.

[1628.](#)

The actual time required for such a theoretical transformation is necessarily enormous. "If," says Professor Pfaff, "in the hundreds of thousands of years which you [the Evolutionists] accept between the rise of palæolithic man and our own day, a greater distance of man from the brute is not demonstrable [the most ancient man was just as far removed from the brute as the now living man], what reasonable ground can be advanced for believing that man has been developed from the brute, and has receded further from it by infinitely small gradations.... The longer the interval of time placed between our times and the so-called palæolithic men, the more ominous and destructive for the theory of the gradual development of man from the animal kingdom is the result stated." Huxley writes (Man's Place in Nature, p. 159) that the *most liberal* estimates for the antiquity of man *must be still further* extended.

1629.

Fortnightly Review, 1882. The baselessness of this assertion, as well as that of many other exaggerations of the imaginative Mr. Grant Allen, was ably exposed by the eminent Anatomist, Professor R. Owen, in Longman's Magazine, No. 1. Must it be repeated, moreover, that the Cro-Magnon Palæolithic type is superior to that of a very large number of existing races?

1630.

It thus stands to reason that Science would never dream of a Pre-Tertiary man, and that de Quatrefages' Secondary man makes every Academician and F.R.S. faint with horror because, to preserve the ape-theory, Science must make man Post-Secondary. This is just what de

Quatrefages has twitted the Darwinists with, adding, that on the whole there were more scientific reasons for tracing the ape from man than man from the anthropoid. With this exception Science has not one single valid argument to offer against the antiquity of man. But in this case modern Evolution demands far more than the fifteen million years of Croll for the Tertiary period, for two very simple but good reasons: (a) no anthropoid ape has been found before the Miocene period; (b) man's flint relics have been traced to the Pliocene and their presence *suspected*, if not accepted by all, in the Miocene strata. Again, where is the “missing link” in such case? And how could even a Palæolithic savage, a “man of Canstadt,” evolve into a *thinking* man from the brute dryopithecus of the Miocene *in so short a time*? One sees now the reason why Darwin rejected the theory that only 60,000,000 years had elapsed since the Cambrian period. “He judges from the small amount of organic change since the commencement of the glacial epoch, and adds that the previous 140 million years can hardly be considered as sufficient for the development of the varied forms of life which certainly existed toward the close of the Cambrian period.” (Ch. Gould, *Mythical Monsters*, p. 84.)

1631.

It may here be remarked that those Darwinians who, with Mr. Grant Allen, place our “hairy arboreal” ancestors so far back as the Eocene age, are landed in rather an awkward dilemma. No fossil anthropoid ape—much less the fabulous common ancestor assigned to man and the pithecoïd—appears in Eocene strata. The first presentment of an anthropoid ape is Miocene.

[1632.](#)

Ed. Lartet, "Nouvelles Recherches sur la Coexistence de l'Homme et des Grands Mammifères Fossils de la Dernière Période Géologique." Annales des Soc. Nat., xv. 256.

[1633.](#)

See the Hibbert Lectures for 1887, p. 33.

[1634.](#)

From a Report of the Hibbert Lectures, 1887. Lectures on the Origin and Growth of Religion, as Illustrated by the Religion of the Ancient Babylonians. By A. H. Sayce.

[1635.](#)

See supra "Chronology of the Brâhmans."

[1636.](#)

Nat. Philos., by Thomson and Tait, App. D. Trans. Royal Soc., Edin., xxiii. pt. 1.

[1637.](#)

Popular Astronomy, p. 509.

[1638.](#)

Climate and Time, p. 335.

[1639.](#)

Address, Liverpool Geological Society, 1876.

[1640.](#)

World-Life, pp. 179, 180.

[1641.](#)

Ibid., pp. 367, 368.

[1642.](#)

Climate and Time.

[1643.](#)

Quoted in Mr. Ch. Gould's *Mythical Monsters*, p. 84.

[1644.](#)

According to Bischof, 1,004,177 years, according to Chevandier's calculations 672,788 years, were required for the so-called Coal formation. "The time required for the development of the strata of the Tertiary period, ranging from 3,000 to 5,000 feet in thickness, must have been at least 350,000 years." (See Force and Matter, Büchner, p. 159, Ed. 1884.)

[1645.](#)

Op. cit., p. 379.

[1646.](#)

But see "The Ice-Age Climate and Time," *Popular Science Review*, xiv. 242.

[1647.](#)

Review of Kölliker's Criticisms.

[1648.](#)

Fallacies of Darwinism, p. 160.

[1649.](#)

The Genesis of Species, Chap. VI, pp. 160-162, Ed. 1871.

[1650.](#)

Man's Place in Nature, p. 102, note.

[1651.](#)

Vol. x. art. "Geology," p. 227. "100,000,000 of years is probably amply sufficient for all the requirements of Geology," says the text. In France,

some savants do not find it nearly “sufficient.” Le Couturier claims 350 million years; Buffon was satisfied with 34 millions—but there are those in the more modern schools who will not be content with less than 500 million years.

[1652.](#)

We are taught that the highest Dhyân Chohans, or Planetary Spirits (beyond the cognizance of the law of analogy), are in ignorance of what lies beyond the visible Planetary Systems, since their essence cannot assimilate itself to that of worlds beyond our Solar System. When they reach a higher stage of evolution these other universes will be open to them; meanwhile they have complete knowledge of all the worlds within the limits of our Solar System.

[1653.](#)

Since no single atom in the entire Kosmos is without life and consciousness, how much more then must its mighty globes be filled with both—though they remain sealed books to us men who can hardly enter even into the consciousness of the forms of life nearest us?

We do not know *ourselves*, then how can we, if we have never been trained and initiated, fancy that we can penetrate the consciousness of the smallest of the animals around us?

[1654.](#)

Pluralité des Mondes, p. 439.

[1655.](#)

Op. cit., i. 4, 9.

[1656.](#)

Hebrews, i. 2. This relates to the Logos of every Cosmogony. The *unknown* Light—with which he is said to be coëternal and coëval—is reflected in the First-Born, the Protogonos; and the Demiurgos or the Universal Mind directs his Divine Thought into the Chaos that under the fashioning of minor Gods will be divided into the Seven Oceans—Sapta Samudras. It is Purusha, Ahura Mazda, Osiris, etc., and finally the Gnostic Christos, who is in the Kabalah, Chokmah, or Wisdom, the “Word.”

[1657.](#)

The *form* of Tikkun or the Protogonos, “First-Born,” i.e., the Universal Form and Idea, had not yet been mirrored in Chaos.

[1658.](#)

Zohar, iii. 292c. The “Heavenly Man” is Adam Kadmon—the synthesis of the Sephiroth, as “Manu Svâyambhuva” is the synthesis of the Prajâpatis.

[1659.](#)

Bereshith Rabba, Parsha IX.

[1660.](#)

This refers to the three Rounds that preceded our Fourth Round.

[1661.](#)

“Idra Suta,” Zohar, iii. 136c. “A sinking down from their status”—is plain; from active Worlds they have fallen into a temporary obscuration—they rest, and hence are entirely changed.

[1662.](#)

Gen., xxxvi. 43.

[1663.](#)

In that learned and witty work, *God and his Book*, by the redoubtable “Saladin” of Agnostic repute, the amusing calculation that, if Christ had ascended with the rapidity of a cannon ball, he would not yet have reached even Sirius, reminds one vividly of the past. It raises, perhaps, a not ill-founded suspicion that even our age of scientific enlightenment may be as grossly absurd in its materialistic negations as the men of the Middle Ages were absurd and materialistic in their religious affirmations.

[1664.](#)

Philosophy Historical and Critical, p. 481.

[1665.](#)

Probably in excess.

[1666.](#)

Knowledge, Art. “The Antiquity of Man in Western Europe,” March 31st, 1882.

[1667.](#)

Who, in another work, *La Préhistorique Antiquité de l'Homme*, some twenty years ago, generously allowed only 230,000 years to our mankind! Since we learn now that he places man in the Mid-Miocene period, we must say that the much respected Professor of Prehistoric Anthropology in Paris is somewhat contradictory and inconsistent, if not naïf in his views.

[1668.](#)

The root and basic idea of the origin and transformation of species—the *heredity* of acquired faculties—seems to have found lately very serious opponents in Germany. Du Bois-Reymond and Dr. Pflüger, the

Physiologists, besides other men of Science as eminent as any, find insuperable difficulties and even impossibilities in the doctrine.

1669.

History of Creation, p. 20.

1670.

The same names are retained as those given by Science, to make the parallels clearer. Our terms are quite different.

1671.

Let the student remember that the Doctrine teaches that there are seven degrees of Devas or “Progenitors,” or seven Classes, from the most perfect to the less exalted.

1672.

It may be said that we are inconsistent in not introducing into this table a Primary-age Man. The parallelism of Races and geological periods here adopted, is, so far as the origin of the First and Second are concerned, purely tentative, no direct information being available. Having previously discussed the question of a possible race in the Carboniferous age, it is needless to renew the debate.

1673.

During the *interim* between one Round and another, the Globe and everything on it remains in statu quo. Remember, vegetation began in its ethereal form before what is called the Primordial, running through the Primary, and condensing in it, and reaching its full physical life in the Secondary.

1674.

Geologists tell us that “in the Secondary epoch, the only mammals which have been [hitherto] discovered in Europe are the fossil remains of a small marsupial or pouch-bearer.” (Knowledge, March 31st, 1882, p. 464.) Surely the marsupial or didelphis (the only surviving animal of the family of those which were on Earth during the presence on it of androgyne man) cannot be the only animal that was then on Earth? Its presence speaks loudly for that of other (though unknown) mammals, besides the monotremes and marsupials, and thus shows the appellation of “mammalian age” given only to the Tertiary period to be misleading and erroneous, as it allows one to infer that there were no mammals, but reptiles, birds, amphibians, and fishes alone in the Mesozoic times—the Secondary.

1675.

Those who feel inclined to sneer at that doctrine of Esoteric Ethnology, which pre-supposes the existence of Men in the Secondary age, will do well to note the fact that one of the most distinguished Anthropologists of the day, M. de Quatrefages, seriously argues in that direction. He writes: “There is then nothing impossible in the idea that he [man] ... should have appeared upon the globe with the first representatives of the type to which he belongs by his organization.” (The Human Species, p. 153.) This statement approximates most closely to our fundamental assertion that man preceded the other mammalia.

Professor Lefèvre admits that the “labours of Boucher de Perthes, Lartet, Christy, Bourgeois, Desnoyers, Broca, De Mortillet, Hamy,

Gaudry, Capellini, and a hundred others, have overcome all doubts, and clearly established the progressive development of the human organism and industries from the miocene epoch of the tertiary age.” (Philosophy Historical and Critical, Pt. II, p. 499, Chapter II, On Organic Evolution. “Library of Contemporary Science.”) Why does he reject the possibility of a Secondary-age man? Simply because he is involved in the meshes of the Darwinian Anthropology. “The origin of man is bound up with that of the higher mammals”; he appeared “only with the *last* types of his class”! This is not argument, but dogmatism. Theory can never excommunicate fact. Must everything give place to the mere working hypotheses of Western Evolutionists? Surely not!

1676.

These placentalia of the third sub-class are divided, it appears, into villiplacentalia (placenta composed of many separate scattered tufts), the zonoplacentalia (girdle-shaped placenta), and the discoplacentalia (or discoid). Hæckel sees in the marsupialia didelphia, one of the connecting links *genealogically* between man and the moneron!!

1677.

This inclusion of the First Race in the Secondary is necessarily only a provisional working hypothesis—the actual chronology of the First, Second, and early Third Races being closely veiled by the Initiates. For all that can be said on the subject, the First Root-Race may have been Pre-Secondary, as is, indeed, taught.

1678.

The above parallels stand good only if Professor Croll's earlier calculations are adopted, namely, of 15,000,000 years since the beginning of the Eocene period (see Charles Gould's *Mythical Monsters*, p. 84), not those in his *Climate and Time*, which allow only two-and-a-half million years, or at the utmost three million years' duration to the Tertiary age. This, however, would make the whole duration of the incrusted age of the world only 131,600,000 years, according to Professor Winchell, whereas in the *Esoteric Doctrine*, sedimentation began in *this* Round approximately over 320,000,000 years ago. Yet his calculations do not clash much with ours with regard to the epochs of glacial periods in the Tertiary age, which is called in our *Esoteric* books the "Age of the Pigmies." With regard to the 320,000,000 of years assigned to sedimentation, it must be noted that even a greater time elapsed during the preparation of this Globe for the Fourth Round *previous to stratification* .

1679.

Though we apply the term "truly human," only to the Fourth Atlantean Root-Race, yet the Third Race is almost human in its latest portion, since it is during its fifth sub-race that mankind separated sexually, and that the *first man was born* according to the now normal process. This "first man" answers, in the Bible, to Enos or Henoah, son of Seth (Genesis, iv.).

1680.

Geology records the former existence of a universal ocean, and sheets of marine sediment uniformly present everywhere testify to it; but it is not even the epoch referred to in the allegory of Vaivasvata Manu. The

latter is a Deva-Man (or Manu) saving in an Ark (the female principle) the germs of humanity, and also the seven Rishis—who stand here as the symbols for the seven human principles—of which allegory we have spoken elsewhere. The “Universal Deluge” is the Watery Abyss of the Primordial Principle of Berosus. (See Stanzas ii to viii, in Part I.) How, if 15 million years are allowed by Croll to have elapsed since the Eocene period (which we state on the authority of a Geologist, Mr. Ch. Gould), only 60 millions are assigned by him “since the beginning of the Cambrian period, in the Primordial age”—passes comprehension. The Secondary strata are twice the thickness of the Tertiary, and Geology thus shows the Secondary age alone to be of twice the length of the Tertiary. Shall we then accept only 15 million years for both the Primary and the Primordial? No wonder Darwin rejected the calculation.

[1681.](#)

See Esoteric Buddhism, pp. 53-55, Fourth Ed.

[1682.](#)

We hope that we have furnished all the scientific data for it elsewhere.

[1683.](#)

It is conceded by Geology to be “beyond doubt that a considerable period must have supervened after the departure of Palæolithic man and before the arrival of his Neolithic successor.” (See James Geikie's Prehistoric Europe, and Ch. Gould's Mythical Monsters, p. 98.)

[1684.](#)

Resembling in a manner the pile-villages of Northern Borneo.

[1685.](#)

“The most clever sculptor of modern times would probably not succeed very much better, if his graver were a splinter of flint, and stone and bone were the materials to be engraved”! (Prof. Boyd Dawkins' Cave-Hunting, p. 344.) It is needless after such a concession to further insist on Huxley's, Schmidt's, Laing's, and others' statements to the effect that Palæolithic man cannot be considered to lead us back in any way to a pithecoïd human race; thus they demolish the fantasies of many superficial evolutionists. The relic of artistic merit here *reappearing* in the Chipped-Stone-age men, is traceable to their Atlantean ancestry. Neolithic man was a fore-runner of the great Âryan invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin—dating back hundreds of thousands of years before the Neolithic Period in Europe—but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it. As to the contrast between Neolithic and Palæolithic man, it is a remarkable fact that, as Carl Vogt points out, the former was a cannibal, the much earlier man of the Mammoth era was not. Human manners and customs do not seem to improve with time, then? Not in this instance at any rate.

[1686.](#)

Op. cit., p. 97.

[1687.](#)

Modern Science and Modern Thought, p. 181.

[1688.](#)

Ibid., p. 112.

[1689.](#)

On the data furnished by Modern Science, Physiology, and Natural Selection, and without resorting to any miraculous creation, two human negro specimens of the lowest intelligence—say idiots born dumb—might by breeding produce a dumb Pastrana species, which would start a new modified race, and thus produce, in the course of geological time, the regular anthropoid ape.

[1690.](#)

Esoteric Buddhism, p. 64.

[1691.](#)

Modern Science and Modern Thought, p. 98.

[1692.](#)

Anfänge zu einer Physiologischen Schöpfungs-geschichte der Pflanzen- und Thierwelt, 1885.

[1693.](#)

Op. cit., p. 212.

[1694.](#)

Ibid., p. 11.

[1695.](#)

Man's Place in Nature, p. 159.

[1696.](#)

Sir W. Dawson, LL.D., F.R.S., Origin of the World, p. 39.

[1697.](#)

Prehistoric Antiquity of Man, 1883.

[1698.](#)

Antiquity of Man, p. 25.

[1699.](#)

India, What can it Teach Us? A course of Lectures delivered before the University of Cambridge in 1882. Lecture III., p. 110, Ed. 1892.

[1700.](#)

Antiquity of Man Historically Considered. "Present Day Tracts," Vol. II, Essay IX, p. 25.

[1701.](#)

Op. cit., pp. 10, 11.

[1702.](#)

Op. cit., i. 4.

[1703.](#)

Palæolithic man must have been endowed in his day with thrice Herculean force and magic invulnerability, or else the lion was as weak as a lamb at that period, for both to share the same dwelling. We may as well be asked to believe that it is that lion or hyæna which engraved the deer on the antler, as be told that this piece of workmanship was done by a savage of such a kind.

[1704.](#)

Modern Science and Modern Thought, p. 164.

[1705.](#)

Ibid., p. 199.

[1706.](#)

More than twenty specimens of fossil monkeys have been found in one locality alone, in Miocene strata (Pikermi, near Athens). If man was not then, the period is too short for him to have been *transformed* —

stretch it as one may. And if he was, and if no monkey is found earlier, what follows?

[1707.](#)

Dr. C. Carter Blake, Art., "The Genesis of Man."

[1708.](#)

Antiquity of Man, p. 530.

[1709.](#)

New Series, i. 115, Art., "Evidences of the Age of Ice."

[1710.](#)

Fallacies of Darwinism.

[1711.](#)

Op. cit., p. 501, Ed. 1863.

[1712.](#)

Op. cit., iv. 162.

[1713.](#)

See on this question Wilson's Prehistoric Man, ii. 54; Origin of the World, pp. 393, 394.

[1714.](#)

And how much more "enormous" if we reverse the subjects, and say during the monkey's development from the Third Race Man.

[1715.](#)

Op. cit., pp. 160, 161.

[1716.](#)

Principles of Biology, i. 345.

[1717.](#)

Modern Science and Modern Thought, p. 94.

[1718.](#)

Ibid.

[1719.](#)

The Darwinian theory has been so strained, that even Huxley was forced at one time to deprecate its occasional degeneration into “fanaticism.” Oscar Schmidt presents a good instance of a thinker who unconsciously exaggerates the worth of a hypothesis. He admits (*The Doctrine of Descent and Darwinism*, p. 158), that “natural selection ... is in some cases ... inadequate, ... in others ... not requisite, as the solution of the formation of species is found in other natural conditions.” He also asserts the “intermediate grades are ... wanting, which would entitle us to infer with certainty the direct transition from implacental to placental mammals” (p. 271); that “we are referred entirely to conjecture and inference for the origin of the mammals” (p. 268); and he speaks of the repeated failures of the framers of “hypothetical pedigrees,” more especially of Hæckel, while regarding their attempts as valuable (p. 250). Nevertheless he asserts (p. 194) that “what we have gained by the doctrine of descent based on the theory of selection ... is the knowledge of the connection of organisms as consanguineous beings.” Knowledge, in the face of the above-cited concessions, is, then, the synonym for conjecture and theory only?

[1720.](#)

The Doctrine of Descent and Darwinism, p. 268.

[1721.](#)

Ibid., pp. 273-275.

[1722.](#)

Bear in mind, please, that though the animals—mammalians included—have all been evolved after and partially *from* man's cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man.

[1723.](#)

Scientists now admit that Europe enjoyed in the Miocene times a warm, in the Pliocene or later Tertiary, a temperate climate. Littré's contention as to the balmy spring of the Quaternary—to which deposits M. de Perthes' discoveries of flint implements are traceable (since when the Somme has worn down its valley many scores of feet)—must be accepted with much reservation. The Somme-Valley relics are *post-glacial*, and possibly point to the immigration of savages during one of the more temperate periods intervening between *minor* ages of Ice.

[1724.](#)

“Whence they [the old cave-men] came, we cannot tell” (Grant Allen). “The palæolithic hunters of the Somme Valley did not originate in that inhospitable climate, but moved into Europe from some more genial region” (Dr. Southall, *Epoch of the Mammoth*, p. 315).

[1725.](#)

The *pure* Atlantean stocks—of which the tall Quaternary cave-men were, in part, the direct descendants—immigrated into Europe long prior to the Glacial period; in fact as far back as the Pliocene and Miocene times in the Tertiary. The worked Miocene flints of Thenay, and the traces of Pliocene man discovered by Professor Capellini in Italy, are witnesses to the fact. These colonists were portions of the once glorious Race, whose cycle from the Eocene onwards had been running down the scale.

[1726.](#)

The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the pithecanthropus alalus—that very mythical Hæeckelian monster—an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a gleam of Atlantean culture atavistically reappearing. It will be remembered that Donnelly regards modern European civilization as a *renaissance* of the Atlantean.

(Atlantis, pp. 237-264.)

[1727.](#)

Philosophy Historical and Critical, Pt. II. p. 504, chap., “On Organic Evolution.”

[1728.](#)

Lettres sur l'Atlantide, p. 12.

[1729.](#)

Histoire de l'Astronomie Ancienne, pp. 25, et seqq.

[1730.](#)

Lettres sur l'Atlantide, p. 15. This conjecture is but a half-guess. There were such “deluges of barbarians” in the Fifth Race. With regard to the Fourth, it was a bonâ fide deluge of water which swept it away.

Neither Voltaire nor Bailly, however, knew anything of the Secret Doctrine of the East.

[1731.](#)

For a full discussion of the relations between the *old* Greeks and Romans, and the Atlantean colonists, see Five Years of Theosophy, pp. 308-346.

[1732.](#)

Timæus, translated by H. Davis, pp. 326-328.

[1733.](#)

The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his Timæus and Critias. Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Dropides' friend—Solon, one of the Seven Sages of Greece. No more reliable source could be found, we should think.

[1734.](#)

See Dr. Carter Blake's paper “On the Naulette Jaw,” Anthropological Review, Sept., 1867.

1735.

See de Quatrefages and Hamy, Crânes des Races Humaines.

1736.

Hæckel's "man-ape" of the Miocene period is the dream of a monomaniac, which de Quatrefages (Human Species, pp. 105-113) has cleverly disposed of. It is not clear why the world should accept the lucubrations of a psychophobic Materialist—to accept whose theory necessitates the acceptance *on faith* of various animals unknown to Science or Nature, like the Sozura, for instance, that amphibian which has never existed anywhere outside Hæckel's imagination—rather than the traditions of antiquity.

1737.

But see the mass of evidence collected by Donnelly to prove the Peruvian colony an offshoot of the Atlanteans.

1738.

Cavernes de Périgord, p. 35.

1739.

The ingenious author of Atlantis, the Ante-diluvian World, in discussing the origin of various Grecian and Roman institutions, expresses his conviction that "the roots of the institutions of to-day reach back to

the Miocene age.” Ay, and further yet, as already stated.

1740.

The Human Species, p. 152.

1741.

As we know them, however. For not only does Geology prove that the British Islands have been *four times submerged and reëlevated* , but that the straits between them and Europe were dry land at a former remote epoch.

1742.

See, in Isis Unveiled (i. 627), what Kullûka Bhatta says.

1743.

Les Origines de la Terre et de l'Homme, p. 454. To this, Professor N. Joly, of Toulouse, who thus quotes the Abbé in his Man before Metals, expresses the hope that M. Fabre will permit him “to differ from him on this last point” (p. 186). So do the Occultists; for though they claim a vast difference in the physiology and outward appearance of the five Races so far evolved, still they maintain that the present human species has descended from one and the same primitive stock, evolved from the Divine Men—our common ancestors and progenitors.

1744.

Loc. cit., 15, 18.

[1745.](#)

Ibid., 16.

[1746.](#)

Op. cit., 8-10.

[1747.](#)

“The flints of Thenay bear unmistakable trace of the work of human hands.” (G. de Mortillet, Promenades au Musée de St. Germain, p. 76.)

[1748.](#)

Albert Gaudry, Les Enchainements du Monde Animal dans les Temps Géologiques, p. 240.

[1749.](#)

Speaking of the reindeer hunters of Périgord, Joly says that they “were of great height, athletic, with a strongly built skeleton.” (Man before Metals, p. 353.)

[1750.](#)

“On the shores of the lake of Beauce,” says the Abbé Bourgeois, “man lived in the midst of a fauna which completely disappeared (aceratherium, tapir, mastodon). With the fluviatile sands of Orléannais came the anthropomorphous monkey (pliopitliecus antiquus); therefore, later than man.” See Comptes Rendus of the “Prehistoric Congress” of 1867 at Paris.

[1751.](#)

De Quatrefages, The Human Species, p. 312.

1752.

“In making soundings in the slimy soil of the Nile Valley, two baked bricks were discovered, one at the depth of 20, the other at 24 yards. If we estimate the thickness of the annual deposit formed by the river at 8 inches a century [more careful calculations have shown no more than from three to five per century], we must assign to the first of these bricks an age of 12,000 years, and to the second that of 14,000 years. By means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man upon the soil of Egypt, and Draper attributes to the European man who witnessed the last glacial epoch, an antiquity of more than 250,000 years.” (Man before Metals, p. 183.) Egyptian Zodiacs show more than 75,000 years of observation! Note well also that Burmeister speaks only of the Delta population.

1753.

See Esoteric Buddhism, p. 66, Fifth Edition.

1754.

Or on what are now the British Isles, which were not yet detached from the main continent in those days. “The ancient inhabitant of Picardy could pass into Great Britain without crossing the Channel. The

British Isles were united to Gaul by an isthmus which has since been submerged.” (Man before Metals, p. 184.)

1755.

He witnessed and remembered it too, as “the final disappearance of the largest continent [of Atlantis] was an event coincident with the elevation of the Alps,” a Master writes (see Esoteric Buddhism p. 70). Pari passu, as one portion of the dry land of our hemisphere disappeared, some land of the new continent emerged from the seas. It is on this colossal cataclysm, which lasted during a period of 150,000 years, that traditions of all the “deluges” are built, the Jews constructing their version on an event which took place later, on Poseidonis.

1756.

“The Antiquity of the Human Race,” in Man before Metals, by M. Joly, p. 184.

1757.

The scientific “jury” disagreed, as usual; while de Quatrefages, de Mortillet, Worsæ, Engelhardt, Waldemar, Schmidt, Capellini, Hamy, and Cartailhac, saw upon the flints the traces of human handiwork, Steenstrup, Virchow and Desor refused to do so. Still the majority, if we except some English Scientists, are for Bourgeois.

1758.

We take the following description from a scientific work. “The first of these animals [the alligator] designed with considerable skill, is no less than 250 ft. long.... The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is

represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique ... and there is nothing on the old continent which offers any analogy to it.” Except, however, its symbolism of the Serpent (the Cycle of Time) swallowing the Egg (Kosmos).

1759.

It might be better, perhaps, for *fact* had we more “specialists” in Science and fewer “authorities” on universal questions. We have never heard that Humboldt gave authoritative and final decisions in the matter of polypi, or on the nature of an excrescence.

1760.

57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton, found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

1761.

Murray says of the Mediterranean barbarians that they marvelled at the prowess of the Atlanteans. “Their physical strength was extraordinary [witness indeed their cyclopean buildings], the earth shaking sometimes under their tread. Whatever they did, was done speedily.... They were wise and communicated their wisdom to men” (Mythology, p. 4).

1762.

Art. by Dr. C. Carter Blake, 1871.

1763.

But the Magi of Persia were never Persians—not even Chaldæans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer.

[1764.](#)

Op. cit., p. 160.

[1765.](#)

Op. cit., pp. 3-13.

[1766.](#)

Civilization of the Eastern Iranians in Ancient Times, pp. 130, 131.

[1767.](#)

Bûmî haptâita, Yasna, xxxii. 3.

[1768.](#)

Cf., for instance, vol. i. p. 4, of the Pahlavi Translation; Bdh. xxi. 2, 3.

[1769.](#)

Footnote by Dârâb Dastur Peshotan Sanjânâ, B.A., the translator of Dr. Wilhelm Geiger's work on the Civilization of the Eastern Iranians.

[1770.](#)

Op. cit., pp. 130, 131.

[1771.](#)

Dr. Kenealy, in his Book of God, quotes Vallancey, who says: “I had not been a week landed in Ireland from Gibraltar, ... where I had studied Hebrew and Chaldaic under Jews of various countries ... when I heard a peasant girl say to a boor standing by her, ‘Feach an Maddin Nag’ (Behold the morning star), pointing to the planet Venus, the Maddina Nag of the Chaldæan” (pp. 162, 163).

1772.

Lib. iv.

1773.

There was a time when the whole world, the totality of mankind, had one religion, and when they were of “one lip.” “All the religions of the earth were at first one and emanated from one centre,” says Faber very truly.

1774.

Critias, translated by Davis, p. 415.

1775.

Plato's veracity has been so unwarrantably impeached by even such friendly critics as Professor Jowett, when the story of Atlantis has been discussed, that it seems well to cite the testimony of a specialist on the subject. It is sufficient to place mere literary cavillers in a very ridiculous position: “If our knowledge of Atlantis was more thorough, it would no doubt appear that in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis.... It will be seen that in every case where Plato gives us any information in this respect as to Atlantis, we find this agreement to exist. It existed in architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship, agriculture, and the construction of roads and canals; and it is reasonable to suppose that the same correspondence extended down to all the minor details.” (Donnelly, Atlantis, p. 164. Twenty-fourth Ed.)

1776.

Christians ought not to object to this doctrine of the periodical destruction of continents by fire and water; for St. Peter speaks of the Earth “standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished, but [is now] reserved unto fire” (II. iii. 5-7. See also the Lives of Alchemistical Philosophers, p. 4, London, 1815).

[1777.](#)

See Hesiod's Theogony, 507-509, and Odyssey, i. 51-53.

[1778.](#)

Mèmoires de l'Académie des Inscriptions, p. 176.

[1779.](#)

Æschylus, Prometheus Vincetus, 351, 429, etc.

[1780.](#)

iv. 184.

[1781.](#)

Pyth., i. 20; Decharme, op. cit., p. 315.

[1782.](#)

This does not mean that Atlas is the locality where it fell, for this took place in Northern and Central Asia; but that Atlas formed part of the Continent.

[1783.](#)

Had not Diocletian burned the Esoteric works of the Egyptians in a.d. 296, together with their books on Alchemy, “περὶ χυμείας ἀργύρου καὶ χρυσοῦ”; Cæsar 700,000 rolls at Alexandria; Leo Isaurus 300,000 at Constantinople (eighth cent.); and the Mahommedans all they could lay their sacrilegious hands on—the world might know to-day more of

Atlantis than it does. For Alchemy had its birthplace in Atlantis during the Fourth Race, and had only its renaissance in Egypt.

1784.

Professor Max Müller's Lectures—On the Philosophy of Mythology—are before us. We read his citations of Heracleitus (460 b.c.), declaring that Homer deserved “to be ejected from public assemblies and flogged”; and of Xenophanes “holding Homer and Hesiod responsible for the popular superstitions of Greece,” and for ascribing “to the gods whatever is disgraceful and scandalous among men ... unlawful acts, such as theft, adultery, and fraud.” Finally the Oxford Professor quotes from Professor Jowett's translation of Plato, where the latter tells Adaimantus (Republic) that “the young man [in the state] should not be told that in committing the worst of crimes, he is far from doing anything outrageous, and that he may chastise his father [as Zeus did with Cronus] ... in any manner that he likes, and in this will only be following the example of the first and greatest of the gods.... In my opinion, these stories are *not fit to be repeated* .” To this Prof. Max Müller observes that: “the Greek religion was clearly a national and *traditional* religion, and, as such, it shared both the advantages and disadvantages *of this form of religious belief*”; while the Christian religion is “an *historical* and, to a great extent, an individual religion, and it possesses the advantage of an authorized codex and of a settled system of faith” (p. 349). So much the worse if it is “historical,” for surely Lot's incident with his daughters would only gain, were it “allegorical.”

1785.

ἄοιδῶν οἷδε δυστήνοι λόγοι, Hercules Furens, 1346, Dindorf's Edition.

[1786.](#)

Critias, 421.

[1787.](#)

Neptune or Poseidon is the Hindû Idas-pati, identical with Nârâyana (the Mover on the Waters) or Vishnu, and like this Hindû God he is shown crossing the whole horizon in *three steps* . Idas-pati means also the “Master of the Waters.”

[1788.](#)

Bailly's assertion that the 9,000 years mentioned by the Egyptian priests do not represent “solar years” is groundless. Bailly knew nothing of Geology and its calculations; otherwise he would have spoken differently.

[1789.](#)

See Matsya Purâna, which places him among the seven Prajâpatis of the period.

[1790.](#)

Iliad, xxiv. 79.

[1791.](#)

Op. cit., p. 126.

[1792.](#)

The equivalent of this name is given in the original.

[1793.](#)

Deucalion is said to have brought the worship of Adonis and Osiris into Phœnicia. Now this worship is that of the Sun, lost and found again in its astronomical significance. It is only at the Pole that the Sun dies out

for such a length of time as six months, for in latitude 68° it remains *dead* only for forty days, as in the festival of Osiris. The two worships were born in the north of Lemuria, or on that Continent of which Asia was a kind of broken prolongation, and which stretched up to the polar regions. This is well shown by de Gebelin's *Allegories d'Orient*, p. 246, and by Bailly; though neither Hercules nor Osiris are *solar myths*, save in one of their seven aspects.

1794.

The Hyperboreans, now regarded as mythical, are described (Herod., iv. 33-35; Pausanius, i. 31, 32; v. 7, 8; x. 5, 7, 8) as the beloved priests and servants of the Gods, and of Apollo chiefly.

1795.

The Cyclopes are not the only “one-eyed” representatives in tradition. The Arimaspes were a Scythian people, and were also credited with but one eye. (*Géographie Ancienne*, ii. 321.) It is they whom Apollo destroyed with his shafts.

1796.

Ulysses was wrecked on the isle of *Ææa*, where Circe changed all his companions into pigs *for their voluptuousness*; and after that he was thrown into Ogygia, the island of Calypso, where for some seven years he lived with the nymph in illicit connection. Now Calypso was a daughter of Atlas (*Odys.*, xii.), and all the traditional ancient versions, when speaking of the Isle of Ogygia, say that it was very distant from Greece, and right in the middle of the Ocean; thus identifying it with Atlantis.

1797.

Hygin., Astron. Poétique, ii. 15.

[1798.](#)

Nineteenth Century, July, 1887.

[1799.](#)

Diod. Sic., ii. 307.

[1800.](#)

To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the Northern or Hyperborean Atlantis, and to the former as the Southern. Thus Apollodorus says (Mythology, Book ii): “The golden apples carried away by Hercules are not, as some think, in Lybia; they are in the Hyperborean Atlantis.” The Greeks naturalized all the Gods they borrowed and made Hellenes of them, and the moderns helped them. Thus also the Mythologists have tried to make of Eridanus the river Po, in Italy. In the myth of Phaeton it is said that at his death his sisters dropped hot tears which fell into Eridanus and were changed into amber! Now amber is found only in the northern seas, in the Baltic. Phaeton, meeting with his death while carrying heat to the frozen stars of the boreal regions, awakening at the Pole the Dragon made rigid by cold, and being hurled down into the Eridanus, is an allegory referring directly to the changes of climate in those distant times when, from a frigid zone, the polar lands had become a country with a moderate and warm climate. The usurper of the functions of the Sun, Phaeton, being hurled into the Eridanus by Jupiter's thunderbolt, is an allusion to the second change that took place in those regions when, once more, the land where “the magnolia blossomed” became the desolate forbidding land of the farthest north and eternal ice. This

allegory covers then the events of two Pralayas; and if well understood, ought to be a demonstration of the enormous antiquity of the human races.

1801.

Iliad, xvii. 431-453.

1802.

Ibid., 322-336.

1803.

See Apollodorus for this number.

1804.

See “The Sons of God and the Sacred Island.”

1805.

So occult and mystic is one of the aspects of Latona that she is made to reappear even in Revelation (xii), as the woman clothed with the Sun (Apollo) and the Moon (Diana) under her feet, who being with child “cried, travailing in birth, and pained to be delivered.” A great red Dragon stands before the woman ready to devour the child. She brings forth the man-child who was to rule all nations with a rod of iron, and who was caught unto the throne of God—the Sun. The woman fled to the wilderness still pursued by the Dragon, who flees again, and casts out of his mouth water as a flood, when the Earth helped the woman and swallowed the flood; and the Dragon went to make war with the remnant of her seed who kept the commandments of God. (See xii. 1, 17.) Anyone who reads the allegory of Latona pursued by the revenge of jealous Juno, will recognize the identity of the two versions. Juno sends Python, the Dragon, to persecute and destroy Latona and devour

her babe. The latter is Apollo, the Sun, for the man-child of Revelation, “who was to rule all nations with a rod of iron” is surely not the meek “Son of God,” Jesus, but the physical Sun, “who rules all nations”; the Dragon being the North Pole, gradually chasing the early Lemurians from the lands which became more and more Hyperborean and unfit to be inhabited by those who were fast developing into physical men, for they now had to deal with the climatic variations. The Dragon will not allow Latona “to bring forth”—the Sun to appear. “She is driven from heaven, and finds no place where she can bring forth,” until Neptune, the Ocean, in pity, makes immovable the floating isle of Delos—the nymph Asteria, hitherto hiding from Jupiter under the waves of the Ocean—on which Latona finds refuge, and where the bright God Delius is born, the God, who no sooner appears than he kills Python, the cold and frost of the Arctic region, in whose deadly coils all life becomes extinct. In other words, Latona-Lemuria is transformed into Niobe-Atlantis, over which her son Apollo, or the Sun, reigns—with an iron rod, truly, since Herodotus makes the Atlantes *curse* his too great heat. This allegory is reproduced in its other mystic meaning (another of the seven keys) in the just cited chapter of Revelation. Latona became a powerful Goddess indeed, and saw her son receive worship (solar worship) in almost every fane of antiquity. In his Occult aspect Apollo is patron of number Seven. He is born on the seventh of the month, and the swans of Myorica swim seven times round Delos singing that event; he is given seven chords to his Lyre—the seven rays of the Sun and the seven forces of Nature. But this is only in the astronomical meaning, whereas the above is purely geological.

[1806.](#)

See Ovid, *Metamorphoses*, vi.

[1807.](#)

Lettres sur l'Atlantide, p. 137.

[1808.](#)

Hesiod, *Opera et Dies*, 143.

[1809.](#)

Hist. Nat., iv. 12.

[1810.](#)

Marius.

[1811.](#)

Op. cit., c. 16.

[1812.](#)

Isaac Myer's *Qabbalah*, p. 139.

[1813.](#)

Diod., ii. 225.

[1814.](#)

Op. cit., xxxvii. 2.

[1815.](#)

Vol. i. pp. 462-464.

[1816.](#)

These islands were “found strewn with fossils of horses, sheep, oxen, etc., among gigantic bones of elephants, mammoths, rhinoceroses,” etc. If there was no man on Earth at that period “how came horses and sheep to be found in company with the huge antediluvians?”—asks a

Master in a letter. (Esoteric Buddhism, p. 67.) The reply is given above in the text.

1817.

Op. cit., iv. 239-262.

1818.

A good proof that all the Gods, and religious beliefs, and myths have come from the North, which was also the cradle of *physical* man, lies in several suggestive words which have originated and remain to this day among the northern tribes in their primeval significance; but, although there was a time when all the nations were of “one lip,” these words have received a different meaning with the Greeks and Latins. One such word is mann, man, a living being, and manes, dead men. The Laplanders call their corpses to this day manee (Voyage de Rénard en Laponie, i. 184). Mannus is the ancestor of the German race; the Hindû Manu, the thinking being, from man; the Egyptian Menes; and Minos, the King of Crete, judge of the infernal regions after his death—all proceed from the same word or root.

1819.

Thus, for instance, Gyges is a hundred-armed and fifty-headed monster, a Demi-god in one case, and a Lydian, the successor of Candaules, king of the country, in another version. The same is found in the Indian Pantheon, where Rishis and the Sons of Brahmâ are reborn as mortals.

1820.

Op. cit., viii. 13.

1821.

The continents perish in turn by fire and water; either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish by the former cataclysmal process. The incessant earthquakes of the past years may be a warning.

1822.

See Decharme's *Mythologie de la Grèce Antique*.

1823.

Denis, the Geographer, tells us that the great sea north of Asia was called glacial, or Saturnine (v. 35). Orpheus (v. 1077) and Pliny (iv. 16) corroborate the statement by showing that it was its giant inhabitants who gave it the name. And the Secret Doctrine explains both assertions by telling us that all the continents were formed from North to South; and that as the sudden change of climate dwarfed the race that had been born on it, arresting its growth, so, several degrees southward, various conditions had always produced the tallest men in every new humanity, or race. We see it to this day. The tallest men now found are those in Northern countries, while the smallest are Southern Asiatics, Hindûs, Chinamen, Japanese, etc. Compare the tall Sikhs and Punjabees, the Afghans, Norwegians, Russians, Northern Germans, Scotchmen, and English, with the inhabitants of Central India and the average European on the continent. Thus also the Giants of Atlantis, and hence the Titans of Hesiod, are all Northerners.

1824.

Having already given several instances of the vagaries of Science, it is delightful to find such agreement in this particular case. Read in

connection with the scientific admission (cited elsewhere) of the Geologists' ignorance of even the approximate duration of periods, the following passage is highly instructive: "We are not yet able to assign an approximate date for the most recent epoch at which our northern hemisphere was covered with glaciers. According to Mr. Wallace, this epoch may have occurred no more than seventy thousand years ago, while others would assign to it an antiquity of at least two hundred thousand years, and there are yet others who urge strong arguments on behalf of the opinion that a million of years is barely enough to have produced the changes which have taken place since that event." (Fiske, *Cosmic Philosophy*, i. 304, Ed. 1874.) Prof. Lefèvre, again, gives us as *his* estimate one hundred thousand years. Clearly, then, if Modern Science is unable to estimate the date of so comparatively recent an era as the Glacial Epoch, it can hardly impeach the Esoteric Chronology of Race-Periods and Geological Ages.

1825.

Cited in Schmidt's *Doctrine of Descent and Darwinism*, pp. 300, 301.

1826.

Philosophy Historical and Critical, p. 508.

1827.

Human Species, pp. 428, et seqq.

1828.

Art., "The First Volume of the Publications of the 'Challenger,'" p. 2, Nov. 4th, 1880.

1829.

Op. cit., Art., “Australia and Europe formerly one Continent” (v. 19, 25). Undoubtedly a fact, and a confirmation of the Esoteric conception of Lemuria, which originally not only embraced great areas in the Indian and Pacific Oceans, but projected round South Africa into the North Atlantic. Its Atlantic portion subsequently became the geological basis of the future home of the Fourth Race Atlanteans.

1830.

Ibid., i. 143.

1831.

Cf., the published reports of the “Challenger” expedition; also Donnelly's Atlantis, p. 468 and pp. 46-56, Chap., “The Testimony of the Sea.”

1832.

Even the cautious Lefèvre speaks of the existence of Tertiary men on “upheaved lands, islands and continents then flourishing, but since submerged beneath the waters,” and elsewhere introduces a “possible Atlantis” to explain ethnological facts. Cf., his Philosophy Historical and Critical, pp. 478 and 504. Mr. Donnelly remarks with rare intuition that “modern civilization is Atlantean ... the inventive faculty of the present age is taking up the great delegated work of creation where Atlantis left it thousands of years ago” (Atlantis, p. 177. Twenty-fourth Ed.). He also refers the origin of culture to the Miocene times. It is, however, to be sought for in the teachings given to the Third Race men by their Divine Rulers—at a vastly earlier period.

1833.

An equally “curious” similarity may be traced between some of the West Indian and West African fauna.

1834.

The Pacific portion of the giant Lemurian Continent christened by Dr. Carter Blake, the Anthropologist, “Pacificus.”

1835.

“Subsidence and Elevation,” Geological Magazine, pp. 241, 245, June, 1881.

1836.

Antiquity of Man, p. 492.

1837.

When Howard read, before the Royal Society of London, a paper on the first serious researches that were made on the aerolites, the Geneva Naturalist Pictet, who was present, communicated, on his return to Paris, the facts reported to the French Academy of Sciences. But he was forthwith interrupted by Laplace, the great Astronomer, who cried: “Stop! we have had enough of such *fables*, and know all about them,” thus making Pictet feel very small. Globular-shaped lightnings or thunder-bolts have been admitted by Science only since Arago demonstrated their existence. Says de Rochat (Forces Non-definies, p. 4): “Every one remembers Dr. Bouilland's misadventure at the Academy of Medicine when he had declared Edison's phonograph ‘*a trick of ventriloquism*’!”

1838.

Principles of Geology, i. 9, 10.

1839.

Ibid.

1840.

The Cyclic Law of Race-Evolution is most unwelcome to Scientists. It is sufficient to mention the fact of “primeval civilization” to excite the frenzy of Darwinians; it being obvious that the further culture and science is pushed back, the more precarious becomes the basis of the ape-ancestor theory. But as Jacolliot says: “Whatever there may be in these traditions [submerged continents, etc.], and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India, was developed, it is certain that this civilization did exist, and it is highly important for science to recover its traces, however feeble and fugitive they be.” (Histoire des Vièrges; les Peuples et les Continents Disparus, p. 15.) Donnelly has proved the fact from the clearest premises, but the Evolutionists will not listen. A Miocene civilization upsets the “universal Stone age” theory, and that of a *continuous* ascent of man from animalism. And yet Egypt, at least, runs counter to current hypotheses. There is no Stone age visible there, but a more glorious culture is apparent the further back we are enabled to carry our retrospect.

1841.

Myths and Myth-Makers, p. 21.

1842.

Violent minor cataclysms and colossal earthquakes are recorded in the annals of most nations—if not of all. Elevation and subsidence of continents is always in progress. The whole coast of South America has been raised up 10 to 15 feet and settled down again in an hour. Huxley

has shown that the British Islands have been four times depressed beneath the ocean and subsequently raised again and peopled. The Alps, Himâlayas and Cordilleras were all the result of depositions drifted on to sea-bottoms and upheaved by Titanic forces to their present elevation. The Sahara was the basin of a Miocene sea. Within the last five or six thousand years the shores of Sweden, Denmark and Norway, have risen from 200 to 600 feet; in Scotland there are raised beaches with outlying stacks and skerries surmounting the shore now eroded by the hungry wave. The North of Europe is still rising from the sea, and South America presents the phenomenon of raised beaches of over 1,000 miles in length, now at a height varying from 100 to 1,300 feet above the sea-level. On the other hand, the coast of Greenland is sinking fast, so much so that the Greenlander will not build by the shore. All these phenomena are certain. Why then may not a gradual change have given place to a violent cataclysm in remote epochs—such cataclysms occurring on a minor scale even now, e.g., the case of Sunda Island with the destruction of 80,000 Malays?

1843.

For the opinions of Jacolliot, after long travels through the Polynesian Islands, and his proofs of a former great geological cataclysm in the Pacific Ocean, see his *Histoire des Vièrges; les Peuples et les Continents Disparus*, p. 308.

1844.

August, 1880.

1845.

Doctrine of Descent and Darwinism, pp. 236, 237. Cf. also his lengthy arguments on the subject, pp. 231-235.

[1846.](#)

Op. cit., i. 22, 23, Ed. 1869.

[1847.](#)

Pedigree of Man, p. 73.

[1848.](#)

Cited in Schmidt's Doctrine of Descent and Darwinism, p. 238.

[1849.](#)

For further facts as to the isolation of the Basques in Europe and their ethnological relations, see Joly, Man before Metals, p. 316. B. Davis is disposed to concede, from an examination of the skulls of the Guanches of the Canary Islands and modern Basques, that both belong to a race proper to those *ancient* islands, of which the Canaries are the *remains* ! This is a step in advance indeed. De Quatrefages and Hamy also both assign the Cro-Magnon men of South France and the Guanches to *one* type—a proposition which involves a certain corollary which both these writers may not care to father.

[1850.](#)

Families of Speech.

[1851.](#)

Cf., Benjamin, *The Atlantic Islands*, p. 130.

[1852.](#)

Westminster Review, Jan., 1872.

[1853.](#)

Schmidt, *Doctrine of Descent and Darwinism*, p. 223.

[1854.](#)

Professor Retzius, *Smithsonian Report*, 1859, p. 266.

[1855.](#)

See the investigations of United States ship
“Dolphin” and others.

[1856.](#)

Scientific American, July 28th, 1877.

[1857.](#)

See his chart, *Atlantis*, p. 46, though he deals with
only a fragment of the *real* Continent.

[1858.](#)

Donnelly, *Atlantis*, p. 480.

[1859.](#)

Maçonnerie Occulte, p. 44.

[1860.](#)

Vide Sir William Thompson and Mr. Huxley.

The Secret Doctrine
The Synthesis of Science, Religion,
and Philosophy

By

Helena Petrovna Blavatsky

Author of "Isis Unveiled."

Third and Revised Edition.

SATYÂT NÂSTI PARO DHARMAH.

"There is no Religion higher than Truth."

Volume III.

As for what thou hearest others say, who persuade the many that the soul when once freed from the body neither suffers ... evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors and in the sacred orgies of Dionysus than to believe them;

for the mystic symbols are well known to us who belong to the Brotherhood.

Plutarch.

The problem of life is man. Magic, or rather Wisdom, is the evolved knowledge of the potencies of man's interior being, which forces are divine emanations, as intuition is the perception of their origin, and initiation our induction into that knowledge.... We begin with instinct; the end is omniscience.

A. Wilder.

Preface.

The task of preparing this volume for the press has been a difficult and anxious one, and it is necessary to state clearly what has been done. The papers given to me by H. P. B. were quite unarranged, and had no obvious order: I have, therefore, taken each paper as a separate Section, and have arranged them as sequentially as possible. With the exception of the correction of grammatical errors and the elimination of obviously un-English idioms, the papers are as H. P. B. left them, save as otherwise marked. In a few cases I have filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text. In "The Mystery of Buddha" a further difficulty arose; some of the Sections had been written four or five times over, each version containing some sentences that were not in the others; I have pieced these versions together, taking the fullest as basis, and inserting therein everything added in any other versions. It is, however, with some hesitation that I have included these Sections in the Secret Doctrine. Together with some most suggestive thought, they contain very numerous errors of fact, and many statements based on exoteric writings, not on esoteric knowledge. They were given into my hands to publish, as part of the Third Volume of the Secret Doctrine, and I therefore do not feel justified in coming between the author and the public, either by altering the statements, to make them consistent with fact, or by suppressing the Sections. She says she is acting

entirely on her own authority, and it will be obvious to any instructed reader that she makes—possibly deliberately—many statements so confused that they are mere bluffs, and other statements—probably inadvertently—that are nothing more than the exoteric misunderstandings of esoteric truths. The reader must here, as everywhere, use his own judgment, but feeling bound to publish these Sections, I cannot let them go to the public without a warning that much in them is certainly erroneous. Doubtless, had the author herself issued this book, she would have entirely re-written the whole of this division; as it was, it seemed best to give all she had said in the different copies, and to leave it in its rather unfinished state, for students will best like to have what she said as she said it, even though they may have to study it more closely than would have been the case had she remained to finish her work.

The quotations made have been as far as possible found, and correct references given; in this most laborious work a whole band of earnest and painstaking students, under the guidance of Mrs. Cooper-Oakley, have been my willing assistants. Without their aid it would not have been possible to give the references, as often a whole book had to be searched through, in order to find a paragraph of a few lines.

This volume completes the papers left by H. P. B., with the exception of a few scattered articles that yet remain and that will be published in her own magazine *Lucifer*. Her pupils are well aware that few will be found in the present generation to do justice to the occult knowledge of H. P. B. and to her magnificent sweep of thought, but as she can wait to future generations for the justification of her greatness as a teacher, so can her pupils afford to wait for the justification of their trust.

Annie Besant.

Introductory.

“Power belongs to him who knows;” this is a very old axiom. Knowledge—the first step to which is the power of comprehending the truth, of discerning the real from the false—is for those only who, having freed

themselves from every prejudice and conquered their human conceit and selfishness, are ready to accept every and any truth, once it is demonstrated to them. Of such there are very few. The majority judge of a work according to the respective prejudices of its critics, who are guided in their turn by the popularity or unpopularity of the author, rather than by its own faults or merits. Outside the Theosophical circle, therefore, the present volume is certain to receive at the hands of the general public a still colder welcome than its two predecessors have met with. In our day no statement can hope for a fair trial, or even hearing, unless its arguments run on the line of legitimate and accepted enquiry, remaining strictly within the boundaries of official Science or orthodox Theology.

Our age is a paradoxical anomaly. It is preëminently materialistic and as preëminently pietistic. Our literature, our modern thought and progress, so called, both run on these two parallel lines, so incongruously dissimilar and yet both so popular and so very orthodox, each in its own way. He who presumes to draw a third line, as a hyphen of reconciliation between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, mocked by the sycophants of Science and Church, misquoted by his opponents, and rejected even by the pious lending libraries. The absurd misconceptions, in so-called cultured circles of society, of the ancient Wisdom-Religion (Bodhism) after the admirably clear and scientifically-presented explanations in Esoteric Buddhism, are a good proof in point. They might have served as a caution even to those Theosophists who, hardened in an almost life-long struggle in the service of their Cause, are neither timid with their pen, nor in the least appalled by dogmatic assumption and scientific authority. Yet, do what Theosophical writers may, neither Materialism nor doctrinal pietism will ever give their Philosophy a fair hearing. Their doctrines will be systematically rejected, and their theories denied a place even in the ranks of those scientific ephemera, the ever-shifting “working hypotheses” of our day. To the advocate of the “animalistic” theory, our cosmogenetical and anthropogenetical teachings are “fairy-tales” at best. For to those who would shirk any moral responsibility, it seems certainly more convenient to accept descent from a common simian ancestor and see a brother in a dumb, tailless baboon, than to acknowledge the fatherhood of Pitris, the

“Sons of God,” and to have to recognise as a brother a starveling from the slums.

“Hold back!” shout in their turn the pietists. “You will never make of respectable church-going Christians Esoteric Buddhists!”

Nor are we, in truth, in any way anxious to attempt the metamorphosis. But this cannot, nor shall it, prevent Theosophists from saying what they have to say, especially to those who, in opposing to our doctrine Modern Science, do so not for her own fair sake, but only to ensure the success of their private hobbies and personal glorification. If we cannot prove many of our points, no more can they; yet we may show how, instead of giving historical and scientific facts—for the edification of those who, knowing less than they, look to Scientists to do their thinking and form their opinions—the efforts of most of our scholars seem solely directed to killing ancient facts, or distorting them into props to support their own special views. This will be done in no spirit of malice or even criticism, as the writer readily admits that most of those she finds fault with stand immeasurably higher in learning than herself. But great scholarship does not preclude bias and prejudice, nor is it a safeguard against self-conceit, but rather the reverse. Moreover, it is but in the legitimate defence of our own statements, i.e., the vindication of Ancient Wisdom and its great truths, that we mean to take our “great authorities” to task.

Indeed, unless the precaution of answering beforehand certain objections to the fundamental propositions in the present work be adopted—objections which are certain to be made on the authority of this, that, or another scholar concerning the Esoteric character of all the archaic and ancient works on Philosophy—our statements will be once more contradicted and even discredited. One of the main points in this Volume is to indicate in the works of the old Âryan, Greek, and other Philosophers of note, as well as in all the world-scriptures, the presence of a strong Esoteric allegory and symbolism. Another of the objects is to prove that the key of interpretation, as furnished by the Eastern Hindu-Buddhistic canon of Occultism—fitting as well the Christian Gospels as it does archaic Egyptian, Greek, Chaldæan, Persian, and even Hebrew-Mosaic Books—must have been one common to all the nations, however divergent may have been their respective methods and exoteric “blinds.” These

claims are vehemently denied by some of the foremost scholars of our day. In his Edinburgh Lectures, Prof. Max Müller discarded this fundamental statement of the Theosophists by pointing to the Hindu Shâstras and Pandits, who know nothing of such Esotericism. 1 The learned Sanskrit scholar stated in so many words that there was no hidden meaning, no Esoteric element or “blinds,” either in the Purânas or the Upanishads. Considering that the word “Upanishad” means, when translated, the “Secret Doctrine,” the assertion is, to say the least, extraordinary. Sir M. Monier Williams again holds the same view with regard to Buddhism. To hear him is to regard Gautama, the Buddha, as an enemy of every pretence to Esoteric teachings. He himself never taught them! All such “pretences” to Occult learning and “magic powers” are due to the later Arhats, the subsequent followers of the “Light of Asia”! Prof. B. Jowett, again, as contemptuously passes the sponge over the “absurd” interpretations of Plato's Timæus and the Mosaic Books by the Neoplatonists. There is not a breath of the Oriental (Gnostic) spirit of Mysticism in Plato's Dialogues, the Regius Professor of Greek tells us, nor any approach to Science, either. Finally, to cap the climax, Prof. Sayce, the Assyriologist, although he does not deny the actual presence, in the Assyrian tablets and cuneiform literature, of a hidden meaning—

Many of the sacred texts ... so written as to be intelligible only to the initiated—

yet insists that the “keys and glosses” thereof are now in the hands of the Assyriologists. The modern scholars, he affirms, have in their possession clues to the interpretation of the Esoteric Records,

Which even the initiated priests [of Chaldæa] did not possess.

Thus, in the scholarly appreciation of our modern Orientalists and Professors, Science was in its infancy in the days of the Egyptian and Chaldæan Astronomers. Pânini, the greatest Grammarian in the world, was unacquainted with the art of writing. So was the Lord Buddha, and everyone else in India until 300 b.c. The grossest ignorance reigned in the days of the Indian Rishis, and even in those of Thales, Pythagoras, and Plato. Theosophists must indeed be superstitious ignoramuses to speak as they do, in the face of such learned evidence to the contrary!

Truly it looks as if, since the world's creation, there has been but one age of real knowledge on earth—the present age. In the misty twilight, in the grey dawn of history, stand the pale shadows of the old Sages of world renown. They were hopelessly groping for the correct meaning of their own Mysteries, the spirit whereof has departed without revealing itself to the Hierophants, and has remained latent in space until the advent of the initiates of Modern Science and Research. The noontide brightness of knowledge has only now arrived at the “Know-All,” who, basking in the dazzling sun of induction, busies himself with his Penelopeian task of “working hypotheses,” and loudly asserts his rights to universal knowledge. Can anyone wonder, then, that according to present views the learning of the ancient Philosopher, and even sometimes that of his direct successors in the past centuries, has ever been useless to the world and valueless to himself? For, as explained repeatedly in so many words, while the Rishis and the Sages of old have walked far over the arid fields of myth and superstition, the mediæval Scholar, and even the average eighteenth century Scientist, have always been more or less cramped by their “supernatural” religion and beliefs. True, it is generally conceded that some ancient and also mediæval Scholars, such as Pythagoras, Plato, Paracelsus, and Roger Bacon, followed by a host of glorious names, had indeed left not a few landmarks over precious mines of Philosophy and unexplored lodes of Physical Science. But then the actual excavation of these, the smelting of the gold and silver, and the cutting of the precious jewels they contain, are all due to the patient labours of the modern man of Science. And is it not to the unparalleled genius of the latter that the ignorant and hitherto-deluded world owes a correct knowledge of the real nature of the Kosmos, of the true origin of the universe and man, as revealed in the automatic and mechanical theories of the Physicists, in accordance with strictly scientific Philosophy? Before our cultured era, Science was but a name, Philosophy a delusion and a snare. According to the modest claims of contemporary authority on genuine Science and Philosophy, the Tree of Knowledge has only now sprung from the dead weeds of superstition, as a beautiful butterfly emerges from an ugly grub. We have, therefore, nothing for which to thank our forefathers. The Ancients have at best prepared and fertilised the soil; it is the Moderns who have planted the seeds of knowledge and reared the lovely plants called blank negation and sterile agnosticism.

Such, however, is not the view taken by Theosophists. They repeat what was stated twenty years ago. It is not sufficient to speak of the “untenable conceptions of an uncultured past” (Tyndall); of the “parler enfantin” of the Vaidic poets (Max Müller); of the “absurdities” of the Neoplatonists (Jowett); and of the ignorance of the Chaldæo-Assyrian initiated Priests with regard to their own symbols, when compared with the knowledge thereon of the British Orientalist (Sayce). Such assumptions have to be proven by something more solid than the mere word of these scholars. For no amount of boastful arrogance can hide the intellectual quarries out of which the representations of so many modern Philosophers and Scholars have been carved. How many of the most distinguished European Scientists have derived honour and credit for the mere dressing-up of the ideas of these old Philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. Thus it does seem not altogether untrue as stated in *Isis Unveiled*, to say of certain Orientalists and Scholars of dead languages, that they will allow their boundless conceit and self-opinionatedness to run away with their logic and reasoning powers, rather than concede to the ancient Philosophers the knowledge of anything the modern do not know.

As part of this work treats of the Initiates and the secret knowledge imparted during the Mysteries, the statements of those who, in spite of the fact that Plato was an Initiate, maintain that no hidden Mysticism is to be discovered in his works, have to be first examined. Too many of the present scholars, Greek and Sanskrit, are but too apt to forego facts in favour of their own preconceived theories based on personal prejudice. They conveniently forget, at every opportunity, not only the numerous changes in language, but also that the allegorical style in the writings of old Philosophers and the secretiveness of the Mystics had their *raison d'être* ; that both the pre-Christian and the post-Christian classical writers—the great majority at all events—were under the sacred obligation never to divulge the solemn secrets communicated to them in the sanctuaries; and that this alone is sufficient to sadly mislead their translators and profane critics. But these critics will admit nothing of the kind, as will presently be seen.

For over twenty-two centuries everyone who has read Plato has been aware that, like most of the other Greek Philosophers of note, he had been

initiated; that therefore, being tied down by the Sodalian Oath, he could speak of certain things only in veiled allegories. His reverence for the Mysteries is unbounded; he openly confesses that he writes “enigmatically,” and we see him take the greatest precautions to conceal the true meaning of his words. Every time the subject touches the greater secrets of Oriental Wisdom—the cosmogony of the universe, or the ideal preëxisting world—Plato shrouds his Philosophy in the profoundest darkness. His *Timæus* is so confused that no one but an Initiate can understand the hidden meaning. As already said in *Isis Unveiled*:

The speculations of Plato in the *Banquet* on the creation, or rather the evolution, of primordial men, and the essay on cosmogony in the *Timæus*, must be taken allegorically if we accept them at all. It is this hidden Pythagorean meaning in *Timæus*, *Cratylus*, and *Parmenides*, and a few other trilogies and dialogues, that the Neoplatonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that God is the Universal Mind diffused through all things, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. His piety and the great veneration he felt for the Mysteries are sufficient warrant that Plato would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. “Constantly perfecting himself in perfect Mysteries a man in them alone becomes truly perfect,” says he in the *Phædrus*.

He took no pains to conceal his displeasure that the Mysteries had become less secret than formerly. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples. [2](#) While mentioning the Gods on every page, his monotheism is unquestionable, for the whole thread of his discourse indicates that by the term “Gods” he means a class of beings lower in the scale than Deities, and but one grade higher than men. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says: “Those, however, among the Greeks who philosophized in accordance with truth were not ignorant of anything, ... nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them.... By which thing Plato, being moved, says it is not

necessary to admit any one of the other poets into ‘the Commonwealth,’ and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy by *his myths*, the orthodox belief respecting one God.” [3](#)

And this is the “God” of every Philosopher, God infinite and impersonal. All this and much more, which there is no room here to quote, leads one to the undeniable certitude that (a), as all the Sciences and Philosophies were in the hands of the temple Hierophants, Plato, as initiated by them, must have known them; and (b), that logical inference alone is amply sufficient to justify anyone in regarding Plato's writings as allegories and “dark sayings,” veiling truths which he had no right to divulge.

This established, how comes it that one of the best Greek scholars in England, Prof. Jowett, the modern translator of Plato's works, seeks to demonstrate that none of the Dialogues—including even the *Timæus*—have any element of Oriental Mysticism about them? Those who can discern the true spirit of Plato's Philosophy will hardly be convinced by the arguments which the Master of Balliol College lays before his readers. “Obscure and repulsive” to him, the *Timæus* may certainly be; but it is as certain that this obscurity does not arise, as the Professor tells his public, “in the infancy of physical science,” but rather in its days of secrecy; not “out of the confusion of theological, mathematical, and physiological notions,” or “out of the desire to conceive the whole of Nature without any adequate knowledge of the parts.” [4](#) For Mathematics and Geometry were the backbone of Occult cosmogony, hence of “Theology,” and the physiological notions of the ancient Sages are being daily verified by Science in our age; at least, to those who know how to read and understand ancient Esoteric works. The “knowledge of the parts” avails us little, if this knowledge only leads us the more to ignorance of the Whole, or the “nature and reason of the Universal,” as Plato called Deity, and causes us to blunder most egregiously because of our boasted inductive methods. Plato may have been “incapable of induction, or generalization in the modern sense”; [5](#) he may have been ignorant also, of the circulation of the blood, which, we are told, “was absolutely unknown to him,” [6](#) but then, there is naught to disprove that he knew what blood *is* —and this is more than any modern Physiologist or Biologist can claim nowadays.

Though a wider and far more generous margin for knowledge is allowed the “physical philosopher” by Prof. Jowett than by nearly any other modern commentator and critic, nevertheless, his criticism so considerably outweighs his laudation, that it may be as well to quote his own words, to show clearly his bias. Thus he says:

To bring sense under the control of reason; to find some way through the labyrinth or chaos of appearances, either the highway of mathematics, or more devious paths suggested by the analogy of man with the world and of the world with man; to see that all things have a cause and are tending towards an end—this is the spirit of the ancient physical philosopher. [7](#) But we neither appreciate the conditions of knowledge to which he was subjected, nor have the ideas which fastened upon his imagination the same hold upon us. For he is hovering between matter and mind; he is under the dominion of abstractions; his impressions are taken almost at random from the outside of nature; he sees the light, but not the objects which are revealed by the light; and he brings into juxtaposition things which to us appear wide as the poles asunder, because he finds nothing between them.

The last proposition but one must evidently be distasteful to the modern “physical philosopher,” who sees the “objects” before him, but fails to see the light of the Universal Mind, which reveals them, i.e., who proceeds in a diametrically opposite way. Therefore the learned Professor comes to the conclusion that the ancient Philosopher, whom he now judges from Plato's *Timæus*, must have acted in a decidedly unphilosophical and even irrational way. For:

He passes abruptly from persons to ideas and numbers, and *from ideas and numbers to persons* , [8](#) he confuses subject and object, *first* and *final* causes, and in dreaming of geometrical figures [9](#) is lost in a flux of sense. And now an effort of mind is required on our parts *in order to understand his double language* , or to apprehend *the twilight character of the knowledge* and the genius of ancient philosophers which, under such conditions [?], seems by a divine power in many instances to have anticipated the truth. [10](#)

Whether “such conditions” imply those of ignorance and mental stolidity in “the genius of ancient philosophers” or something else, we do not know. But what we do know is that the meaning of the sentences we have italicized is perfectly clear. Whether the Regius Professor of Greek believes or disbelieves in a hidden sense of geometrical figures and of the Esoteric “jargon,” he nevertheless admits the presence of a “double language” in the writings of these Philosophers. Thence he admits a hidden meaning, which must have had an interpretation. Why, then, does he flatly contradict his own statement on the very next page? And why should he deny to the *Timæus*—that preëminently Pythagorean (mystic) Dialogue—any Occult meaning and take such pains to convince his readers that

The influence which the *Timæus* has exercised upon posterity is partly due to a misunderstanding.

The following quotation from his Introduction is in direct contradiction with the paragraph which precedes it, as above quoted:

In the supposed depths of this dialogue the Neo-Platonists found hidden meanings and connections with the Jewish and Christian Scriptures, and out of them they dictated doctrines quite at variance with the spirit of Plato. Believing that he was inspired by the Holy Ghost, or had received his wisdom from Moses, [11](#) they seemed to find in his writings the Christian Trinity, the Word, the Church ... and the Neo-Platonists had a method of interpretation which could elicit any meaning out of any words. They were really incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his passing fancies. [12](#)... [But] there is no danger of the modern commentators on the *Timæus* falling into the absurdity of the Neo-Platonists.

No danger whatever, of course, for the simple reason that the modern commentators have never had the key to Occult interpretations. And before another word is said in defence of Plato and the Neoplatonists, the learned master of Balliol College ought to be respectfully asked: What does, or can he know of the Esoteric canon of interpretation? By the term “canon” is here meant that key which was communicated orally from

“mouth to ear” by the Master to the disciple, or by the Hierophant to the candidate for initiation; this from time immemorial throughout a long series of ages, during which the inner—not public—Mysteries were the most sacred institution of every land. Without such a key no correct interpretation of either the Dialogues of Plato or any Scripture, from the Vedas to Homer, from the Zend Avesta to the Mosaic Books, is possible. How then can the Rev. Dr. Jowett know that the interpretations made by the Neoplatonists of the various sacred books of the nations were “absurdities?” Where, again, has he found an opportunity of studying these “interpretations?” History shows that all such works were destroyed by the Christian Church Fathers and their fanatical catechumens, wherever they were found. To say that such men as Ammonius, a genius and a saint, whose learning and holy life earned for him the title of Theodidaktos (“God-taught”), such men as Plotinus, Porphyry, and Proclus, were “incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his fancies,” is to assume an untenable position for a Scholar. It amounts to saying that, (a) scores of the most famous Philosophers, the greatest Scholars and Sages of Greece and of the Roman Empire were dull fools, and (b) that all the other commentators, lovers of Greek Philosophy, some of them the acutest intellects of the age—who do not agree with Dr. Jowett—are also fools and no better than those whom they admire. The patronising tone of the last above-quoted passage is modulated with the most naïve conceit, remarkable even in our age of self-glorification and mutual-admiration cliques. We have to compare the Professor's views with those of some other scholars.

Says Prof. Alexander Wilder of New York, one of the best Platonists of the day, speaking of Ammonius, the founder of the Neoplatonic School:

His deep spiritual intuition, his extensive learning, his familiarity with the Christian Fathers, Pantæus, Clement, and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour which he performed so thoroughly. [13](#) He was successful in drawing to his views the greatest scholars and public men of the Roman Empire, who had little taste for wasting time in dialectic pursuits or superstitious observances. The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now

bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism ... has taken upon itself changes which were suggested by the “God-taught” Alexandrian.... He was a man of rare learning and endowments, of blameless life and amiable disposition. His almost superhuman ken and many excellencies won for him the title of Theodidaktos; but he followed the modest example of Pythagoras, and only assumed the title of Philalethian, or lover of truth. [14](#)

It would be happy for truth and fact were our modern scholars to follow as modestly in the steps of their great predecessors. But not they—Philalethians!

Moreover, we know that:

Like Orpheus, Pythagoras, Confucius, Socrates, and Jesus himself, [15](#) Ammonius committed nothing to writing. [16](#) Instead he ... communicated his most important doctrines to persons duly instructed and disciplined, imposing on them the obligations of secrecy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries. Except a few treatises of his disciples we have only the declarations of his adversaries from which to ascertain what he actually taught. [17](#)

It is from the biased statements of such “adversaries,” probably, that the learned Oxford translator of Plato's Dialogues came to the conclusion that:

That which was truly great and truly characteristic of him [Plato], his effort to realise and connect abstractions, *was not understood* by them [the Neoplatonists] at all [?].

He states, contemptuously enough for the ancient methods of intellectual analysis, that:

In the present day ... an ancient philosopher is to be interpreted from himself and by the contemporary history of thought. [18](#)

This is like saying that the ancient Greek canon of proportion (if ever found), and the Athena Promachus of Phidias, have to be interpreted in the present day from the contemporary history of architecture and sculpture, from the Albert Hall and Memorial Monument, and the hideous Madonnas in crinolines sprinkled over the fair face of Italy. Prof. Jowett remarks that

“mysticism is not criticism.” No; but neither is criticism always fair and sound judgment.

La critique est aisée, mais l'art est difficile.

And such “art” our critic of the Neoplatonists—his Greek scholarship notwithstanding—lacks from a to z. Nor has he, very evidently, the key to the true spirit of the Mysticism of Pythagoras and Plato, since he denies even in the *Timæus* an element of Oriental Mysticism, and seeks to show Greek Philosophy reacting upon the East, forgetting that the truth is the exact reverse; that it is “the deeper and more pervading spirit of Orientalism” that had—through Pythagoras and his own initiation into the Mysteries—penetrated into the very depths of Plato's soul.

But Dr. Jowett does not see this. Nor is he prepared to admit that anything good or rational—in accordance with the “contemporary history of thought”—could ever come out of that Nazareth of the Pagan Mysteries; nor even that there is anything to interpret of a hidden nature in the *Timæus* or any other Dialogue. For him,

The so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge [19](#) and high aspirations, and is the growth of an age in which philosophy is not wholly separated from poetry and mythology. [20](#)

Among several other equally erroneous propositions, it is especially the assumptions (a) that Plato was entirely free from any element of Eastern Philosophy in his writings, and (b) that every modern scholar, without being a Mystic and a Kabbalist himself, can pretend to judge of ancient Esotericism—which we mean to combat. To do this we have to produce more authoritative statements than our own would be, and bring the evidence of other scholars as great as Dr. Jowett, if not greater, specialists in their subjects, moreover, to bear on and destroy the arguments of the Oxford Regius Professor of Greek.

That Plato was undeniably an ardent admirer and follower of Pythagoras no one will deny. And it is equally undeniable, as Matter has it, that Plato had inherited on the one hand his doctrines, and on the other had drawn his wisdom, from the same sources as the Samian Philosopher. [21](#) And the

doctrines of Pythagoras are Oriental to the backbone, and even Brâhmanical; for this great Philosopher ever pointed to the far East as the source whence he derived his information and his Philosophy, and Colebrooke shows that Plato makes the same profession in his Epistles, and says that he has taken his teachings “from ancient and sacred doctrines.” [22](#) Furthermore, the ideas of both Pythagoras and Plato coincide too well with the systems of India and with Zoroastrianism to admit any doubt of their origin by anyone who has some acquaintance with these systems. Again:

Pantænus, Athenagoras, and Clement were thoroughly instructed in the Platonic philosophy, and *comprehended* its essential unity with the Oriental systems. [23](#)

The history of Pantænus and his contemporaries may give the key to the Platonic, and at the same time Oriental, elements that predominate so strikingly in the Gospels over the Jewish Scriptures.

Section I. Preliminary Survey.

Initiates who have acquired powers and transcendental knowledge can be traced back to the Fourth Root Race from our own age. As the multiplicity of the subjects to be dealt with prohibits the introduction of such a historical chapter, which, however historical in fact and truth, would be rejected à priori as blasphemy and fable by both Church and Science—we shall only touch on the subject. Science strikes out, at its own sweet will and fancy, dozens of names of ancient heroes, simply because there is too great an element of myth in their histories; the Church insists that biblical patriarchs shall be regarded as historical personages, and terms her seven “Star-angels” the “historical channels and agents of the Creator.” Both are right, since each finds a strong party to side with it. Mankind is at best a sorry herd of Panurgian sheep, following blindly the leader that happens to suit it at the moment. Mankind—the majority at any rate—hates to think for itself. It resents as an insult the humblest invitation to step for a moment outside the old well-beaten tracks, and, judging for itself, to enter into a new path in some fresh direction. Give it an unfamiliar problem to solve, and if its mathematicians, not liking its looks, refuse to deal with it, the crowd, unfamiliar with mathematics, will stare at the unknown quantity, and getting hopelessly entangled in sundry x's and y's, will turn round, trying to rend to pieces the uninvited disturber of its intellectual Nirvâna. This may, perhaps, account for the ease and extraordinary success enjoyed by the Roman Church in her conversions of nominal Protestants and Free-thinkers, whose name is legion, but who have never gone to the trouble of thinking for themselves on these most important and tremendous problems of man's inner nature.

And yet, if the evidence of facts, the records preserved in History, and the uninterrupted anathemas of the Church against “Black Magic” and Magicians of the accursed race of Cain, are not to be heeded, our efforts will prove very puny indeed. When, for nearly two millenniums, a body of men has never ceased to lift its voice against *Black Magic*, the inference

ought to be irrefutable that if Black Magic exists as a real fact, there must be somewhere its counterpart— *White Magic*. False silver coins could have no existence if there were no genuine silver money. Nature is dual in whatever she attempts, and this ecclesiastical persecution ought alone to have opened the eyes of the public long ago. However much travellers may be ready to pervert every fact with regard to abnormal powers with which certain men are gifted in “heathen” countries; however eager they may be to put false constructions on such facts, and—to use an old proverb—“to call white swan black goose,” and to kill it, yet the evidence of even Roman Catholic missionaries ought to be taken into consideration, once they swear in a body to certain facts. Nor is it because they choose to see Satanic agency in manifestations of a certain kind, that their evidence as to the existence of such powers can be disregarded. For what do they say of China? Those missionaries who have lived in the country for long years, and have seriously studied every fact and belief that may prove an obstacle to their success in making conversions, and who have become familiar with every exoteric rite of both the official religion and sectarian creeds—all swear to the existence of a certain body of men, whom no one can reach but the Emperor and a select body of high officials. A few years ago, before the war in Tonkin, the archbishop in Peking, on the report of some hundreds of missionaries and Christians, wrote to Rome the identical story that had been reported twenty-five years before, and had been widely circulated in clerical papers. They had fathomed, it was said, the mystery of certain official deputations, sent at times of danger by the Emperor and ruling powers to their Sheu and Kiuay, as they are called among the people. These Sheu and Kiuay, they explained, were the Genii of the mountains, endowed with the most miraculous powers. They are regarded as the protectors of China, by the “ignorant” masses; as the incarnation of Satanic power by the good and “learned” missionaries.

The Sheu and Kiuay are men belonging to another state of being than that of the ordinary man, or to the state they enjoyed while they were clad in their bodies. They are disembodied spirits, ghosts and larvæ, living, nevertheless, in objective form on earth, and dwelling in the fastnesses of mountains, inaccessible to all but those whom they permit to visit them.

In Tibet certain ascetics are also called Lha, Spirits, by those with whom they do not choose to communicate. The Sheu and Kiuay, who enjoy the highest consideration of the Emperor and Philosophers, and of Confucianists who believe in no “Spirits,” are simply Lohans—Adepts who live in the greatest solitude in their unknown retreats.

But both Chinese exclusiveness and Nature seem to have allied themselves against European curiosity and—as it is sincerely regarded in Tibet—desecration. Marco Polo, the famous traveller, was perhaps the European who ventured farthest into the interior of these countries. What was said of him in 1876 may now be repeated.

The district of the Gobi wilderness, and, in fact, the whole area of Independent Tartary and Tibet is carefully guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. But for this restriction, many might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

“The people of Pashai,” [25](#) says Marco Polo, the daring traveller of the thirteenth century, “are great adepts in sorceries and the diabolic arts.” And his learned editor adds: “This Paschai, or Udyana, was the native country of Padma Sambhava, one of the chief apostles of Lamaism, i.e., of Tibetan Buddhism, and a great master of enchantments. The doctrines of Sakya, as they prevailed in Udyana *in old times*, were probably strongly tinged with Sivaïtic magic, and the Tibetans still regard the locality as the classic ground of sorcery and witchcraft.”

The “old times” are just like the “modern times”; nothing is changed as to magical practices except that they have become still more esoteric and arcane, and that the caution of the adepts increases in proportion to the traveller's curiosity. Hiouen-Thsang says of the inhabitants: “The men ... are fond of study, but pursue it with no ardour. *The science of magical formulæ has become a regular professional business with them.*” [26](#) We

will not contradict the venerable Chinese pilgrim on this point, and are willing to admit that in the seventh century *some* people made “a professional business” of magic; so, also, do *some* people now, but certainly not the true adepts. Moreover, in that century, Buddhism had hardly penetrated into Tibet, and its races were steeped in the sorceries of the Bhon,—the pre-lamaic religion. It is not Hiouen-Thsang, the pious, courageous man who risked his life a hundred times to have the bliss of perceiving Buddha's shadow in the cave of Peshawur, who would have accused the good lamas and monkish thaumaturgists of “making a professional business” of showing it to travellers.

The injunction of Gautama, contained in his answer to King Prasenajit, his protector, who called on him to perform miracles, must have been ever-present to the mind of Hiouen-Thsang. “Great king,” said Gautama, “I do not teach the law to my pupils, telling them, ‘Go, ye saints, and before the eyes of the Brâhmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform.’ I tell them when I teach them the law, ‘Live ye saints, *hiding your good works, and showing your sins* .’”

Struck with the accounts of magical exhibitions witnessed and recorded by travellers of every age who had visited Tartary and Tibet, Colonel Yule comes to the conclusion that the natives must have had “at their command the whole encyclopædia of modern Spiritualists.” Duhalde mentions among their sorceries the art of producing by their invocations the figures of Laotseu [27](#) and their divinities *in the air* , and “ *of making a pencil write answers to questions without anybody touching it* .” [28](#)

The former invocations pertain to the religious mysteries of their sanctuaries; if done otherwise, or for the sake of *gain* , they are considered *sorcery* , necromancy, and strictly forbidden. The latter art, that of making a pencil write without contact, was known and practised in China and other countries before the Christian era. It is the A B C of magic in those countries.

When Hiouen-Thsang desired to adore the shadow of Buddha, it was not to “professional magicians” that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was

dark and dreary near the cavern in which the miracle was alleged to sometimes take place. Hiouen-Thsang entered and began his devotions. He made one hundred salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly and despaired. But as he was about to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to at last see the shadow of the "Venerable of the Age." He had to wait longer after this, for only after two hundred prayers was the dark cave suddenly "bathed in light, and the shadow of Buddha, of a brilliant white colour, rose majestically on the wall, as when the clouds suddenly open, and all at once display the marvellous image of the 'Mountain of Light.' A dazzling splendour lighted up the features of the divine countenance. Hiouen-Thsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object." Hiouen-Thsang adds in his own diary, *See-yu-kee*, that it is only when man prays with sincere faith, and if he has received from above a hidden impression, that he sees the shadow clearly, but he cannot enjoy the sight for any length of time. (Max Müller, *Buddhist Pilgrims*.) From one end to the other the country is full of mystics, religious philosophers, Buddhist saints and magicians. Belief in a spiritual world, full of invisible beings who, on certain occasions, appear to mortals objectively, is universal. "According to the belief of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with spiritual beings, which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature.... Especially are deserts, and other wild and uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendez-vous of evil spirits. And hence the steppes of Turan, and in particular the great sandy desert of Gobi, have been looked on as the dwelling place of malignant beings, from days of hoary antiquity."

The treasures exhumed by Dr. Schliemann at Mycenæ, have awakened popular cupidity, and the eyes of adventurous speculators are being turned toward the localities where the wealth of ancient peoples is supposed to be

buried, in crypt or cave, or beneath sand or alluvial deposit. Around no other locality, not even Peru, hang so many traditions as around the Gobi Desert. In independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface is said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show to-day. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bahti—hideous, but faithful gnomes—guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind. [29](#)

The above is purposely quoted from *Isis Unveiled* to refresh the reader's memory. One of the cyclic periods has just been passed, and we may not have to wait to the end of Mahâ Kalpa to have revealed something of the history of the mysterious desert, in spite of the Bahti, and even the Râkshasas of India, not less “hideous.” No tales or fictions were given in our earlier volumes, their chaotic state notwithstanding, to which chaos the writer, entirely free from vanity, confesses publicly and with many apologies.

It is now generally admitted that, from time immemorial, the distant East, India especially, was the land of knowledge and of every kind of learning. Yet there is none to whom the origin of all her Arts and Sciences has been so much denied as to the land of the primitive Âryas. From Architecture down to the Zodiac, every Science worthy of the name was imported by the Greeks, the mysterious Yavanas—agreeably with the decision of the Orientalists! Therefore, it is but logical that even the knowledge of Occult Science should be refused to India, since of its general practice in that country less is known than in the case of any other ancient people. It is so, simply because:

With the Hindus it was, and is, more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half admitted, and it was only practised in public

emergencies. *It was more than a religious matter, for it was [and is still] considered divine.* The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural abjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldaea. “Denying themselves the simplest comforts of life, they dwelt in woods, and led the life of the most secluded hermits,” [30](#) while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown on all who practised magic and divination, history has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu Mathams, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practised what had passed to them as an inheritance from the earliest Rishis [31](#)—the seven primeval sages—would be regarded as mere speculation by exact scholars. [32](#)

Nevertheless, this must be attempted. In *Isis Unveiled*, all that could be stated about Magic was set down in the guise of hints; and thus, owing to the great amount of material scattered over two large volumes, much of its importance was lost upon the reader, while it still more failed to draw his attention on account of the faulty arrangement. But hints may now grow into explanations. One can never repeat it too often—*Magic is as old as man*. It cannot any longer be called charlatanry or hallucination, when its lesser branches—such as mesmerism, now miscalled “hypnotism,” “thought reading,” “action by suggestion,” and what not else, only to avoid calling it by its right and legitimate name—are being so seriously investigated by the most famous Biologists and Physiologists of both Europe and America. Magic is indissolubly blended with the Religion of every country and is inseparable from its origin. It is as impossible for History to name the time when it was not, as that of the epoch when it sprang into existence, unless the doctrines preserved by the Initiates are taken into consideration. Nor can Science ever solve the problem of the origin of man if it rejects the evidence of the oldest records in the world, and refuses from the hand of the legitimate Guardians of the mysteries of

Nature the key to Universal Symbology. Whenever a writer has tried to connect the first foundation of Magic with a particular country or some historical event or character, further research has shown his hypothesis to be groundless. There is a most lamentable contradiction among the Symbologists on this point. Some would have it that Odin, the Scandinavian priest and monarch, originated the practice of Magic some 70 years b.c., although it is spoken of repeatedly in the Bible. But as it was proven that the mysterious rites of the priestesses Valas (Voilers) were greatly anterior to Odin's age [33](#), then Zoroaster came in for an attempt, on the ground that he was the founder of Magian rites; but Ammianus Marcellinus, Pliny and Arnobius, with other ancient Historians, have shown that Zoroaster was but a reformer of Magic as practised by the Chaldæans and Egyptians, and not at all its founder. [34](#)

Who, then, of those who have consistently turned their faces away from Occultism and even Spiritualism, as being “unphilosophical” and therefore unworthy of scientific thought, has a right to say that he has studied the Ancients; or that, if he has studied them, he has understood all they have said? Only those who claim to be wiser than their generation, who think that they know all that the Ancients knew, and thus, knowing far more to-day, fancy that they are entitled to laugh at their ancient simple-mindedness and superstition; those, who imagine they have discovered a great secret by declaring the ancient royal sarcophagus, now empty of its King Initiate, to be a “corn-bin,” and the Pyramid that contained it, a granary, perhaps a wine-cellar! [35](#) Modern society, on the authority of some men of Science, calls Magic charlatanry. But there are eight hundred millions on the face of the globe who believe in it to this day; there are said to be twenty millions of perfectly sane and often very intellectual men and women, members of that same society, who believe in its phenomena under the name of Spiritualism. The whole ancient world, with its Scholars and Philosophers, its Sages and Prophets, believed in it. Where is the country in which it was not practised? At what age was it banished, even from our own country? In the New World as in the Old Country (the latter far younger than the former), the Science of Sciences was known and practised from the remotest antiquity. The Mexicans had their Initiates, their Priest-Hierophants and Magicians, and their crypts of Initiation. Of the two statues exhumed in the Pacific States, one represents

a Mexican Adept, in the posture prescribed for the Hindu ascetic, and the other an Aztec Priestess, in a head-gear which might be taken from the head of an Indian Goddess; while the “Guatemalan Medal” exhibits the “Tree of Knowledge”—with its hundreds of eyes and ears, symbolical of seeing and hearing—encircled by the “Serpent of Wisdom” whispering into the ear of the sacred bird. Bernard Diaz de Castilla, a follower of Cortez, gives some idea of the extraordinary refinement, intelligence and civilization, and also of the magic arts of the people whom the Spaniards conquered by brute force. Their pyramids are those of Egypt, built according to the same secret canon of proportion as those of the Pharaohs, and the Aztecs appear to have derived their civilization and religion in more than one way from the same source as the Egyptians and, before these, the Indians. Among all these three peoples arcane Natural Philosophy, or Magic, was cultivated to the highest degree.

That it was natural, not supernatural, and that the Ancients so regarded it, is shown by what Lucian says of the “laughing Philosopher,” Democritus, who, he tells his readers,

Believed in no [miracles] ... but applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and the imitation of the laws and the works of nature.

Who then can still call the Magic of the Ancients “superstition”?

In this respect the opinion of Democritus is of the greatest importance to us, since the Magi left by Xerxes, at Abdera, were his instructors, and he had studied magic, moreover, for a considerable time with the Egyptian priests. [36](#) For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius, [37](#) *treated of nature* —facts that he had verified himself. And we find him not only disbelieving in and utterly rejecting miracles, but asserting that every one of those that were authenticated by eye-witnesses, had, and could have taken place, for all, even the most *incredible*, were produced according to *the “hidden laws of nature”*. [38](#) ... Add to this that Greece, the “later cradle of the arts and sciences,” and India, cradle of religions, were, and one of them still is,

devoted to its study and practice—and who shall venture to discredit its dignity as a study, and its profundity as a science? [39](#)

No true Theosophist will ever do so. For, as a member of our great Oriental body, he knows indubitably that the Secret Doctrine of the East contains the Alpha and the Omega of Universal Science; that in its obscure texts, under the luxuriant, though perhaps too exuberant, growth of allegorical Symbolism, lie concealed the corner- and the key-stones of all ancient and modern knowledge. That Stone, brought down by the Divine Builder, is now rejected by the too-human workman, and this because, in his lethal materiality, man has lost every recollection, not only of his holy childhood, but of his very adolescence, when he was one of the Builders himself; when “the morning stars sang together, and the Sons of God shouted for joy,” after they had laid the measures for the foundations of the earth—to use the deeply significant and poetical language of Job, the Arabian Initiate. But those who are still able to make room in their innermost selves for the Divine Ray, and who accept, therefore, the data of the Secret Sciences in good faith and humility, they know well that it is in this Stone that remains buried the absolute in Philosophy, which is the key to all those dark problems of Life and Death, some of which, at any rate, may find an explanation in these volumes.

The writer is vividly alive to the tremendous difficulties that present themselves in the handling of such abstruse questions, and to all the dangers of the task. Insulting as it is to human nature to brand truth with the name of imposture, nevertheless we see this done daily and accept it. For every occult truth has to pass through such denial and its supporters through martyrdom, before it is finally accepted; though even then it remains but too often—

A crown Golden in show, yet but a wreath of thorns.

Truths that rest on Occult mysteries will have, for one reader who may appreciate them, a thousand who will brand them as impostures. This is only natural, and the only means to avoid it would be for an Occultist to pledge himself to the Pythagorean “vow of silence,” and renew it every five years. Otherwise, cultured society—two-thirds of which think themselves in duty bound to believe that, since the first appearance of the

first Adept, one half of mankind practised deception and fraud on the other half—cultured society will undeniably assert its hereditary and traditional right to stone the intruder. Those benevolent critics, who most readily promulgate the now famous axiom of Carlyle with regard to his countrymen, of being “mostly fools,” having taken preliminary care to include themselves safely in the only fortunate exceptions to this rule, will in this work gain strength and derive additional conviction of the sad fact, that the human race is simply composed of knaves and congenital idiots. But this matters very little. The vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily, and yearly, in the shape of two monster branches, two stray off-shoots of the trunk of Magic—Spiritualism and the Roman Church. Fact works its way very often through fiction. Like an immense boa-constrictor, Error, in every shape, encircles mankind, trying to smother in her deadly coils every aspiration towards truth and light. But Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomenon or miracle, by spirit-hook or bishop's crook, Occultism must win the day, before the present era reaches “Shani's (Saturn's) triple septenary” of the Western Cycle in Europe, in other words—before the end of the twenty-first century “a.d.”

Truly the soil of the long by-gone past is not dead, for it has only rested. The skeletons of the sacred oaks of the ancient Druids may still send shoots from their dried-up boughs and be reborn to a new life, like that handful of corn, in the sarcophagus of a mummy 4,000 years old, which, when planted, sprouted, grew, and “gave a fine harvest.” Why not? Truth is stranger than fiction. It may any day, and most unexpectedly, vindicate its wisdom and demonstrate the conceit of our age, by proving that the Secret Brotherhood did not, indeed, die out with the Philalethians of the last Eclectic School, that the Gnosis flourishes still on earth, and its votaries are many, albeit unknown. All this may be done by one, or more, of the great Masters visiting Europe, and exposing in their turn the alleged expositors and traducers of Magic. Such secret Brotherhoods have been mentioned by several well-known authors, and are spoken of in

Mackenzie's Royal Masonic Cyclopædia. The writer now, in the face of the millions who deny, repeats boldly, that which was said in Isis Unveiled.

If they [the Initiates] have been regarded as mere fictions of the novelist, that fact has only helped the “brother-adepts” to keep their incognito the more easily....

The St. Germain and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days. [40](#)

These prophetic words were written in 1876, and verified in 1886. Nevertheless, we say again,

There are numbers of these mystic Brotherhoods which have naught to do with “civilized” countries; and it is in their unknown communities that are concealed the skeletons of the past. These “adepts” could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history. [41](#) Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated. [42](#)

But there exists in the world another class of adepts, belonging to a brotherhood also, and mightier than any other of those known to the profane. Many among these are personally good and benevolent, even pure and holy occasionally, as individuals. Pursuing collectively, however, and as a body, a selfish, one-sided object, with relentless vigour and determination, they have to be ranked with the adepts of the Black Art. These are our modern Roman Catholic “fathers” and clergy. Most of the hieratic writings and symbols have been deciphered by them since the Middle Ages. A hundred times more learned in secret Symbology and the old Religions than our Orientalists will ever be, the personification of astuteness and cleverness, every such adept in the art holds the keys tightly in his firmly clenched hand, and will take care the secret shall not be easily divulged, if he can help it. There are more profoundly learned Kabalists in Rome and throughout Europe and America, than is generally suspected. Thus are the professedly public “brotherhoods” of “black” adepts more powerful and dangerous for Protestant countries than any host

of Eastern Occultists. People laugh at Magic! Men of Science, Physiologists and Biologists, deride the potency and even the belief in the existence of what is called in vulgar parlance “Sorcery” and “Black Magic”! The Archæologists have their Stonehenge in England with its thousands of secrets, and its twin-brother Karnac of Brittany, and yet there is not one of them who even suspects what has been going on in its crypts, and its mysterious nooks and corners, for the last century. More than that, they do not even know of the existence of such “magic halls” in their Stonehenge, where curious scenes are taking place, whenever there is a new convert in view. Hundreds of experiments have been, and are being made daily at the Salpêtrière, and also by learned hypnotisers at their private houses. It is now proved that certain sensitives—both men and women—when commanded in trance, by the practitioner, who operates on them, to do a certain thing—from drinking a glass of water up to simulated murder—on recovering their normal state lose all remembrance of the order inspired—“suggested” it is now called by Science. Nevertheless, at the appointed hour and moment, the subject, though conscious and perfectly awake, is compelled by an irresistible power within himself to do that action which has been suggested to him by his mesmeriser; and that too, whatever it may be, and whatever the period fixed by him who controls the subject, that is to say, holds the latter under the power of his will, as a snake holds a bird under its fascination, and finally forces it to jump into its open jaws. Worse than this: for the bird is conscious of the peril; it resists, however helpless in its final efforts, while the hypnotized subject does not rebel, but seems to follow the suggestions and voice of his own free-will and soul. Who of our European men of Science, who believe in such *scientific* experiments—and very few are they who still doubt them now-a-days, and who do not feel convinced of their actual reality—who of them, it is asked, is ready to admit this as being Black Magic? Yet it is the *genuine*, undeniable and actual *fascination* and *sorcery* of old. The Mulu Kurumbas of Nîlgiri do not proceed otherwise in their envoûtements when they seek to destroy an enemy, nor do the Dugpas of Sikkim and Bhûtân know of any more potential agent than their *will*. Only in them that will does not proceed by jumps and starts, but acts with certainty; it does not depend on the amount of receptivity or nervous impressibility of the “subject.” Having chosen his victim and placed himself en rapport with him, the Dugpa's “fluid” is

sure to find its way, for his will is immeasurably more strongly developed than the will of the European experimenter—the self-made, untutored, and *unconscious* Sorcerer for the sake of Science—who has no idea (or belief either) of the variety and potency of the world-old methods used to develop this power, by the *conscious* sorcerer, the “Black Magician” of the East and West.

And now the question is openly and squarely asked: Why should not the fanatical and zealous priest, thirsting to convert some selected rich and influential member of society, use the same means to accomplish his end as the French Physician and experimenter uses in his case with his subject? The conscience of the Roman Catholic priest is most likely at peace. He works *personally* for no selfish purpose, but with the object of “saving a soul” from “eternal damnation.” In his view, if Magic there be in it, it is holy, meritorious and divine Magic. Such is the power of blind faith.

Hence, when we are assured by trustworthy and respectable persons of high social standing, and unimpeachable character, that there are many well-organised societies among the Roman Catholic priests which, under the pretext and cover of Modern Spiritualism and mediumship, hold séances for the purposes of conversion by suggestion, directly and at a distance—we answer: We know it. And when, moreover, we are told that whenever those priest-hypnotists are desirous of acquiring an influence over some individual or individuals, selected by them for conversion, they retire to an underground place, allotted and consecrated by them for such purposes (*viz.*, ceremonial Magic); and there, forming a circle, throw their combined will-power in the direction of that individual, and thus by repeating the process, gain a complete control over their victim—we again answer: Very likely. In fact we know the practice to be so, whether this kind of ceremonial Magic and envoûtement is practised at Stonehenge or elsewhere. We know it, we say, through personal experience; and also because several of the writer's best and most loved friends have been unconsciously drawn into the Romish Church and under her “benign” protection by such means. And, therefore, we can only laugh in pity at the ignorance and stubbornness of those deluded men of Science and cultured experimentalists who, while believing in the power of Dr. Charcot and his disciples to “envoûte” their subjects, find nothing better than a scornful

smile whenever Black Magic and its potency are mentioned before them. Éliphas Lévi, the Abbé-Kabalist, died before Science and the Faculté de Médecine of France had accepted hypnotism and influence par suggestion among its scientific experiments, but this is what he said twenty-five years ago, in his Dogme et Rituel de la Haute Magie, on “Les Envoûtements et les Sorts”:

That which sorcerers and necromancers sought above all things in their evocations of the Spirit of Evil, was that magnetic potency which is the lawful property of the true Adept, and which they desired to obtain possession of for evil purposes.... One of their chief aims was the power of spells or of deleterious influences.... That power may be compared to real poisonings by a current of astral light. They exalt their will by means of ceremonies to the degree of rendering it venomous at a distance.... We have said in our “Dogma” what we thought of magic spells, and how this power was exceedingly real and dangerous. The true Magus throws a spell without ceremony and by his sole disapproval, upon those with whose conduct he is dissatisfied, and whom he thinks it necessary to punish; [43](#) he casts a spell, even by his pardon, over those who do him injury, and the enemies of Initiates never long enjoy impunity for their wrong-doing. We have ourselves seen proofs of this fatal law in numerous instances. The executioners of martyrs always perish miserably; and the Adepts are the martyrs of intelligence. Providence [Karma] seems to despise those who despise them, and puts to death those who would seek to prevent them from living. The legend of the Wandering Jew is the popular poetry of this arcanum. A people had sent a sage to crucifixion; that people had bidden him “Move on!” when he tried to rest for one moment. Well! that people will become subject, henceforth, to a similar condemnation; it will become entirely proscribed, and for long centuries it will be bidden “Move on! move on!” finding neither rest nor pity. [44](#)

“Fables,” and “superstition,” will be the answer. Be it so. Before the lethal breath of selfishness and indifference every uncomfortable fact is transformed into meaningless fiction, and every branch of the once verdant Tree of Truth has become dried up and stripped of its primeval spiritual significance. Our modern Symbologist is superlatively clever only at detecting phallic worship and sexual emblems even where none were ever meant. But for the true student of Occult Lore, White or Divine

Magic could no more exist in Nature without its counterpart Black Magic, than day without night, whether these be of twelve hours or of six months' duration. For him everything in that Nature has an occult—a bright and a night side to it. Pyramids and Druid's oaks, dolmens and Bo-trees, plant and mineral—everything was full of deep significance and of sacred truths of wisdom, when the Arch-Druid performed his magic cures and incantations, and the Egyptian Hierophant evoked and guided Chemnu, the “lovely spectre,” the female Frankenstein-creation of old, raised for the torture and test of the soul-power of the candidate for initiation, simultaneously with the last agonising cry of his terrestrial human nature. True, Magic has lost its name, and along with it its rights to recognition. But its practice is in daily use; and its progeny, “magnetic influence,” “power of oratory,” “irresistible fascination,” “whole audiences subdued and held as though under a spell,” are terms recognised and used by all, generally meaningless though they now are. Its effects, however, are more determined and definite among religious congregations such as the Shakers, the Negro Methodists, and Salvationists, who call it “the action of the Holy Spirit” and “grace.” The real truth is that Magic is still in full sway amidst mankind, however blind the latter to its silent presence and influence on its members, however ignorant society may be, and remain, to its daily and hourly beneficent and maleficent effects. The world is full of such unconscious magicians—in politics as well as in daily life, in the Church as in the strongholds of Free-Thought. Most of those magicians are “sorcerers” unhappily, not metaphorically but in sober reality, by reason of their inherent selfishness, their revengeful natures, their envy and malice. The true student of Magic, well aware of the truth, looks on in pity, and, if he be wise, keeps silent. For every effort made by him to remove the universal cecity is only repaid with ingratitude, slander, and often curses, which, unable to reach him, will react on those who wish him evil. Lies and calumny—the latter a teething lie, adding actual bites to empty harmless falsehoods—become his lot, and thus the well-wisher is soon torn to pieces, as a reward for his benevolent desire to enlighten.

Enough has been given, it is believed, to shew that the existence of a Secret Universal Doctrine, besides its practical methods of Magic, is no wild romance or fiction. The fact was known to the whole ancient world, and the knowledge of it has survived in the East, in India especially. And if

there be such a Science, there must be naturally, somewhere, professors of it, or Adepts. In any case it matters little whether the Guardians of the Sacred Lore are regarded as living, actually existing men, or are viewed as myths. It is their Philosophy that will have to stand or fall upon its own merits, apart from, and independent of any Adepts. For in the words of the wise Gamaliel, addressed by him to the Synedrion: “If this doctrine is false it will perish, and fall of itself; but if true, then— *it cannot be destroyed* .”

Section II. Modern Criticism and the Ancients.

The Secret Doctrine of the Âryan East is found repeated under Egyptian symbolism and phraseology in the Books of Hermes. At, or near, the beginning of the present century, all the books called Hermetic were, in the opinion of the average man of Science, unworthy of serious attention. They were set down and loudly proclaimed as simply a collection of tales, of fraudulent pretences and most absurd claims. They “never existed before the Christian era,” it was said: “they were all written with the triple object of speculation, deceiving and pious fraud;” they were all, even the best of them, silly apocrypha. [45](#) In this respect the nineteenth century proved a most worthy scion of the eighteenth, for, in the age of Voltaire as well as in this century, everything, save what emanated direct from the Royal Academy, was false, superstitious, foolish. Belief in the wisdom of the Ancients was laughed to scorn, perhaps more so even than it is now. The very thought of accepting as authentic the works and vagaries of “a false Hermes, a false Orpheus, a false Zoroaster,” of false Oracles, false Sibyls, and a thrice false Mesmer and his absurd fluid, was tabooed all along the line. Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge, [46](#) or the Academy of France, was denounced in those days as “unscientific,” and “ridiculously absurd.” This tendency has survived to the present day.

Nothing can be further from the intention of any true Occultist—who stands possessed, by virtue of his higher psychic development, of instruments of research far more penetrating in their power than any as yet in the hands of physical experimentalists—than to look unsympathetically on the efforts that are being made in the area of physical enquiry. The exertions and labours undertaken to solve as many as possible of the problems of Nature have always been holy in his sight. The spirit in which Sir Isaac Newton remarked that at the end of all his astronomical work he

felt a mere child picking up shells beside the Ocean of Knowledge, is one of reverence for the boundlessness of Nature which Occult Philosophy itself cannot eclipse. And it may freely be recognised that the attitude of mind which this famous simile describes is one which fairly represents that of the great majority of *genuine* Scientists in regard to all the phenomena of the physical plane of Nature. In dealing with this they are often caution and moderation itself. They observe facts with a patience that cannot be surpassed. They are slow to cast these into theories, with a prudence that cannot be too highly commended. And, subject to the limitations under which they observe Nature, they are beautifully accurate in the record of their observations. Moreover, it may be conceded further that modern Scientists are exceedingly careful not to affirm negations. They may say it is immensely improbable that any discovery will ever conflict with such or such a theory, now supported by such and such an aggregation of recorded facts. But even in reference to the broadest generalizations—which pass into a dogmatic form only in brief popular text books of scientific knowledge—the tone of “Science” itself, if that abstraction may be held to be embodied in the persons of its most distinguished representatives, is one of reserve and often of modesty.

Far, therefore, from being disposed to scoff at the errors into which the limitations of their methods may betray men of Science, the true Occultist will rather appreciate the pathos of a situation in which great industry and thirst for truth are condemned to disappointment, and often to confusion.

That which is to be deplored, however, in respect to Modern Science, is in itself an evil manifestation of the excessive caution which in its most favourable aspect protects Science from over-hasty conclusions: namely, the tardiness of Scientists to recognise that other instruments of research may be applicable to the mysteries of Nature besides those of the physical plane, and that it may consequently be impossible to appreciate the phenomena of any one plane correctly without observing them as well from the points of view afforded by others. In so far then as they wilfully shut their eyes to evidence which ought to have shown them clearly that Nature is more complex than physical phenomena alone would suggest, that there are means by which the faculties of human perception can pass sometimes from one plane to the other, and that their energy is being

misdirected while they turn it exclusively on the minutiae of physical structure or force, they are less entitled to sympathy than to blame.

One feels dwarfed and humbled in reading what M. Renan, that learned modern “destroyer” of every religious belief, past, present and future, has to say of poor humanity and its powers of discernment. He believes

Mankind has but a very narrow mind; and the number of men capable of seizing acutely (finement) the true analogy of things, is quite imperceptible. [47](#)

Upon comparing, however, this statement with another opinion expressed by the same author, namely, that:

The mind of the critic should yield to facts, hands and feet bound, to be dragged by them wherever they may lead him, [48](#)

one feels relieved. When, moreover, these two philosophical statements are strengthened by a third enunciation of the famous Academician, which declares that:

Tout parti pris à priori, doit être banni de la science , [49](#)

there remains little to fear. Unfortunately M. Renan is the first to break this golden rule.

The evidence of Herodotus—called, sarcastically no doubt, the “Father of History,” since in every question upon which Modern Thought disagrees with him, his testimony goes for nought—the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius, and Plutarch, and even certain statements of Aristotle himself, are invariably laid aside whenever they are involved in what modern criticism is pleased to regard as a myth. It is some time since Strauss proclaimed that:

The presence of a supernatural element or miracle in a narrative is an infallible sign of the presence in it of a myth;

and such is the canon of criticism tacitly adopted by every modern critic. But what is a myth—μῦθος—to begin with? Are we not told distinctly by ancient writers that the word means tradition? Was not the Latin term

fabula , a fable, synonymous with something told, as having happened in pre-historic times, and not necessarily an invention. With such autocrats of criticism and despotic rulers as are most of the French, English, and German Orientalists, there may, then, be no end of historical, geographical, ethnological and philological surprises in store for the century to come. Travesties in Philosophy have become so common of late, that the public can be startled by nothing in this direction. It has already been stated by one learned speculator that Homer was simply “a mythical personification of the épopée” [50](#); by another, that Hippocrates, son of Esculapius “could only be a chimera”; that the Asclepiades, their seven hundred years of duration notwithstanding, might after all prove simply a “fiction”; that “the city of Troy (Dr. Schliemann to the contrary) existed only on the maps,” etc. Why should not the world be invited after this to regard every hitherto historical character of days of old as a myth? Were not Alexander the Great needed by Philology as a sledge-hammer wherewith to break the heads of Brâhmanical chronological pretensions, he would have become long ago simply “a symbol for annexation,” or “a genius of conquest,” as has been already suggested by some French writer.

Blank denial is the only refuge left to the critics. It is the most secure asylum for some time to come in which to shelter the last of the sceptics. For one who denies unconditionally, the trouble of arguing is unnecessary, and he also thus avoids what is worse, having to yield occasionally a point or two before the irrefutable arguments and facts of his opponent. Creuzer, the greatest of all the modern Symbologists, the most learned among the masses of erudite German Mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit that:

We are compelled to return to the theories of trolls and genii, as they were understood by the ancients; [it is a doctrine] without which it becomes absolutely impossible to explain to oneself anything with regard to the Mysteries [51](#)

of the Ancients, which Mysteries are undeniable.

Roman Catholics, who are guilty of precisely the same worship, and to the very letter—having borrowed it from the later Chaldæans, the Lebanon

Nabathæans, and the baptized Sabæans, [52](#) and not from the learned Astronomers and Initiates of the days of old—would now, by anathematizing it, hide the source from which it came. Theology and Churchianism would fain trouble the clear fountain that fed them from the first, to prevent posterity from looking into it, and thus seeing their original prototype. The Occultists, however, believe the time has come to give everyone his due. As to our other opponents—the modern sceptic and the Epicurean, the cynic and the Sadducee—they may find an answer to their denials in our earlier volumes. As to many unjust aspersions on the ancient doctrines, the reason for them is given in these words in *Isis Unveiled*:

The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs round the exoterism of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake. [53](#)

When we find such works as Phallicism [54](#) appearing in our day in print, it is easy to see that the day for concealment and travesty has passed away. Science, in Philology, Symbolism and Comparative Religion, has progressed too far to make wholesale denials any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the “rhombs of Hecate” and the “wheels of Lucifer,” [55](#) daily exhumed on the sites of Babylonia, can no longer be used as clear evidence of a Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldæans, who had gradually fallen into dualism, reducing all things to two primal Principles, never worshipped Satan or idols, any more than did the Zoroastrians, who now lie under the same accusation, but that their Religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Pârsîs are to this day charged with Heliolatry, and yet in the Chaldæan Oracles, under the “Magical and Philosophical Precepts of Zoroaster” one finds the following:

Direct not thy mind to the vast measures of the earth; For the plant of truth is not upon ground.

Nor measure the measures of the sun, collecting rules, For he is carried by the eternal will of the Father, not for your sake.

Dismiss the impetuous course of the moon; for she runs always by work of necessity.

The progression of the stars was not generated for your sake.

There was a vast difference between the true worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but this is what the same Chaldæan Oracle says:

The wide aerial flight of birds is not true, Nor the dissections of the entrails of victims; they are all mere toys, The basis of mercenary fraud; flee from these If you would open the sacred paradise of piety, Where virtue, wisdom, and equity are assembled. [56](#)

As we say in our former work:

Surely it is not those who warn people against “mercenary fraud” who can be accused of it; and if they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools? [57](#)

The above quoted stanzas are a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry hosts, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldæan Philosophers are accused of Sabæanism and Sun-worship, which was the religion only of the uneducated masses.

Section III. The Origin of Magic.

Things of late have changed, true enough. The field of investigation has widened; old religions are a little better understood; and since that miserable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena only to proclaim them charlatanry and clever knavery, both heathen Philosophy and Mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint. Is full justice rendered them, however, and are they any better appreciated? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice that:

The difference is as great between The optics seeing, as the objects seen.
All manners take a tincture from our own, Or some discolour'd through
our passions shown, Or fancy's beam enlarges, multiplies, Contracts,
inverts, and gives ten thousand dyes.

Thus in the first decades of our century Hermetic Philosophy was regarded by both Churchmen and men of Science from two quite opposite points of view. The former called it sinful and devilish; the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for instance, was not even noticed; and his assertion that all the fragments known under titles of works by Mercury Trismegistus, Berosus, Pherecydes of Syros, etc., were rolls that had escaped the fire which devoured 100,000 volumes of the great Alexandrian Library—was simply laughed at. Nevertheless the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library, the “marvel of the ages,” was founded by Ptolemy Philadelphus; that numbers of its MSS. had been carefully copied from hieratic texts and the oldest parchments, Chaldæan, Phœnician, Persian, etc.; and that these transliterations and copies amounted, in their turn, to another 100,000 rolls, as Josephus and Strabo assert.

There is also the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent. [58](#) Clemens testified to the existence of an additional 30,000 volumes of the Books of Thoth, placed in the library of the Tomb of Osymandias, over the entrance of which were inscribed the words, “A Cure for the Soul.”

Since then, as all know, entire texts of the “apocryphal” works of the “false” Pymander, and the no less “false” Asclepias, have been found by Champollion in the most ancient monuments of Egypt. [59](#) As said in Isis Unveiled:

After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figéac and Champollion Junior publicly declared, notwithstanding many biased judgments hazarded by certain hasty and unwise critics, that the Books of Hermes “truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity.” [60](#)

The merit of Champollion as an Egyptologist none will question, and if he declare that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, and if the assertion that their antiquity runs back into the night of time be corroborated by him in minutest details, then indeed criticism ought to be fully satisfied. Says Champollion:

These inscriptions are only the faithful echo and expression of the most ancient verities.

Since these words were written, some of the “apocryphal” verses by the “mythical” Orpheus have also been found copied word for word, in hieroglyphics, in certain inscriptions of the Fourth Dynasty, addressed to various Deities. Finally, Creuzer discovered and immediately pointed out the very significant fact that numerous passages found in Homer and Hesiod were undeniably borrowed by the two great poets from the Orphic Hymns, thus proving the latter to be far older than the Iliad or the Odyssey.

And so gradually the ancient claims come to be vindicated, and modern criticism has to submit to evidence. Many are now the writers who confess that such a type of literature as the Hermetic works of Egypt can never be dated too far back into the prehistoric ages. The texts of many of these ancient works, that of Enoch included, so loudly proclaimed “apocryphal” at the beginning of this century, are now discovered and recognised in the most secret and sacred sanctuaries of Chaldæa, India, Phœnicia, Egypt and Central Asia. But even such proofs have failed to convince the bulk of our Materialists. The reason for this is very simple and evident. All these texts

—held in universal veneration in Antiquity, found in the secret libraries of all the great temples, studied (if not always mastered) by the greatest statesmen, classical writers, philosophers, kings and laymen, as much as by renowned Sages—what were they? Treatises on Magic and Occultism, pure and simple; the now derided and tabooed Theosophy—hence the ostracism.

Were people, then, so simple and credulous in the days of Pythagoras and Plato? Were the millions of Babylonia and Egypt, of India and Greece, with their great Sages to lead them, all fools, that during those periods of great learning and civilization which preceded the year *one* of our era—the latter giving birth but to the intellectual darkness of mediæval fanaticism—so many otherwise great men should have devoted their lives to a mere illusion, a superstition called Magic? It would seem so, had one to remain content with the word and conclusions of modern Philosophy.

Every Art and Science, however, whatever its intrinsic merit, has had its discoverer and practitioner, and subsequently its proficient to teach it. What is the origin of the Occult Sciences, or Magic? Who were its professors, and what is known of them, whether in history or legend? Clemens Alexandrinus, one of the most intelligent and learned of the early Christian Fathers, answers this question in his *Stromateis*. That ex-pupil of the Neoplatonic School argues: If there is instruction, you must seek for the master. [61](#)

And so he shows Cleanthes taught by Zeno, Theophrastus by Aristotle, Metrodorus by Epicurus, Plato by Socrates, etc. And he adds that when he had looked further back to Pythagoras, Pherecydes, and Thales, he had still to search for their masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, he says, to learn who it was they all had for their masters. And when he (Clemens) had traced down the enquiry to the very cradle of mankind, to the first generation of men, he would reiterate once more his questioning, and ask, “Who is their teacher?” Surely, he argues, their master could be “no one of men.” And even when we should have reached as high as the Angels, the same query would have to be offered to them: “Who were their (meaning the ‘divine’ and the ‘fallen’ Angels) masters?”

The aim of the good father's long argument is of course to discover two distinct masters, one the preceptor of biblical patriarchs, the other the teacher of the Gentiles. But the students of the Secret Doctrine need go to no such trouble. Their professors are well aware who were the Masters of their predecessors in Occult Sciences and Wisdom.

The two professors are finally traced out by Clemens, and are, as was to be expected, God, and his eternal and everlasting enemy and opponent, the Devil; the subject of Clemens' enquiry relating to the *dual* aspect of Hermetic Philosophy, as cause and effect. Admitting the moral beauty of the virtues preached in every Occult work with which he was acquainted, Clemens desires to know the cause of the apparent contradiction between the doctrine and the practice, good and evil Magic, and he comes to the conclusion that Magic has two origins—divine and diabolical. He perceives its bifurcation into two channels, hence his deduction and inference.

We perceive it too, without, however, necessarily designating such bifurcation diabolical, for we judge the “left-hand path” as it issued from the hands of its founder. Otherwise, judging also by the effects of Clemens' own religion and the walk in life of certain of its professors, since the death of their Master, the Occultists would have a right to come to somewhat the same conclusion as Clemens. They would have a right to say that while Christ, the Master of all *true* Christians, was in every way godly, those who resorted to the horrors of the Inquisition, to the extermination and torture of heretics, Jews and Alchemists, the Protestant Calvin who burnt Servetus, and his persecuting Protestant successors, down to the whippers and burners of witches in America, must have had for *their* Master, the Devil. But Occultists, not believing in the Devil, are precluded from retaliating in this way.

Clemens' testimony, however, is valuable in so far as it shows (1) the enormous number of works on Occult Sciences in his day; and (2) the extraordinary powers acquired through those Sciences by certain men.

He devotes, for instance, the whole of the sixth book of his *Stromateis* to this research for the first two “Masters” of the true and the false Philosophy respectively, both preserved, as he says, in the Egyptian

sanctuaries. Very pertinently too, he apostrophises the Greeks, asking them why they should not accept the “miracles” of Moses as such, since they claim the very same privileges for their own Philosophers, and he gives a number of instances. It is, as he says, Æachus obtaining through his Occult powers a marvellous rain; it is Aristæus causing the winds to blow; Empedocles quieting the gale, and forcing it to cease, etc. [62](#)

The books of Mercurius Trismegistus most attracted his attention. [63](#) He is also warm in his praise of Hystaspes (or Gushtasp), of the Sibylline books, and even of the right Astrology.

There have been in all ages use and abuse of Magic, as there are use and abuse of Mesmerism or Hypnotism in our own. The ancient world had its Apollonii and its Pherecydæ, and intellectual people could discriminate then, as they can now. While no classical or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletia, Philo of Byblos and Eusthathius charge the latter unstintingly with having built his Philosophy and Science on demoniacal traditions—i.e., on Sorcery. Cicero declares that Pherecydes is, *potius divinus quam medicus*, “rather a soothsayer than a physician,” and Diogenes Laërtius gives a vast number of stories relating to his predictions. One day Pherecydes prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedæmonians by the Arcadians; finally, he foresees his own wretched end. [64](#)

Bearing in mind the objections that will be made to the teachings of the Esoteric Doctrine as herein propounded, the writer is forced to meet some of them beforehand.

Such imputations as those brought by Clemens against the “heathen” Adepts, only prove the presence of clairvoyant powers and prevision in every age, but are no evidence in favour of a Devil. They are, therefore, of no value except to the Christians, for whom Satan is one of the chief pillars of the faith. Baronius and De Mirville, for instance, find an unanswerable proof of Demonology in the belief in the co-eternity of Matter with Spirit!

De Mirville writes that Pherecydes

Postulates in principle the primordially of Zeus or Ether, and then, on the same plane, a principle, coëternal and coëactive, which he calls the fifth element, or Ogenos. [65](#)

He then points out that the meaning of Ogenos is given as that which shuts up, which holds captive, and that is Hades, “or in a word, hell.”

The synonyms are known to every schoolboy without the Marquis going to the trouble of explaining them to the Academy; as to the deduction, every Occultist will of course deny it and only smile at its folly. And now we come to the theological conclusion.

The résumé of the views of the Latin Church—as given by authors of the same character as the Marquis de Mirville—amounts to this: that the Hermetic Books, their wisdom—fully admitted in Rome— notwithstanding, are “the heirloom left by Cain, the accursed, to mankind.” It is “generally admitted,” says that modern memorialist of Satan in History:

That immediately after the Flood Cham and his descendants had propagated anew the ancient teachings of the Cainites and of the submerged Race. [66](#)

This proves, at any rate, that Magic, or Sorcery as he calls it, is an antediluvian Art, and thus one point is gained. For, as he says:—

The evidence of Berosius makes Ham identical with the first Zoroaster, founder of Bactria, the first author of all the magic arts of Babylonia, the Chemesenua or Cham, [67](#) the *infamous* [68](#) of the faithful Noachians, finally the object of adoration for Egypt, which having received its name Χημεία, whence chemistry, built in his honour a town called Choemnis, or the “city of fire.” [69](#) Ham adored it, it is said, whence the name Chammaim given to the pyramids; which in their turn have been vulgarised into our modern noun “chimney.” [70](#)

This statement is entirely wrong. Egypt was the cradle of Chemistry and its birth-place—this is pretty well known by this time. Only Kenrick and others show the root of the word to be chemi or chem, which is not Cham or Ham, but Khem, the Egyptian phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a satanic origin even for the now innocent Tarot.

He goes on to say:

As to the means for the propagation of this evil Magic, tradition points it out, in certain runic characters traced on metallic plates [or leaves, *des lames*] which have escaped destruction by the Deluge. [71](#) This might have been regarded as legendary, had not subsequent discoveries shown it far from being so. Plates were found covered with curious and utterly undecipherable characters, characters of undeniable antiquity, to which the Chamites [Sorcerers, with the author] attribute the origin of their marvellous and terrible powers. [72](#)

The pious author may, meanwhile, be left to his own orthodox beliefs. He, at any rate, seems quite sincere in his views. Nevertheless, his able arguments will have to be sapped at their very foundation, for it must be shown on mathematical grounds who, or rather what, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and in his present place in “Holy Writ.” The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution.

Section IV. The Secresy of Initiates.

The false rendering of a number of parables and sayings of Jesus is not to be wondered at in the least. From Orpheus, the first initiated Adept of whom history catches a glimpse in the mists of the pre-Christian era, down through Pythagoras, Confucius, Buddha, Jesus, Apollonius of Tyana, to Ammonius Saccas, no Teacher or Initiate has ever committed anything to writing for public use. Each and all of them have invariably recommended silence and secresy on certain facts and deeds; from Confucius, who refused to explain publicly and satisfactorily what he meant by his “Great Extreme,” or to give the key to the divination by “straws,” down to Jesus,

who charged his disciples to tell no man that he was Christ [73](#) (Chrestos), the “man of sorrows” and trials, before his supreme and last Initiation, or that he had produced a “miracle” of resurrection. [74](#) The Apostles had to preserve silence, so that the left hand should not know what the right hand did; in plainer words, that the dangerous proficients in the Left Hand Science—the terrible enemies of the Right Hand Adepts, especially before their supreme Initiation—should not profit by the publicity so as to harm both the healer and the patient. And if the above is maintained to be simply an assumption, then what may be the meaning of these awful words:

Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without all these things are done in parables; that seeing they may see and not perceive; and hearing, they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them. [75](#)

Unless interpreted in the sense of the law of silence and Karma, the utter selfishness and uncharitable spirit of this remark are but too evident. These words are directly connected with the terrible dogma of predestination. Will the good and intelligent Christian cast such a slur of cruel selfishness on his Saviour? [76](#)

The work of propagating such truths in parables was left to the disciples of the high Initiates. It was their duty to follow the key-note of the Secret Teaching without revealing its mysteries. This is shown in the histories of all the great Adepts. Pythagoras divided his classes into hearers of exoteric and esoteric lectures. The Magians received their instructions and were initiated in the far hidden caves of Bactria. When Josephus declares that Abraham taught Mathematics he meant by it “Magic,” for in the Pythagorean code Mathematics mean Esoteric Science, or Gnosis.

Professor Wilder remarks:

The Essenes of Judæa and Carmel made similar distinctions, dividing their adherents into neophytes, brethren and the perfect.... Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who had been thoroughly instructed and exercised [prepared for initiation]. [77](#)

One of the most powerful reasons for the necessity of strict secrecy is given by Jesus Himself, if one may credit Matthew. For there the Master is made to say plainly:

Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you. [78](#)

Profoundly true and wise words. Many are those in our own age, and even among us, who have been forcibly reminded of them—often when too late. [79](#)

Even Maimonides recommends silence with regard to the true meaning of the Bible texts. This injunction destroys the usual affirmation that “Holy Writ” is the only book in the world whose divine oracles contain plain unvarnished truth. It may be so for the learned Kabalists; it is certainly quite the reverse with regard to Christians. For this is what the learned Hebrew Philosopher says:

Whoever shall find out the true sense of the Book of Genesis ought to take care not to divulge it. This is a maxim that all our sages repeat to us, and above all respecting the work of the six days. If a person should discover the *true* meaning of it by himself, or by the aid of another, then he ought to be silent, or if he speaks he ought to speak of it obscurely, in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me.

The Symbology and Esoterism of the Old Testament being thus confessed by one of the greatest Jewish Philosophers, it is only natural to find Christian Fathers making the same confession with regard to the New Testament, and the Bible in general. Thus we find Clemens Alexandrinus and Origen admitting it as plainly as words can do it. Clemens, who had been initiated into the Eleusinian Mysteries says, that:

The doctrines there taught contained in them *the end of all instructions as they were taken from Moses and the prophets* ,

a slight perversion of facts pardonable in the good Father. The words admit, after all, that the Mysteries of the Jews were identical with those of the Pagan Greeks, who took them from the Egyptians, who borrowed them,

in their turn, from the Chaldæans, who got them from the Âryans, the Atlanteans and so on—far beyond the days of that Race. The secret meaning of the Gospel is again openly confessed by Clemens when he says that the Mysteries of the Faith are not to be divulged to all.

But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a Mystery the wisdom spoken, which the Son of God taught. [80](#)

Not less explicit is Origen with regard to the Bible and its symbolical fables. He exclaims:

If we hold to the letter, and must understand what stands written in the law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws: then the laws of men appear more excellent and reasonable. [81](#)

And well he might have “blushed,” the sincere and honest Father of early Christianity in its days of relative purity. But the Christians of this highly literary and civilised age of ours do not blush at all; they swallow, on the contrary, the “light” before the formation of the sun, the Garden of Eden, Jonah's whale and all, notwithstanding that the same Origen asks in a very natural fit of indignation:

What man of sense will agree with the statement that the first, second and third days in which the *evening* is named and the *morning* , were without sun, moon, and stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, in Eden, like a husbandman, etc.? I believe that every man must hold these things for images, under which a hidden sense lies concealed? [82](#)

Yet millions of “such idiots” are found in our age of enlightenment and not only in the third century. When Paul's unequivocal statement in Galatians, iv. 22-25, that the story of Abraham and his two sons is all “an allegory,” and that “Agar is Mount Sinai” is added to this, then little blame, indeed, can be attached to either Christian or Heathen who declines to accept the Bible in any other light than that of a very ingenious allegory.

Rabbi Simeon Ben-“Jochai,” the compiler of the Zohar, never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of disciples. Therefore, without the final initiation into the Mercavah, the study of the Kabbalah will be ever incomplete, and the Mercavah can be taught only “in darkness, in a deserted place, and after many and terrific trials.” Since the death of that great Jewish Initiate this hidden doctrine has remained, for the outside world, an inviolate secret.

Among the venerable sect of the Tanaim, or rather the Tananim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final Mystery. But the Mishna Hagiga, 2nd Section, say that the table of contents of the Mercaba “must only be delivered to wise old ones.” The Gemara is still more dogmatic. “The more important secrets of the Mysteries were not even revealed to all priests. Alone the initiates had them divulged.” And so we find the same great secrecy prevalent in every ancient religion. [83](#)

What says the Kabbalah itself? Its great Rabbis actually threaten him who accepts their sayings verbatim. We read in the Zohar:

Woe to the man who sees in the Torah, i.e., Law, only simple recitals and ordinary words! Because if in truth it only contained these, we would even to-day be able to compose a Torah much more worthy of admiration. For if we find only the simple words, we would only have to address ourselves to the legislators of the earth, [84](#) to those in whom we most frequently meet with the most grandeur. It would be sufficient to imitate them, and make a Torah after their words and example. But it is not so; each word of the Torah contains an elevated meaning and a sublime mystery.... The recitals of the Torah are the vestments of the Torah. Woe to him who takes this garment for the Torah itself.... The simple take notice only of the garments or recitals of the Torah, they know no other thing, they see not that which is concealed under the vestment. The more instructed men do not pay attention to the vestment, but to the body which it envelops. [85](#)

Ammonius Saccas taught that the Secret Doctrine of the Wisdom-Religion was found complete in the Books of Thoth (Hermes), from which

both Pythagoras and Plato derived their knowledge and much of their Philosophy; and these Books were declared by him to be “identical with the teachings of the Sages of the remote East.” Professor A. Wilder remarks:

As the name Thoth means a college or assembly, it is not altogether improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise has suggested the same hypothesis in relation to the divine utterances recorded in the Hebrew Scriptures. [86](#)

This is very probable. Only the “divine utterances” have never been, so far, understood by the profane. Philo Judæus, a non-initiate, attempted to give their secret meaning and—failed.

But Books of Thoth or Bible, Vedas or Kabbalah, all enjoin the same secrecy as to certain mysteries of nature symbolised in them. “Woe be to him who divulges *unlawfully* the words whispered into the ear of Manushi by the First Initiator.” Who that “Initiator” was is made plain in the Book of Enoch:

From them [the Angels] I heard all things, and understood what I saw; that which will not take place in this generation [Race], but in a generation which is to succeed at a distant period [the 6th and 7th Races] on account of the elect [the Initiates]. [87](#)

Again, it is said with regard to the judgment of those who, when they have learned “every secret of the angels,” reveal them, that:

They have discovered secrets, and *they are* those who have been judged; but not thou, my son [Noah] ... thou art pure and good and *free* from the reproach of *discovering* [revealing] secrets. [88](#)

But there are those in our century, who, having “discovered secrets” unaided and owing to their own learning and acuteness only, and who being, nevertheless, honest and straightforward men, undismayed by threats or warning since they have never pledged themselves to secrecy, feel quite startled at such revelations. One of these is the learned author and discoverer of one “Key to the Hebrew-Egyptian Mystery.” As he says,

there are “some strange features connected with the promulgation and condition” of the Bible.

Those who compiled this Book were men as we are. They knew, saw, handled and realized, through the key measure, [89](#) the *law* of the living, ever-active God. [90](#) They needed no faith that He was, that He worked, planned, and accomplished, as a mighty mechanic and architect. [91](#) What was it, then, that reserved to them alone this knowledge, while first as men of God, and second as Apostles of Jesus the Christ, they doled out a blinding ritual service, and an empty teaching of *faith* and no substance as proof, properly coming through the exercise of just those senses which the Deity has given all men as the essential means of obtaining any right understanding? *Mystery* and *parable* , and *dark saying* , and *cloaking* of the true meanings are the burden of the Testaments, Old and New. Take it that the narratives of the Bible were purposed inventions to deceive the ignorant masses, even while enforcing a most perfect code of moral obligations: How is it possible to justify so great frauds, as part of a Divine economy, when to that economy, the attribute of simple and perfect *truthfulness* must, in the nature of things, be ascribed? What has, or what by possibility ought mystery to have, with the promulgation of the truths of God? [92](#)

Nothing whatever most certainly, if those mysteries had been given from the first. And so it was with regard to the first, semi-divine, pure and spiritual Races of Humanity. They had the “truths of God,” and lived up to them, and their ideals. They preserved them, so long as there was hardly any evil, and hence scarcely a possible abuse of that knowledge and those truths. But evolution and the gradual fall into materiality is also one of the “truths” and also one of the laws of “God.” And as mankind progressed, and became with every generation more of the earth, earthly, the individuality of each temporary Ego began to assert itself. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. And selfishness is a human building, whose windows and doors are ever wide open for every kind of iniquity to enter into man's soul. Few were the men during the early adolescence of mankind, and fewer still are they now, who feel disposed to put into practice Pope's forcible declaration that he would tear out his own heart, if it had no better disposition than to love only himself, and laugh at all his neighbours. Hence the necessity of

gradually taking away from man the divine knowledge and power, which became with every new human cycle more dangerous as a double-edged weapon, whose evil side was ever threatening one's neighbour, and whose power for good was lavished freely only upon self. Those few "elect" whose inner natures had remained unaffected by their outward physical growth, thus became in time the sole guardians of the mysteries revealed, passing the knowledge to those most fit to receive it, and keeping it inaccessible to others. Reject this explanation from the Secret Teachings, and the very name of Religion will become synonymous with deception and fraud.

Yet the masses could not be allowed to remain without some sort of moral restraint. Man is ever craving for a "beyond" and cannot live without an ideal of some kind, as a beacon and a consolation. At the same time, no average man, even in our age of universal education, could be entrusted with truths too metaphysical, too subtle for his mind to comprehend, without the danger of an imminent reaction setting in, and faith in Gods and Saints making room for an unscientific blank Atheism. No real philanthropist, hence no Occultist, would dream for a moment of a mankind without one tittle of Religion. Even the modern day Religion in Europe, confined to Sundays, is better than none. But if, as Bunyan put it, "Religion is the best armour that a man can have," it certainly is the "worst cloak"; and it is that "cloak" and false pretence which the Occultists and the Theosophists fight against. The true ideal Deity, the one living God in Nature, can never suffer in man's worship if that outward cloak, woven by man's fancy, and thrown upon the Deity by the crafty hand of the priest greedy of power and domination, is drawn aside. The hour has struck with the commencement of this century to dethrone the "highest God" of every nation in favour of One Universal Deity—the God of Immutable Law, not charity; the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it. The greatest crime that was ever perpetrated upon mankind was committed on that day when the first priest invented the first prayer with a selfish object in view. A God who may be propitiated by iniquitous prayers to "bless the arms" of the worshipper, and send defeat and death to thousands of his enemies—his brethren; a Deity that can be supposed not to turn a deaf ear to chants of laudation mixed with entreaties for a "fair propitious wind" for self, and

as naturally disastrous to the selves of other navigators who come from an opposite direction—it is this idea of God that has fostered selfishness in man, and deprived him of his self-reliance. Prayer is an ennobling action when it is an intense feeling, an ardent desire rushing forth from our very heart, for the good of other people, and when entirely detached from any selfish personal object; the craving for a beyond is natural and holy in man, but on the condition of sharing that bliss with others. One can understand and well appreciate the words of the “heathen” Socrates, who declared in his profound though untaught wisdom, that:

Our prayers should be for blessings on all, in general, for the Gods know best what is good for us.

But official prayer—in favour of a public calamity, or for the benefit of one individual irrespective of losses to thousands—is the most ignoble of crimes, besides being an impertinent conceit and a superstition. This is the direct inheritance by spoliation from the Jehovites—the Jews of the Wilderness and of the Golden Calf.

It is “Jehovah,” as will be presently shown, that suggested the necessity of veiling and screening this substitute for the unpronounceable name, and that led to all this “mystery, parables, dark sayings and cloaking.” Moses had, at any rate, initiated his seventy Elders into the hidden truths, and thus the writers of the Old Testament stand to a degree justified. Those of the New Testament have failed to do even so much, or so little. They have disfigured the grand central figure of Christ by their dogmas, and have led people ever since into millions of errors and the darkest crimes, in His holy name.

It is evident that with the exception of Paul and Clement of Alexandria, who had been both initiated into the Mysteries, none of the Fathers knew much of the truth themselves. They were mostly uneducated, ignorant people; and if such as Augustine and Lactantius, or again the Venerable Bede and others, were so painfully ignorant until the time of Galileo [93](#) of the most vital truths taught in the Pagan temples—of the rotundity of the earth, for example, leaving the heliocentric system out of question—how great must have been the ignorance of the rest! Learning and sin were

synonymous with the early Christians. Hence the accusations of dealing with the Devil lavished on the Pagan Philosophers.

But truth must out. The Occultists, referred to as “the followers of the accursed Cain,” by such writers as De Mirville, are now in a position to reverse the tables. That which was hitherto known only to the ancient and modern Kabalists in Europe and Asia, is now published and shown as being mathematically true. The author of the *Key to the Hebrew-Egyptian Mystery or the Source of Measures* has now proved to general satisfaction, it is to be hoped, that the two great God-names, Jehovah and Elohim, stood, in one meaning of their numerical values, for a diameter and a circumference value, respectively; in other words, that they are numerical indices of geometrical relations; and finally that *Jehovah is Cain* and vice versa.

This view, says the author,

Helps also to take the horrid blemish off from the name of Cain, as a put-up job to destroy his character; for even without these showings, by the very text, *he [Cain] was Jehovah*. So the theological schools had better be alive to making the amend honorable, if such a thing is possible, to the good name and fame of the God they worship. [94](#)

This is not the first warning received by the “theological schools,” which, however, no doubt knew it from the beginning, as did Clemens of Alexandria and others. But if it be so they will profit still less by it, as the admission would involve more for them than the mere sacredness and dignity of the established faith.

But, it may also be asked, why is it that the Asiatic religions, which have nothing of this sort to conceal and which proclaim quite openly the Esoterism of their doctrines, follow the same course? It is simply this: While the present, and no doubt enforced silence of the Church on this subject relates merely to the external or theoretical form of the Bible—the unveiling of the secrets of which would have involved no practical harm, had they been explained from the first—it is an entirely different question with Eastern Esoterism and Symbology. The grand central figure of the Gospels would have remained as unaffected by the symbolism of the Old Testament being revealed, as would that of the Founder of Buddhism had

the Brâhmanical writings of the Purânas, that preceded his birth, all been shown to be allegorical. Jesus of Nazareth, moreover, would have gained more than he would have lost had he been presented as a simple mortal left to be judged on his own precepts and merits, instead of being fathered on Christendom as a God whose many utterances and acts are now so open to criticism. On the other hand the symbols and allegorical sayings that veil the grand truths of Nature in the Vedas, the Brâhmanas, the Upanishads and especially in the Lamaist Chagpa Thogmed and other works, are quite of a different nature, and far more complicated in their secret meaning. While the Biblical glyphs have nearly all a triune foundation, those of the Eastern books are worked on the septenary principle. They are as closely related to the mysteries of Physics and Physiology, as to Psychism and the transcendental nature of cosmic elements and Theogony; unriddled they would prove more than injurious to the uninitiated; delivered into the hands of the present generations in their actual state of physical and intellectual development, in the absence of spirituality and even of practical morality, they would become absolutely disastrous.

Nevertheless the secret teachings of the sanctuaries have not remained without witness; they have been made immortal in various ways. They have burst upon the world in hundreds of volumes full of the quaint, head-breaking phraseology of the Alchemist; they have flashed like irrepressible cataracts of Occult mystic lore from the pens of poets and bards. Genius alone had certain privileges in those dark ages when no dreamer could offer the world even a fiction without suiting his heaven and his earth to biblical text. To genius alone it was permitted, in those centuries of mental blindness, when the fear of the "Holy Office" threw a thick veil over every cosmic and psychic truth, to reveal unimpeded some of the grandest truths of Initiation. Whence did Ariosto, in his *Orlando Furioso*, obtain his conception of that valley in the Moon, where after our death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many descriptions given in his *Inferno*—a new Johannine Apocalypse, a true Occult Revelation in verse—his visit and communion with the Souls of the Seven Spheres? In poetry and satire every Occult truth has been welcomed—none has been recognised as serious. The Comte de Gabalis is better known and appreciated than

Porphyry and Iamblichus. Plato's mysterious Atlantis is proclaimed a fiction, while Noah's Deluge is to this day on the brain of certain Archæologists, who scoff at the archetypal world of Marcel Palingenius' Zodiac, and would resent as a personal injury being asked to discuss the four worlds of Mercury Trismegistus—the Archetypal, the Spiritual, the Astral and the Elementary, with three others behind the opened scene. Evidently civilised society is still but half prepared for the revelation. Hence, the Initiates will never give out the whole secret, until the bulk of mankind has changed its actual nature and is better prepared for truth. Clemens Alexandrinus was positively right in saying, “It is requisite to hide in a mystery the wisdom spoken”—which the “Sons of God” teach.

That Wisdom, as will be seen, relates to all the primeval truths delivered to the first Races, the “Mind-born,” by the “Builders” of the Universe Themselves.

There was in every ancient country having claims to civilisation, an Esoteric Doctrine, a system which was designated Wisdom, [95](#) and those who were devoted to its prosecution were first denominated sages, or wise men.... Pythagoras termed this system ἡ γνῶσις τῶν ὄντων, the Gnosis or Knowledge of things that are. Under the noble designation of Wisdom, the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West, included all knowledge which they considered as essentially divine; classifying a part as esoteric and the remainder as exterior. The Rabbis called the exterior and secular series the Mercavah, as being the body or vehicle which contained the higher knowledge. [96](#)

Later on, we shall speak of the law of the silence imposed on Eastern chelâs.

Section V. Some Reasons for Secresy.

The fact that the Occult Sciences have been withheld from the world at large, and denied by the Initiates to Humanity, has often been made matter of complaint. It has been alleged that the Guardians of the Secret Lore were selfish in withholding the “treasures” of Archaic Wisdom; that it was positively criminal to keep back such knowledge—“if any”—from the men of Science, etc.

Yet there must have been some very good reasons for it, since from the very dawn of History such has been the policy of every Hierophant and “Master.” Pythagoras, the first Adept and real Scientist in pre-Christian Europe, is accused of having taught in public the immobility of the earth, and the rotatory motion of the stars around it, while he was declaring to his privileged Adepts his belief in the motion of the Earth as a planet, and in the heliocentric system. The reasons for such secresy, however, are many and were never made a mystery of. The chief cause was given in Isis Unveiled. It may now be repeated.

From the very day when the first mystic, taught by the first Instructor of the “divine Dynasties” of the early races, was taught the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the desecration, willing or unwilling, of the profane rabble—was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive substances, and furnishing them with matches. The first divine Instructor initiated but a select few, and these kept silence with the multitudes. They recognised *their* “God” and each Adept felt the great “Self” within himself. The Âtman, the Self, the mighty Lord and Protector, once that man knew him as the “I am,” the “Ego Sum,” the “Asmi,” showed his full power to him who could recognise the “still small voice.”

From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates, repeating to himself as well as his fellow-men, the noble injunction, “O man, know thyself,” he succeeded in recognising his God within himself. “Ye are Gods,” the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy. And as a faithful echo, Paul, while asserting that we are all “the temple of the living God,” cautiously remarked elsewhere that after all these things are only for the “wise,” and it is “unlawful” to speak of them.

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Some of the reasons for this secrecy may here be given.

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neoplatonists “Theophania.” In its generally-accepted meaning this is “communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse.” Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual—howbeit temporary—incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man—its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (Âtma-Buddhi), only overshadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics—who erroneously call that Over-soul the “Guardian Angel”—would say, “It stands outside and watches.” But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or “ecstasy,” which Plotinus defined as

The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,

this sublime condition is very short. The human soul, being the offspring or emanation of its God, the “Father and the Son” become one, “the divine fountain flowing like a stream into its human bed.” [98](#) In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle —“the temple of God,” as Paul says.

Now that which is meant here by the *personal* God of Man is, of course, not his seventh Principle alone, as per se and in essence that is merely a beam of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Duad, as it otherwise might, since, though formed from Âtmâ and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it. The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the *manifested* Kâranâtmâ [99](#) (Causal Soul), one of the “seven” and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedântins Jîva and Vijnânamaya Kosha, and by the Occultists the Manas (mind); that, in short, which uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self, as every student of Theosophy knows. After every new incarnation Buddhi-Manas culls, so to say, the aroma of the flower called personality, the purely earthly residue of which—its dregs—is left to fade out as a shadow. This is the most difficult—because so transcendently metaphysical—portion of the doctrine.

As is repeated many a time in this and other works, it is not the Philosophers, Sages, and Adepts of antiquity who can ever be charged with idolatry. It is they in fact, who, recognising divine unity, were the only ones, owing to their initiation into the mysteries of Esotericism, to understand correctly the ὑπόνοια (hyponéa), or under-meaning of the anthropomorphism of the so-called Angels, Gods, and spiritual Beings of every kind. Each, worshipping the one Divine Essence that pervades the

whole world of Nature, revered, but never worshipped or idolised, any of these “Gods,” whether high or low—not even his own personal Deity, of which he was a Ray, and to whom he appealed. [100](#)

The holy Triad emanates from the One, and is the Tetraktys; the gods, daimons, and souls are an emanation of the Triad. Heroes and men repeat the hierarchy in themselves.

Thus said Metrodorus of Chios, the Pythagorean, the latter part of the sentence meaning that man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray. He who regards the latter as an Entity, in the usual sense of the term, is one of the “infidels and atheists,” spoken of by Epicurus, for he fastens on that God “the opinions of the multitude”—an anthropomorphism of the grossest kind. [101](#) The Adept and the Occultist know that “what are styled the Gods are only the first principles” (Aristotle). None the less they are intelligent, conscious, and *living* “Principles,” the Primary Seven Lights *manifested* from Light *unmanifested*—which to us is Darkness. They are the Seven—exoterically four—Kumâras or “Mind-Born Sons” of Brahmâ. And it is they again, the Dhyân Chohans, who are the prototypes in the æonic eternity of lower Gods and hierarchies of divine Beings, at the lowest end of which ladder of being are we—men.

Thus perchance Polytheism, when philosophically understood, may be a degree higher than even the Monotheism of the Protestant, say, who limits and conditions the Deity in whom he persists in seeing the Infinite, but whose supposed actions make of that “Absolute and Infinite” the most absurd paradox in Philosophy. From this standpoint Roman Catholicism itself is immeasurably higher and more logical than Protestantism, though the Roman Church has been pleased to adopt the exotericism of the heathen “multitude” and to reject the Philosophy of pure Esotericism.

Thus every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is by the spiritual and intellectual Principle in him, entirely distinct from the lower *self*, never through the earthly personality. Some of these

are even liable to break the union altogether, in case of absence in the moral individual of binding, viz., of spiritual ties. Truly, as Paracelsus puts it in his quaint, tortured phraseology, man with his three (compound) Spirits is suspended like a fœtus by all three to the matrix of the Macrocosm; the thread which holds him united being the “Thread-Soul,” Sûtrâtmâ, and Taijasa (the “Shining”) of the Vedântins. And it is through this spiritual and intellectual Principle in man, through Taijasa—the Shining, “because it has the luminous internal organ as its associate”—that man is thus united to his heavenly prototype, never through his lower inner self or Astral Body, for which there remains in most cases nothing but to fade out.

Occultism, or Theurgy, teaches the means of producing such union. But it is the actions of man—his personal merit alone—that can produce it on earth, or determine its duration. This lasts from a few seconds—a flash—to several hours, during which time the Theurgist or Theophanist is that overshadowing “God” himself; hence he becomes endowed for the time being with relative omniscience and omnipotence. With such perfect (divine) Adepts as Buddha [102](#) and others such a hypostatical state of avatâric condition may last during the whole life; whereas in the case of full Initiates, who have not yet reached the perfect state of Jîvanmukta, [103](#) Theopneusty, when in full sway, results for the high Adept in a full recollection of everything seen, heard, or sensed.

Taijasa has fruition of the supersensible. [104](#)

For one less perfect it will end only in a partial, indistinct remembrance; while the beginner has to face in the first period of his psychic experiences a mere confusion, followed by a rapid and finally complete oblivion of the mysteries seen during this super-hypnotic condition. The degree of recollection, when one returns to his waking state and physical senses, depends on his spiritual and psychic purification, the greatest enemy of spiritual memory being man's physical brain, the organ of his sensuous nature.

The above states are described for a clearer comprehension of terms used in this work. There are so many and such various conditions and states that even a Seer is liable to confound one with the other. To repeat:

the Greek, rarely-used word, “Theophania,” meant more with the Neoplatonists than it does with the modern maker of dictionaries. The compound word, “Theophania” (from “theos,” “God,” and “phainomai,” “to appear”), does not simply mean “a manifestation of God to man by *actual* appearance”—an absurdity, by the way—but the actual presence of a God in man, a *divine* incarnation. When Simon the Magician claimed to be “God the Father,” what he wanted to convey was just that which has been explained, namely, that he was a *divine* incarnation of his own Father, whether we see in the latter an Angel, a God, or a Spirit; therefore he was called “that power of God which is called great,” [105](#) or that power which causes the Divine Self to enshrine itself in its lower self—man.

This is one of the several mysteries of being and incarnation. Another is that when an Adept reaches during his lifetime that state of holiness and purity that makes him “equal to the Angels,” then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. [106](#) The old physical body, falling off like the cast-off serpent's skin, the body of the “new” man remains either visible or, at the option of the Adept, disappears from view, surrounded as it is by the Âkâshic shell that screens it. In the latter case there are three ways open to the Adept: (1.) He may remain in the earth's sphere (Vâyû or Kâma-loka), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for Âkâshic light (the nether or terrestrial ether) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells—doing no good or useful work. This, of course, cannot be.

(2.) He can by a supreme effort of will merge entirely into, and get united with, his Monad. By doing so, however, he would (a) deprive his Higher Self of posthumous Samâdhi—a bliss which is not real Nirvâna—the astral, however pure, being too earthly for such state; and (b) he would thereby open himself to Karmic law; the action being, in fact, the outcome of personal selfishness—of reaping the fruits produced by and for oneself—alone.

(3.) The Adept has the option of renouncing conscious Nirvâna and rest, to work on earth for the good of mankind. This he can do in a two-fold

way: either, as above said, by consolidating his astral body into physical appearance, he can reassume the self-same personality; or he can avail himself of an entirely new physical body, whether that of a newly-born infant or—as Shankarâchârya is reported to have done with the body of a dead Râjah—by “entering a deserted sheath,” and living in it as long as he chooses. This is what is called “continuous existence.” The Section entitled “The Mystery about Buddha” will throw additional light on this theory, to the profane incomprehensible, or to the generality simply *absurd*. Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

The above is simply a small portion of what might have been given in *Isis Unveiled*, had the time come then, as it has now. One cannot study and profit by Occult Science, unless one gives himself up to it—heart, soul, and body. Some of its truths are too awful, too dangerous, for the average mind. None can toy and play with such terrible weapons with impunity. Therefore it is, as St. Paul has it, “unlawful” to speak of them. Let us accept the reminder and talk only of that which is “lawful.”

The quotation on p. 56 relates, moreover, only to psychic or spiritual Magic. The practical teachings of Occult Science are entirely different, and few are the strong minds fitted for them. As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a “natural Magician.” Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esoterism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity—the Shishta of the preceding cycles—are no more among us. Like an under-current, rapid and clear, it runs without mixing its crystalline purity with the muddy and

troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the Codex Nazaræus, and in the superb Neoplatonic language of the Fourth Gospel of the later Religion, in the oldest Veda and in the Avesta, in the Abhidharma, in Kapila's Sâmkhya, and the Bhagavad Gîtâ. We cannot attain Adeptship and Nirvâna, Bliss and the “Kingdom of Heaven,” unless we link ourselves indissolubly with our Rex Lux, the Lord of Splendour and of Light, our immortal God within us. “Aham eva param Brahman”—“I am verily the Supreme Brahman”—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognise one's own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher—not the middle, nor the third—man, the last one being of dust. Nor can the second man, the “Son”—on this plane, as his “Father” is the Son on a still higher plane—do anything without the assistance of the first, the “Father.” But to succeed one has to identify oneself with one's divine Parent.

The first man is of the earth, earthy; the second [inner, our higher] man is the Lord from heaven.... Behold, I show you a mystery. [107](#)

Thus says Paul, mentioning but the dual and trinitarian man for the better comprehension of the non-initiated. But this is not all, for the Delphic injunction has to be fulfilled: man must know himself in order to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of Buddha and the Bodhisattvas pure and simple.

Such is also the mystical sense of what was said by Paul to the Corinthians about their being the “temple of God,” for this meant Esoterically:

Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you. [108](#)

This carries precisely the same meaning as the “I am verily Brahman” of the Vedântin. Nor is the latter assertion more blasphemous than the Pauline—if there were any blasphemy in either, which is denied. Only the

Vedântin, who never refers to his body as being himself, or even a part of himself, or aught else but an illusory form for others to see him in, constructs his assertion more openly and sincerely than was done by Paul.

The Delphic command “Know thyself” was perfectly comprehensible to every nation of old. So it is now, save to the Christians, since, with the exception of the Mussulmans, it is part and parcel of every Eastern religion, including the Kabalistically instructed Jews. To understand its full meaning, however, necessitates, first of all, belief in Reincarnation and all its mysteries; not as laid down in the doctrine of the French Reincarnationists of the Allan Kardec school, but as they are expounded and taught by Esoteric Philosophy. Man must, in short, know who he was, before he arrives at knowing what he is. And how many are there among Europeans who are capable of developing within themselves an absolute belief in their past and future incarnations, in general, even as a law, let alone mystic knowledge of one's immediately precedent life? Early education, tradition and training of thought, everything is opposing itself during their whole lives to such a belief. Cultured people have been brought up in that most pernicious idea that the wide difference found between the units of one and the same mankind, or even race, is the result of chance; that the gulf between man and man in their respective social positions, birth, intellect, physical and mental capacities—every one of which qualifications has a direct influence on every human life—that all this is simply due to blind hazard, only the most pious among them finding equivocal consolation in the idea that it is “the will of God.” They have never analysed, never stopped to think of the depth of the opprobrium that is thrown upon their God, once the grand and most equitable law of the manifold re-births of man upon this earth is foolishly rejected. Men and women anxious to be regarded as Christians, often truly and sincerely trying to lead a Christ-like life, have never paused to reflect over the words of their own Bible. “Art thou Elias?” the Jewish priests and Levites asked the Baptist. [109](#) Their Saviour taught His disciples this grand truth of the Esoteric Philosophy, but verily, if His Apostles comprehended it, no one else seems to have realised its true meaning. No; not even Nicodemus, who, to the assertion: “Except a man be born again [110](#) he cannot see the Kingdom of God,” answers: “How can a man be born when he is old?” and is forthwith reproved by the remark: “Art thou a master in Israel and

knowest not these things?”—as no one had a right to call himself a “Master” and Teacher, without having been initiated into the mysteries (a) of a spiritual re-birth through water, fire and spirit, and (b) of the re-birth from flesh. [111](#) Then again what can be a clearer expression as to the doctrine of manifold re-births than the answer given by Jesus to the Sadducees, “who deny that there is any resurrection,” i.e., any re-birth, since the dogma of the resurrection in the flesh is now regarded as an absurdity even by the intelligent clergy:

They who shall be accounted worthy to obtain that world [Nirvâna] [112](#)
... neither marry ... neither can they die any more,

which shows that they had already died, and more than once. And again:

Now that the dead are raised even Moses shewed ... he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead but of the living. [113](#)

The sentence “now that the dead *are raised* ” evidently applied to the then actual re-births of the Jacobs and the Isaacs, and not to their future resurrection; for in such case they would have been still dead in the interim, and could not be referred to as “the living.”

But the most suggestive of Christ's parables and “dark sayings” is found in the explanation given by him to his Apostles about the blind man:

Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this [blind, physical] man sinned nor his parents; but that the works of [his] God should be made manifest in him. [114](#)

Man is the “tabernacle,” the “building” only, of his God; and of course it is not the temple but its inmate—the vehicle of “God” [115](#)—that had sinned in a previous incarnation, and had thus brought the Karma of cecity upon the new building. Thus Jesus spoke truly; but to this day his followers have refused to understand the words of wisdom spoken. The Saviour is shown by his followers as though he were paving, by his words and explanation, the way to a preconceived programme that had to lead to an intended miracle. Verily the Grand Martyr has remained thenceforward, and for eighteen centuries, the Victim crucified daily far more cruelly by

his clerical disciples and lay followers than he ever could have been by his allegorical enemies. For such is the true sense of the words “that the works of God should be made manifest in him,” in the light of theological interpretation, and a very undignified one it is, if the Esoteric explanation is rejected.

Doubtless the above will be regarded as fresh blasphemy. Nevertheless there are a number of Christians whom we know—whose hearts go out as strongly to their ideal of Jesus, as their souls are repelled from the theological picture of the official Saviour—who will reflect over our explanation and find in it no offence, but perchance a relief.

Section VI. The Dangers of Practical Magic.

Magic is a dual power: nothing is easier than to turn it into Sorcery; *an evil thought suffices for it*. Therefore while theoretical Occultism is harmless, and may do good, practical Magic, or the fruits of the Tree of Life and Knowledge, [116](#) or otherwise the “Science of Good and Evil,” is fraught with dangers and perils. For the study of theoretical Occultism there are, no doubt, a number of works that may be read with profit, besides such books as the *Finer Forces of Nature*, etc., the *Zohar*, *Sepher Jetzirah*, *The Book of Enoch*, *Franck's Kabbalah*, and many Hermetic treatises. These are scarce in European languages, but works in Latin by the mediæval Philosophers, generally known as Alchemists and Rosicrucians, are plentiful. But even the perusal of these may prove dangerous for the unguided student. If approached without the right key to them, and if the student is unfit, owing to mental incapacity, for Magic, and is thus unable to discern the Right from the Left Path, let him take our advice and leave this study alone; he will only bring on himself and on his family unexpected woes and sorrows, never suspecting whence they come, nor what are the powers awakened by his mind being bent on them. Works for advanced students are many, but these can be placed at the disposal of only sworn or “pledged” chelâs (disciples), those who have pronounced

the ever-binding oath, and who are, therefore, helped and protected. For all other purposes, well-intentioned as such works may be, they can only mislead the unwary and guide him imperceptibly to Black Magic or Sorcery—if to nothing worse.

The mystic characters, alphabets and numerals found in the divisions and sub-divisions of the Great Kabalah, are, perhaps, the most dangerous portions in it, and especially the numerals. We say dangerous, because they are the most prompt to produce effects and results, and this with or without the experimenter's will, even without his knowledge. Some students are apt to doubt this statement, simply because after manipulating these numerals they have failed to notice any dire physical manifestation or result. Such results would be found the least dangerous: it is the moral causes produced and the various events developed and brought to an unforeseen crisis, that would testify to the truth of what is now stated had the lay students only the power of discernment.

The point of departure of that special branch of the Occult teaching known as the “Science of Correspondences,” numerical or literal or alphabetical, has for its epigraph with the Jewish and Christian Kabalists, the two mis-interpreted verses which say that God

ordered all things in number, measure and weight; [117](#)

and:

He created her in the Holy Ghost, and saw her, and numbered her, and measured her. [118](#)

But the Eastern Occultists have another epigraph: “Absolute Unity, x, within number and plurality.” Both the Western and the Eastern students of the Hidden Wisdom hold to this axiomatic truth. Only the latter are perhaps more sincere in their confessions. Instead of putting a mask on their Science, they show her face openly, even if they do veil carefully her heart and soul before the inappreciative public and the profane, who are ever ready to abuse the most sacred truths for their own selfish ends. But Unity is the real basis of the Occult Sciences—physical and metaphysical. This is shown even by Éliphas Lévi, the learned Western Kabalist, inclined as he is to be rather jesuitical. He says:

Absolute Unity is the supreme and final reason of things. Therefore, that reason can be neither one person, nor three persons; it is Reason, and pre-eminently Reason (*raison par excellence*). [119](#)

The meaning of this Unity in Plurality in “God” or Nature, can be solved only by the means of transcendental methods, by numerals, as by the correspondences between soul and the Soul. Names, in the Kabbalah as in the Bible, such as Jehovah, Adam Kadmon, Eve, Cain, Abel, Enoch, are all of them more intimately connected, by geometrical and astronomical relations, with Physiology (or Phallicism) than with Theology or Religion. Little as people are as yet prepared to admit it, this will be shown to be a fact. If all those names are symbols for things hidden, as well as for those manifested, in the Bible as in the Vedas, their respective mysteries differ greatly. Plato's motto “God geometrises” was accepted by both Âryans and Jews; but while the former applied their Science of Correspondences to veil the most spiritual and sublime truths of Nature, the latter used their acumen to conceal only one—to them the most divine—of the mysteries of Evolution, namely, that of birth and generation, and then they deified the organs of the latter.

Apart from this, every cosmogony, from the earliest to the latest, is based upon, interlinked with, and most closely related to, numerals and geometric figures. Questioned by an Initiate, these figures and numbers will yield numerical values based on the integral values of the Circle —“the secret habitat of the ever-invisible Deity” as the Alchemists have it —as they will yield every other Occult particular connected with such mysteries, whether anthropographical, anthropological, cosmic, or psychical. “In reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers, and arrive at the Mathematics of Truth,” writes an Occultist, who shows his great wisdom in desiring to remain unknown.

Any Kabbalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. “True mathematics,” says the Magicon, “is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose

much praised infallibility only arises from this—that materials, conditions and references are made to foundation.”...

The cosmological theory of numerals which Pythagoras learned in India, and from the Egyptian Hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically. The sacred numbers of the universe in their esoteric combination can alone solve the great problem, and explain the theory of radiation and the cycle of the emanations. The lower orders, before they develop into higher ones, must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed into the infinite. [120](#)

It is upon these true Mathematics that the knowledge of the Kosmos and of all mysteries rests, and to one acquainted with them, it is the easiest thing possible to prove that both Vaidic and Biblical structures are based upon “God-in-Nature” and “Nature-in-God,” as the radical law. Therefore, this law—as everything else immutable and fixed in eternity—could find a correct expression only in those purest transcendental Mathematics referred to by Plato, especially in Geometry as transcendently applied. Revealed to men—we fear not and will not retract the expression—in this geometrical and symbolical garb, Truth has grown and developed into additional symbology, invented by man for the wants and better comprehension of the masses of mankind that came too late in their cyclic development and evolution to have shared in the primitive knowledge, and would never have grasped it otherwise. If later on, the clergy—crafty and ambitious of power in every age—anthropomorphised and degraded abstract ideals, as well as the real and divine Beings who do exist in Nature, and are the Guardians and Protectors of our manvantaric world and period, the fault and guilt rests with those would-be leaders, not with the masses.

But the day has come when the gross conceptions of our forefathers during the Middle Ages can no longer satisfy the thoughtful religionist. The mediæval Alchemist and Mystic are now transformed into the sceptical Chemist and Physicist; and most of them are found to have turned away from truth, on account of the purely anthropomorphic ideas, the gross Materialism, of the forms in which it is presented to them. Therefore, future generations have either to be gradually initiated into the

truths underlying Exoteric Religions, including their own, or be left to break the feet of clay of the last of the gilded idols. No educated man or woman would turn away from any of the now called “superstitions” which they believe to be based on nursery tales and ignorance, if they could only see the basis of fact that underlies every “superstition.” But let them once learn for a certainty that there is hardly a claim in the Occult Sciences that is not founded on philosophical and scientific facts in Nature, and they will pursue the study of those Sciences with the same, if not with greater, ardour than that they have expended in shunning them. This cannot be achieved at once, for to benefit mankind such truths have to be revealed gradually and with great caution, the public mind not being prepared for them. However much the Agnostics of our age may find themselves in the mental attitude demanded by Modern Science, people are always apt to cling to their old hobbies so long as the remembrance of them lasts. They are like the Emperor Julian—called the Apostate, because he loved truth too well to accept aught else—who, though in his last Theophany he beheld his beloved Gods as pale, worn-out, and hardly discernible shadows, nevertheless clung to them. Let, then, the world cling to its Gods, to whatever plane or realm they may belong. The true Occultist would be guilty of high treason to mankind, were he to break for ever the old deities before he could replace them with the whole and unadulterated truth—and this he cannot do as yet. Nevertheless, the reader may be allowed to learn at least the alphabet of that truth. He may be shown, at any rate, what the Gods and Goddesses of the Pagans, denounced as demons by the Church, are not, if he cannot learn the whole and final truth as to what they are. Let him assure himself that the Hermetic “Tres Matres,” and the “Three Mothers” of the Sepher Jetzirah are one and the same thing; that they are no Demon-Goddesses, but Light, Heat, and Electricity, and then, perchance, the learned classes will spurn them no longer. After this, the Rosicrucian Illuminati may find followers even in the Royal Academies, which will be more prepared, perhaps, than they are now, to admit the grand truths of archaic Natural Philosophy, especially when their learned members shall have assured themselves that, in the dialect of Hermes, the “Three Mothers” stand as symbols for the whole of the forces or agencies which have a place assigned to them in the modern system of the “correlation of forces.” [121](#) Even the polytheism of the “superstitious” Brâhman and idolater shows its *raison d'être*, since the three Shaktis of

the three great Gods, Brahmâ, Vishnu, and Shiva, are identical with the “Three Mothers” of the monotheistic Jew.

The whole of the ancient religious and mystical literature is symbolical. The Books of Hermes, the Zohar, the Ya-Yakav, the Egyptian Book of the Dead, the Vedas, the Upanishads, and the Bible, are as full of symbolism as are the Nabathean revelations of the Chaldaic Qû-tâmy; it is a loss of time to ask which is the earliest; all are simply different versions of the one primeval Record of prehistoric knowledge and revelation.

The first four chapters of Genesis contain the synopsis of all the rest of the Pentateuch, being only the various versions of the same thing in different allegorical and symbolical applications. Having discovered that the Pyramid of Cheops with all its measurements is to be found contained in its minutest details in the structure of Solomon's Temple; and having ascertained that the biblical names Shem, Ham and Japhet are determinative

of pyramid measures, in connection with the 600-year period of Noah and the 500-year period of Shem, Ham and Japhet; ... the term “Sons of Elohim” and “Daughters” of H-Adam, [are] for one thing astronomical terms, [122](#)

the author of the very curious work already mentioned—a book very little known in Europe, we regret to say—seems to see nothing in his discovery beyond the presence of Mathematics and Metrology in the Bible. He also arrives at most unexpected and extraordinary conclusions, such as are very little warranted by the facts discovered. His impression seems to be that because the Jewish biblical names are all astronomical, therefore the Scriptures of all the other nations can be “only this and nothing more.” But this is a great mistake of the erudite and wonderfully acute author of *The Source of Measures*, if he really thinks so. The “Key to the Hebrew-Egyptian Mystery” unlocks but a certain portion of the hieratic writings of these two nations, and leaves those of other peoples untouched. His idea is that the Kabalah “is only that sublime Science upon which Masonry is based”; in fact he regards Masonry as the substance of the Kabalah, and the latter as the “rational basis of the Hebrew text of Holy Writ.” About this we will not argue with the author. But why should

all those who may have found in the Kabbalah something beyond “the sublime Science” upon which Masonry is alleged to have been built, be held up to public contempt?

In its exclusiveness and one-sidedness such a conclusion is pregnant with future misconceptions and is absolutely wrong. In its uncharitable criticism it throws a slur upon the “Divine Science” itself.

The Kabbalah is indeed “of the essence of Masonry,” but it is dependent on Metrology only in one of its aspects, the less Esoteric, as even Plato made no secret that the Deity was ever geometrizing. For the uninitiated, however learned and endowed with genius they may be, the Kabbalah, which treats only of “the garment of God,” or the *veil* and *cloak* of truth,

is built from the ground upward with a practical application to present uses. [123](#)

Or in other words represents an exact Science only on the terrestrial plane. To the initiated, the Kabbalistic Lord descends from the primeval Race, generated spiritually from the “Mind-born Seven.” Having reached the Earth the Divine Mathematics—a synonym for Magic in his day, as we are told by Josephus—veiled her face. Hence the most important secret yet yielded by her in our modern day is the identity of the old Roman measures and the present British measures, of the Hebrew-Egyptian cubit and the Masonic inch. [124](#)

The discovery is most wonderful, and has led to further and minor unveilings of various riddles in reference to Symbology and biblical names. It is thoroughly understood and proven, as shown by Nachanides, that in the days of Moses the initial sentence in Genesis was made to read B'rash ithbara Elohim , or “In the head-source [or Mûlaprakiti—the Rootless Root] developed [or evolved] the Gods [Elohim], the heavens and the earth;” whereas it is now, owing to the Massora and theological cunning, transformed into B'rashith bara Elohim , or, “In the beginning God created the heavens and the earth”—which word juggling alone has led to materialistic anthropomorphism and dualism. How many more similar instances may not be found in the Bible, the last and latest of the Occult works of antiquity? There is no longer any doubt in the mind of the Occultist, that, notwithstanding its form and outward meaning, the Bible—

as explained by the Zohar or Midrash, the Yetzirah (Book of Creation) and the Commentary on the Ten Sephiroth (by Azariel Ben Manachem of the XIIth century)—is part and parcel of the Secret Doctrine of the Âryans, which explains in the same manner the Vedas and all other allegorical books. The Zohar, in teaching that the Impersonal One Cause manifests in the Universe through Its Emanations, the Sephiroth—that Universe being in its totality simply the veil woven from the Deity's own substance—is undeniably the copy and faithful echo of the earliest Vedas. Taken by itself, without the additional help of the Vaidic and of Brâhmanical literature in general, the Bible will never yield the universal secrets of Occult Nature. The cubits, inches, and measures of this physical plane will never solve the problems of the world on the spiritual plane—for Spirit can neither be weighed nor measured. The working out of these problems is reserved for the “mystics and the dreamers” who alone are capable of accomplishing it.

Moses was an initiated priest, versed in all the mysteries and the Occult knowledge of the Egyptian temples—hence thoroughly acquainted with primitive Wisdom. It is in the latter that the symbolical and astronomical meaning of that “Mystery of Mysteries,” the Great Pyramid, has to be sought. And having been so familiar with the geometrical secrets that lay concealed for long æons in her strong bosom—the measurements and proportions of the Kosmos, our little Earth included—what wonder that he should have made use of his knowledge? The Esoterism of Egypt was that of the whole world at one time. During the long ages of the Third Race it had been the heirloom, in common, of the whole of mankind, received from their Instructors, the “Sons of Light,” the primeval Seven. There was a time also when the Wisdom-Religion was not symbolical, for it became Esoteric only gradually, the change being necessitated by misuse and by the Sorcery of the Atlanteans. For it was the “misuse” only, and not the use, of the divine gift that led the men of the Fourth Race to Black Magic and Sorcery, and finally to become “forgetful of Wisdom”; while those of the Fifth Race, the inheritors of the Rishis of the Tretâ Yuga, used their powers to atrophise such gifts in mankind in general, and then, as the “Elect Root,” dispersed. Those who escaped the “Great Flood” preserved only its memory, and a belief founded on the knowledge of their direct fathers of one remove, that such a Science existed, and was now jealously

guarded by the “Elect Root” exalted by Enoch. But there must again come a time when man shall once more become what he was during the second Yuga (age), when his probationary cycle shall be over and he shall gradually become what he was—semi-corporeal and pure. Does not Plato, the Initiate, tell us in the Phædrus all that man once was, and that which he may yet again become:

Before man's spirit sank into sensuality and became embodied through the loss of his wings, he lived among the Gods in the airy spiritual world where everything is true and pure. [125](#)

Elsewhere he speaks of the time when men did not perpetuate themselves, but lived as pure spirits.

Let those men of Science who feel inclined to laugh at this, themselves unravel the mystery of the origin of the first man.

Unwilling that his chosen people—chosen by him—should remain as grossly idolatrous as the profane masses that surrounded them, Moses utilised his knowledge of the cosmogonical mysteries of the Pyramid, to build upon it the Genesiactal Cosmogony in symbols and glyphs. This was more accessible to the minds of the hoi polloi than the abstruse truths taught to the educated in the sanctuaries. He invented nothing but the outward garb, added not one iota; but in this he merely followed the example of older nations and Initiates. If he clothed the grand truths revealed to him by his Hierophant under the most ingenious imagery, he did it to meet the requirements of the Israelites; that stiff-necked race would accept of no God unless He were as anthropomorphic as those of the Olympus; and he himself failed to foresee the times when highly educated statesmen would be defending the husks of the fruit of wisdom that grew and developed in him on Mount Sinai, when communing with his own personal God—his divine Self. Moses understood the great danger of delivering such truths to the selfish, for he understood the fable of Prometheus and remembered the past. Hence, he veiled them from the profanation of public gaze and gave them out allegorically. And this is why his biographer says of him, that when he descended from Sinai,

Moses wist not that the skin of his face shone ... and he put a veil upon his face. [126](#)

And so he “put a veil” upon the face of his Pentateuch; and to such an extent that, using orthodox chronology, only 3376 years after the event people begin to acquire a conviction that it is “a veil indeed.” It is not the face of God or even of a Jehovah shining through; not even the face of Moses, but verily the faces of the later Rabbis.

No wonder if Clemens wrote in the Stromateis that:

Similar, then, to the Hebrew enigmas in respect to concealment are those of the Egyptians also. [127](#)

Section VII. Old Wine in New Bottles.

It is more than likely, that the Protestants in the days of the Reformation knew nothing of the true origin of Christianity, or, to be more explicit and correct, of Latin Ecclesiasticism. Nor is it probable that the Greek Church knew much of it, the separation between the two having occurred at a time when, in the struggle for political power the Latin Church was securing, at any cost, the alliance of the highly educated, the ambitious and influential Pagans, while these were willing to assume the outward appearance of the new worship, provided they were themselves kept in power. There is no need to remind the reader here of the details of that struggle, well-known to every educated man. It is certain that the highly cultured Gnostics and their leaders—such men as Saturnilus, an uncompromising ascetic, as Marcion, Valentinus, Basilides, Menander and Cerinthus—were not stigmatised by the (now) Latin Church because they were heretics, nor because their tenets and practices were indeed “ob turpitudinem portentosam nimium et horribilem,” “monstrous, revolting abominations,” as Baronius says of those of Carpocrates; but simply because they knew too much of fact and truth. Kenneth R. H. Mackenzie correctly remarks:

They were stigmatised by the later Roman Church because they came into conflict with the purer Church of Christianity—the possession of which was usurped by the Bishops of Rome, but which original continues in its docility towards the founder, in the Primitive Orthodox Greek Church. [128](#)

Unwilling to accept the responsibility of gratuitous assumptions, the writer deems it best to prove this inference by more than one personal and defiant admission of an ardent Roman Catholic writer, evidently entrusted with the delicate task by the Vatican. The Marquis de Mirville makes desperate efforts to explain in the Catholic interest certain remarkable

discoveries in Archæology and Palæography, though the Church is cleverly made to remain outside of the quarrel and defence. This is undeniably shown by his ponderous volumes addressed to the Academy of France between 1803 and 1865. Seizing the pretext of drawing the attention of the materialistic “Immortals” to the “epidemic of Spiritualism,” the invasion of Europe and America by a numberless host of Satanic forces, he directs his efforts towards proving the same, by giving the full Genealogies and the Theogony of the Christian and Pagan Deities, and by drawing parallels between the two. All such wonderful likenesses and identities are only “seeming and superficial,” he assures the reader. Christian symbols, and even characters, Christ, the Virgin, Angels and Saints, he tells them, were all personated centuries beforehand by the fiends of hell, in order to discredit eternal truth by their ungodly copies. By their knowledge of futurity the devils anticipated events, having “discovered the secrets of the Angels.” Heathen Deities, all the Sun-Gods named Soters—Saviours—born of immaculate mothers and dying a violent death, were only Ferouers [129](#)—as they were called by the Zoroastrians—the demon-ante-dated copies (copies anticipées) of the Messiah to come.

The danger of recognition of such *facsimiles* had indeed lately become dangerously great. It had lingered threateningly in the air, hanging like a sword of Damocles over the Church, since the days of Voltaire, Dupuis and other writers on similar lines. The discoveries of the Egyptologists, the finding of Assyrian and Babylonian pre-Mosaic relics bearing the legend of Moses [130](#) and especially the many rationalistic works published in England, such as *Supernatural Religion* made recognition unavoidable. Hence the appearance of Protestant and Roman Catholic writers deputed to explain the inexplicable; to reconcile the fact of Divine Revelation with the mystery that the divine personages, rites, dogmas and symbols of Christianity were so often identical with those of the several great heathen religions. The former—the Protestant defenders—tried to explain it, on the ground of “prophetic, precursory ideas”; the Latinists, such as De Mirville, by inventing a double set of Angels and Gods, the one divine and true, the other—the earlier—“copies ante-dating the originals” and due to a clever plagiarism by the Evil One. The Protestant stratagem is an old one, that of the Roman Catholics is so old that it has been forgotten, and is as good as new. Dr. Lundy's *Monumental Christianity* and *A Miracle in*

Stone belong to the first attempts. De Mirville's Pneumatologie to the second. In India and China, every such effort on the part of the Scotch and other missionaries ends in laughter, and does no harm; the plan devised by the Jesuits is more serious. De Mirville's volumes are thus very important, as they proceed from a source which has undeniably the greatest learning of the age at its service, and this coupled with all the craft and casuistry that the sons of Loyola can furnish. The Marquis de Mirville was evidently helped by the acutest minds in the service of Rome.

He begins by not only admitting the justice of every imputation and charge made against the Latin Church as to the originality of her dogmas, but by taking a seeming delight in anticipating such charges; for he points to every dogma of Christianity as having existed in Pagan rituals in Antiquity. The whole Pantheon of Heathen Deities is passed in review by him, and each is shown to have had some point of resemblance with the Trinitarian personages and Mary. There is hardly a mystery, a dogma, or a rite in the Latin Church that is not shown by the author as having been “parodied by the Curvati”—the “Curved,” the Devils. All this being admitted and explained, the Symbologists ought to be silenced. And so they would be, if there were no materialistic critics to reject such omnipotency of the Devil in this world. For, if Rome admits the likenesses, she also claims the right of judgment between the true and the false Avatâra, the real and the unreal God, between the original and the copy—though the copy precedes the original by millenniums.

Our author proceeds to argue that whenever the missionaries try to convert an idolater, they are invariably answered:

We had our Crucified before yours. What do you come to show us? [131](#) Again, what should we gain by denying the mysterious side of this copy, under the plea that according to Weber all the present Purânas are remade from older ones, since here we have in the same order of personages a positive precedence which no one would ever think of contesting. [132](#)

And the author instances Buddha, Krishna, Apollo, etc. Having admitted all this he escapes the difficulty in this wise:

The Church Fathers, however, who recognized their own property under all such sheep's clothing ... knowing by means of the Gospel ... all the

ruses of the pretended spirits of light; the Fathers, we say, meditating upon the decisive words, “all that ever came before me are robbers” (John, x. 8), did not hesitate in recognizing the Occult agency at work, the general and superhuman direction given beforehand to falsehood, the universal attribute and environment of all these false Gods of the nations; “ omnes dii gentium dæmonia (elilim) .”(Psalm xcv.) [133](#)

With such a policy everything is made easy. There is not one glaring resemblance, not one fully proven identity, that could not thus be made away with. The above-quoted cruel, selfish, self-glorifying words, placed by John in the mouth of Him who was meekness and charity personified, could never have been pronounced by Jesus. The Occultists reject the imputation indignantly, and are prepared to defend the man as against the God, by showing whence come the words plagiarised by the author of the Fourth Gospel. They are taken bodily from the “Prophecies” in the Book of Enoch. The evidence on this head of the learned biblical scholar, Archbishop Laurence, and of the author of the Evolution of Christianity, who edited the translation, may be brought forward to prove the fact. On the last page of the Introduction to the Book of Enoch is found the following passage:

The parable of the sheep rescued by the good Shepherd from hireling guardians and ferocious wolves, is obviously borrowed by the fourth Evangelist from Enoch, lxxxix, in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable—“All that ever came before me are thieves and robbers”—language in which we now detect an obvious reference to the allegorical shepherds of Enoch.

“Obvious” truly, and something else besides. For, if Jesus pronounced the words in the sense attributed to him, then he must have read the Book of Enoch—a purely Kabalistic, Occult work, and he therefore recognised the worth and value of a treatise now declared apocryphal by his Churches. Moreover, he could not have been ignorant that these words belonged to the oldest ritual of Initiation. [134](#) And if he had not read it, and the sentence belongs to John, or whoever wrote the Fourth Gospel, then what

reliance can be placed on the authenticity of other sayings and parables attributed to the Christian Saviour?

Thus, De Mirville's illustration is an unfortunate one. Every other proof brought by the Church to show the infernal character of the ante-and-anti-Christian copyists may be as easily disposed of. This is perhaps unfortunate, but it is a fact, nevertheless— *Magna est veritas et prevalebit*

The above is the answer of the Occultists to the two parties who charge them incessantly, the one with “Superstition,” and the other with “Sorcery.” To those of our Brothers who are Christians, and twit us with the secrecy imposed upon the Eastern Chelâs, adding invariably that their own “Book of God” is “an open volume” for all “to read, understand, and *be saved*,” we would reply by asking them to study what we have just said in this Section, and then to refute it—if they can. There are very few in our days who are still prepared to assure their readers that the Bible had God for its author, salvation for its end, and truth without any mixture of error for its matter.

Could Locke be asked the question now, he would perhaps be unwilling to repeat again that the Bible is

all pure, all sincere, nothing too much, nothing wanting.

The Bible, if it is not to be shown to be the very reverse of all this, sadly needs an interpreter acquainted with the doctrines of the East, as they are to be found in its secret volumes; nor is it safe now, after Archbishop Laurence's translation of the Book of Enoch, to cite Cowper and assure us that the Bible

... gives a light to every age, It gives, but borrows none.

for it does borrow, and that very considerably; especially in the opinion of those who, ignorant of its symbolical meaning and of the universality of the truths underlying and concealed in it, are able to judge only from its dead-letter appearance. It is a grand volume, a master-piece composed of clever, ingenious fables containing great verities; but it reveals the latter only to those who, like the Initiates, have a key to its inner meaning; a tale sublime in its morality and didactics truly—still a tale and an allegory; a

repertory of invented personages in its older Jewish portions, and of dark sayings and parables in its later additions, and thus quite misleading to anyone ignorant of its Esotericism. Moreover it is Astrolatry and Sabæan worship, pure and simple, that is to be found in the Pentateuch when it is read exoterically, and Archaic Science and Astronomy to a most wonderful degree, when interpreted—Esoterically.

Section VIII. The Book of Enoch the Origin and the Foundation of Christianity.

While making a good deal of the Mercavah, the Jews, or rather their synagogues, rejected the Book of Enoch, either because it was not included from the first in the Hebrew Canon, or else, as Tertullian thought, it was

Disavowed by the Jews like all other Scripture which speaks of Christ.
[135](#)

But neither of these reasons was the real one. The Synedrion would have nothing to do with it, simply because it was more of a magic than a purely kabalistic work. The present day Theologians of both Latin and Protestant Churches class it among apocryphal productions. Nevertheless the New Testament, especially in the Acts and Epistles, teems with ideas and doctrines, now accepted and established as dogmas by the infallible Roman and other Churches, and even with whole sentences taken bodily from Enoch, or the “pseudo-Enoch,” who wrote under that name in Aramaic or Syro-Chaldaic, as asserted by Bishop Laurence, the translator of the Ethiopian text.

The plagiarisms are so glaring that the author of The Evolution of Christianity, who edited Bishop Laurence's translation, was compelled to make some suggestive remarks in his Introduction. On internal evidence [136](#) this book is found to have been written before the Christian period

(whether two or twenty centuries does not matter). As correctly argued by the Editor, it is

Either the inspired forecast of a great Hebrew prophet, predicting with miraculous accuracy the future teaching of Jesus of Nazareth, or the Semitic romance from which the latter borrowed His conceptions of the triumphant return of the Son of man, to occupy a judicial throne in the midst of rejoicing saints and trembling sinners, expectant of everlasting happiness or eternal fire; and whether these celestial visions be accepted as human or Divine, they have exercised so vast an influence on the destinies of mankind for nearly two thousand years that candid and impartial seekers after religious truth can no longer delay enquiry into the relationship of the Book of Enoch with the revelation, or the evolution, of Christianity. [137](#)

The Book of Enoch

Also records the supernatural control of the elements, through the action of individual angels presiding over the winds, the sea, hail, frost, dew, the lightning's flash, and reverberating thunder. The names of the principal fallen angels are also given, among whom we recognize some of the invisible powers named in the incantations [magical] inscribed on the terra-cotta cups of Hebrew-Chaldee conjurations. [138](#)

We also find on these cups the word "Halleluiah," showing that

A word with which ancient Syro-Chaldæans conjured has become, through the vicissitudes of language, the Shibboleth of modern Revivalists. [139](#)

The Editor proceeds after this to give fifty-seven verses from various parts of the Gospels and Acts, with parallel passages from the Book of Enoch, and says:

The attention of theologians has been concentrated on the passage in the Epistle of Jude, because the author specifically names the prophet; but the cumulative coincidence of language and ideas in Enoch and the authors of the New Testament Scripture, as disclosed in the parallel passages which we have collated, clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men

who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness, under the eternal dominion of the Son of man. This evangelical plagiarism culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian patriarch. [140](#)

In fairness to truth, the hypothesis ought at least to have been suggested, that the Book of Enoch in its present form is simply a transcript—with numerous pre-Christian and post-Christian additions and interpolations—from far older texts. Modern research went so far as to point out that Enoch is made, in Chapter lxxi, to divide the day and night into eighteen parts, and to represent the longest day in the year as consisting of twelve out of these eighteen parts, while a day of sixteen hours in length could not have occurred in Palestine. The translator, Archbishop Laurence, remarks thus:

The region in which the author lived must have been situated not lower than forty-five degrees north latitude, where the longest day is fifteen hours and a-half, nor higher perhaps than forty-nine degrees, where the longest day is precisely sixteen hours. This will bring the country where he wrote as high up at least as the northern districts of the Caspian and Euxine Seas ... the author of the Book of Enoch was perhaps a member of one of the tribes which Shalmaneser carried away, and placed “in Halah and in Habor by the river Goshen, and in the cities of the Medes.” [141](#)

Further on, it is confessed that:

It cannot be said that internal evidence attests the superiority of the Old Testament to the Book of Enoch.... The Book of Enoch teaches the preexistence of the Son of man, the Elect One, the Messiah, who “from the beginning existed in secret, [142](#) and whose name was invoked in the presence of the Lord of Spirits, before the sun and the signs were created.” The author also refers to the “other Power who was upon Earth over the water on that day”—an apparent reference to the language of Genesis, i. 2. [143](#) [We maintain that it applies as well to the Hindu Nârâyana—the “mover on the waters.”] We have thus the Lord of Spirits, the Elect One,

and a third Power, seemingly foreshadowing this Trinity [as much as the Trimûrti] of futurity; but although Enoch's ideal Messiah doubtless exercised an important influence on primitive conceptions of the Divinity of the Son of man, we fail to identify his obscure reference to another “Power” with the Trinitarianism of the Alexandrine school; more especially as “angels of power” abound in the visions of Enoch. [144](#)

An Occultist would hardly fail to identify the said “Power.” The Editor concludes his remarkable reflections by adding:

Thus far we learn that the Book of Enoch was published before the Christian Era by some great Unknown of Semitic [?] race, who, believing himself to be inspired in a post-prophetic age, borrowed the name of an antediluvian patriarch [145](#) to authenticate his own enthusiastic forecast of the Messianic kingdom. And as the contents of his marvellous book enter freely into the composition of the New Testament, it follows that if the author was not an inspired prophet, who predicted the teachings of Christianity, he was a visionary enthusiast whose illusions were accepted by Evangelists and Apostles as revelation—alternative conclusions which involve the Divine or human origin of Christianity. [146](#)

The outcome of all of which is, in the words of the same Editor:

The discovery that the language and ideas of alleged revelation are found in a preëxistent work, accepted by Evangelists and Apostles as inspired, but classed by modern theologians among apocryphal productions. [147](#)

This accounts also for the unwillingness of the reverend librarians of the Bodleian Library to publish the Ethiopian text of the Book of Enoch.

The prophecies of the Book of Enoch are indeed prophetic, but they were intended for, and cover the records of, the five Races out of the seven—everything relating to the last two being kept secret. Thus the remark made by the Editor of the English translation, that:

Chapter xcii. records a series of prophecies extending from Enoch's own time to about one thousand years beyond the present generation, [148](#)

is faulty. The prophecies extend to the end of our present Race, not merely to a “thousand years” hence. Very true that:

In the system of [Christian] chronology adopted, a day stands [occasionally] for a hundred, and a week for seven hundred years. [149](#)

But this is an arbitrary and fanciful system adopted by Christians to make Biblical chronology fit with facts or theories, and does not represent the original thought. The “days” stand for the undetermined periods of the Side-Races, and the “weeks” for the Sub-Races, the Root-Races being referred to by an expression that is not even found in the English translation. Moreover the sentence at the bottom of page 150:

Subsequently, in the fourth week ... the visions of the holy and the righteous shall be seen, the order of generation after generation shall take place, [150](#)

is quite wrong. It stands in the original: “the order of generation after generation had taken place on the earth,” etc.; that is, after the first human race procreated in the truly human way had sprung up in the Third Root-Race; a change which entirely alters the meaning. Then all that is given in the translation—as very likely also in the Ethiopic text, since the copies have been sorely tampered with—as about things which were to happen in the future, is, we are informed, in the past tense in the original Chaldæan MSS., and is not prophecy, but a narrative of what had already come to pass. When Enoch begins “to speak from a book” [151](#) he is reading the account given by a great Seer, and the prophecies are not his own, but are from the Seer. Enoch or Enoichion means “internal eye” or Seer. Thus every Prophet and Adept may be called “Enoichion,” without becoming a pseudo-Enoch. But here, the Seer who compiled the present Book of Enoch is distinctly shown as reading out from a book:

I have been born the seventh in the first week [the seventh branch, or Side-Race, of the first Sub-Race, after physical generation had begun, namely, in the third Root-Race]... But after me, in the second week [second Sub-Race] great wickedness shall arise [arose, rather] and in that week the end of the first shall take place, in which mankind shall be safe. But when the first is completed iniquity shall grow up. [152](#)

As translated it has no sense. As it stands in the Esoteric text, it simply means, that the First Root-Race shall come to an end during the second Sub-Race of the Third Root-Race, in the period of which time mankind

will be safe; all this having no reference whatever to the biblical Deluge. Verse 10th speaks of the sixth week [sixth Sub-Race of the Third Root-Race] when

All those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom [the divine knowledge will be dying out] and in it shall a man ascend.

This “man” is taken by the interpreters, for some mysterious reasons of their own, to mean Nebuchadnezzar; he is in reality the first Hierophant of the purely human Race (after the allegorical Fall into generation) selected to perpetuate the dying Wisdom of the Devas (Angels or Elohim). He is the first “Son of Man”—the mysterious appellation given to the divine Initiates of the first human school of the Mânushi (men), at the very close of the Third Root-Race. He is also called the “Saviour,” as it was He, with the other Hierophants, who saved the Elect and the Perfect from the geological conflagration, leaving to perish in the cataclysm of the Close [153](#) those who forgot the primeval wisdom in sexual sensuality.

And during its completion [of the “sixth week,” or the sixth Sub-Race] he shall burn the house of dominion [the half of the globe or the then inhabited continent] with fire, and all the race of the elect root shall be dispersed. [154](#)

The above applies to the Elect Initiates, and not at all to the Jews, the supposed chosen people, or to the Babylonian captivity, as interpreted by the Christian theologians. Considering that we find Enoch, or his perpetuator, mentioning the execution of the “decree upon sinners” in several different weeks, [155](#) saying that “every work of the ungodly shall disappear from the whole earth” during this fourth time (the Fourth Race), it surely can hardly apply to the one solitary Deluge of the Bible, still less to the Captivity.

It follows, therefore, that as the Book of Enoch covers the five Races of the Manvantara, with a few allusions to the last two, it does not contain “Biblical prophecies,” but simply facts taken out of the Secret Books of the East. The editor, moreover, confesses that:

The preceding six verses, viz., 13th, 14th, 15th, 16th, 17th, and 18th, are taken from between the 14th and 15th verses of the nineteenth chapter, where they are to be found in the MSS. [156](#)

By this arbitrary transposition, he has made confusion still more confused. Yet he is quite right in saying that the doctrines of the Gospels, and even of the Old Testament, have been taken bodily from the Book of Enoch, for this is as evident as the sun in heaven. The whole of the Pentateuch was adapted to fit in with the facts given, and this accounts for the Hebrews refusing to give the book a place in their Canon, just as the Christians have subsequently refused to admit it among their canonical works. The fact that the Apostle Jude and many of the Christian Fathers referred to it as a revelation and a sacred volume, is, however, an excellent proof that the early Christians accepted it; among these the most learned—as, for instance, Clement of Alexandria—understood Christianity and its doctrines in quite a different light from their modern successors, and viewed Christ under an aspect that Occultists only can appreciate. The early Nazarenes and Chrestians, as Justin Martyr calls them, were the followers of Jesus, of the true Chrestos and Christos of Initiation; whereas, the modern Christians, especially those of the West, may be Papists, Greeks, Calvinists, or Lutherans, but can hardly be called Christians, i.e., the followers of Jesus, the Christ.

Thus the Book of Enoch is entirely symbolical. It relates to the history of the human Races and of their early relation to Theogony, the symbols being interblended with astronomical and cosmic mysteries. One chapter is missing, however, in the Noachian records (from both the Paris and the Bodleian MSS.), namely, Chapter lviii. in Sect. X; this could not be remodelled, and therefore it had to disappear, disfigured fragments alone having been left of it. The dream about the cows, the black, red and white heifers, relates to the first Races, their division and disappearance. Chapter lxxxviii, in which one of the four Angels “went to the white cows and taught them a mystery,” after which, the mystery being born “became a man,” refers to (a) the first group evolved of primitive Aryans, and (b) to the “mystery of the Hermaphrodite” so called, having reference to the birth of the first human Races as they are now. The well-known rite in India, one that has survived in that patriarchal country to this day, known as the passage, or rebirth through the cow—a ceremony to which those of

lower castes who are desirous of becoming Brâhmans have to submit—has originated in this mystery. Let any Eastern Occultist read with careful attention the above-named chapter in the Book of Enoch, and he will find that the “Lord of the Sheep,” in whom Christians and European Mystics see Christ, is the Hierophant Victim whose name in Sanskrit we dare not give. Again, that while the Western Churchmen see Egyptians and Israelites in the “sheep and wolves,” all these animals relate in truth to the trials of the Neophyte and the mysteries of initiation, whether in India or Egypt, and to that most terrible penalty incurred by the “wolves”—those who reveal indiscriminately that which is only for the knowledge of the Elect and the “Perfect.”

The Christians who, thanks to later interpolations, [157](#) have made out in that chapter a triple prophecy relating to the Deluge, Moses and Jesus, are mistaken, as in reality it bears directly on the punishment and loss of Atlantis and the penalty of indiscretion. The “Lord of the sheep” is Karma and the “Head of the Hierophants” also, the Supreme Initiator on earth. He says to Enoch, who implores him to save the leaders of the sheep from being devoured by the beasts of prey:

I will cause a recital to be made before me ... how many they have delivered up to destruction, and ... what they will do; whether they will act as I have commanded them or not.

Of this, however, they shall be ignorant; neither shalt thou make any explanation to them, neither shalt thou reprove them; but there shall be an account of all the destruction done by them in their respective seasons.

[158](#)

... He looked in silence, rejoicing they were devoured, swallowed up, and carried off, and leaving them in the power of every beast for food.... [159](#)

Those who labour under the impression that the Occultists of any nation reject the Bible, in its original text and meaning, are wrong. As well reject the Books of Thoth, the Chaldæan Kabalah or the Book of Dzyan itself. Occultists only reject the one-sided interpretations and the human element in the Bible, which is an Occult, and therefore a sacred, volume as much as the others. And terrible indeed is the punishment of all those who transgress the permitted limits of secret revelations. From Prometheus to

Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chrestos, a “man of sorrow” and a martyr. “Beware,” said one of the greatest Masters, “of revealing the Mystery to those without”—to the profane, the Sadducee and the unbeliever. All the great Hierophants in history are shown ending their lives by violent deaths—Buddha, [160](#) Pythagoras, Zoroaster, most of the great Gnostics, the founders of their respective schools; and in our own more modern epoch a number of Fire-Philosophers, of Rosicrucians and Adepts. All of these are shown—whether plainly or under the veil of allegory—as paying the penalty for the revelations they had made. This may seem to the profane reader only coincidence. To the Occultist, the death of every “Master” is significant, and appears pregnant with meaning. Where do we find in history that “Messenger” grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the “dogs” of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science. To succeed, the Occultist must be fearless; he has to brave dangers, dishonour and death, to be forgiving, and to be silent on that which cannot be given. Those who have vainly laboured in that direction must wait in these days—as the Book of Enoch teaches—“until the evil-doers be consumed” and the power of the wicked annihilated. It is not lawful for the Occultist to seek or even to thirst for revenge: let him

Wait until sin pass away; for their [the sinners'] names shall be blotted out of the holy books [the astral records], their seed shall be destroyed and their spirits slain. [161](#)

Esoterically, Enoch is the “Son of man,” the first; and symbolically, the first Sub-Race of the *Fifth* Root Race. [162](#) And if his name yields for purposes of numerical and astronomical glyphs the meaning of the solar year, or 365, in conformity to the age assigned to him in Genesis, it is because, being the seventh, he is, for Occult purposes, the personified period of the two preceding Races with their fourteen Sub-Races. Therefore, he is shown in the Book as the great grandfather of Noah who, in his turn, is the personification of the mankind of the Fifth, struggling with that of the Fourth Root-Race—the great period of the revealed and

profaned Mysteries, when the “sons of God” coming down on Earth took for wives the daughters of men, and taught them the secrets of the Angels; in other words, when the “mind-born” men of the Third Race mixed themselves with those of the Fourth, and the divine Science was gradually brought down by men to Sorcery.

Section IX. Hermetic and Kabalistic Doctrines.

The cosmogony of Hermes is as veiled as the Mosaic system, only it is upon its face far more in harmony with the doctrines of the Secret Sciences and even of Modern Science. Says the thrice great Trismegistus, “the hand that shaped the world out of formless pre-existent matter is no hand”; to which Genesis is made to reply, “The world was created out of nothing,” although the Kabalah denies such a meaning in its opening sentences. The Kabalists have never, any more than have the Indian Âryans, admitted such an absurdity. With them, Fire, or Heat, and Motion [163](#) were chiefly instrumental in the formation of the world out of preëxisting Matter. The Parabrahman and Mûlaprakriti of the Vedântins are the prototypes of the En Suph and Shekinah of the Kabalists. Aditi is the original of Sefhira, and the Prajâpatis are the elder brothers of the Sephiroth. The nebular theory of Modern Science, with all its mysteries, is solved in the cosmogony of the Archaic Doctrine; and the paradoxical though very scientific enunciation, that “cooling causes contraction and contraction causes heat; therefore cooling causes heat,” is shown as the chief agency in the formation of the worlds, and especially of our sun and solar system.

All this is contained within the small compass of Sepher Jetzirah in its thirty-two wonderful Ways of Wisdom, signed “Jah Jehovah Sabaoth,” for whomsoever has the key to its hidden meaning. As to the dogmatic or theological interpretation of the first verses in Genesis it is pertinently answered in the same book, where speaking of the Three Mothers, Air, Water and Fire, the writer describes them as a balance with

The good in one scale, the evil in the other, and the oscillating tongue of the Balance between them. [164](#)

One of the secret names of the One Eternal and Ever-Present Deity, was in every country the same, and it has preserved to this day a phonetic likeness in the various languages. The Aum of the Hindus, the sacred syllable, had become the Ἀὼν with the Greeks, and the Ævum with the Romans—the Pan or All. The “thirtieth way” is called in the Sepher Jetzirah the “gathering understanding,” because

Thereby gather the celestial adepts judgments of the stars and celestial signs, and their observations of the orbits are the perfection of science. [165](#)

The thirty-second and last is called therein the “serving understanding,” and it is so-called because it is

A disposer of all those that are serving in the work of the Seven Planets, according to their Hosts. [166](#)

The “work” was Initiation, during which all the mysteries connected with the “Seven Planets” were divulged, and also the mystery of the “Sun-Initiate” with his seven radiances or beams cut off—the glory and triumph of the anointed, the Christos; a mystery that makes plain the rather puzzling expression of Clemens:

For we shall find that very many of the dogmas that are held by such sects [of Barbarian and Hellenic Philosophy] as have not become utterly senseless, and are not cut out from the order of nature [“by cutting off Christ,” [167](#) or rather Chrestos] ... correspond in their origin and with the truth as a whole. [168](#)

In *Isis Unveiled*, [169](#) the reader will find fuller information than can be given here on the *Zohar* and its author, the great Kabbalist, Simeon Ben Jochai. It is said there that on account of his being known to be in possession of the secret knowledge and of the Mercaba, which insured the reception of the “Word,” his very life was endangered, and he had to fly to the wilderness, where he lived in a cave for twelve years surrounded by faithful disciples, and finally died there amid signs and wonders. [170](#) His teachings on the origin of the Secret Doctrine, or, as he also calls it, the Secret Wisdom, are the same as those found in the East, with the exception that in place of the Chief of a Host of Planetary Spirits he puts “God,”

saying that this Wisdom was first taught by God himself to a certain number of Elect Angels; whereas in the Eastern Doctrine the saying is different, as will be seen.

Some synthetic and kabalistic studies on the sacred Book of Enoch and the Taro (Rota) are before us. We quote from the MS. copy of a Western Occultist, which is prefaced by these words:

There is but one Law, one Principle, one Agent, one Truth and one Word. That which is above is analogically as that which is below. All that which is, is the result of quantities and of equilibriums.

The axiom of Éliphas Lévi and this triple epigraph show the identity of thought between the East and the West with regard to the Secret Science which, as the same MS. tells us, is:

The key of things concealed, the key of the sanctuary. This is the Sacred Word which gives to the Adept the supreme reason of Occultism and its Mysteries. It is the Quintessence of Philosophies and of Dogmas; it is the Alpha and Omega; it is the Light, Life and Wisdom Universal.

The Taro of the sacred Book of Enoch, or Rota, is prefaced, moreover, with this explanation:

The antiquity of this Book is lost in the night of time. It is of Indian origin, and goes back to an epoch long before Moses.... It is written upon detached leaves, which at the first were of fine gold and precious metals.... It is symbolical, and its combinations adapt themselves to all the wonders of the Spirit. Altered by its passage across the Ages, it is nevertheless preserved—thanks to the ignorance of the curious—in its types and its most important primitive figures.

This is the Rota of Enoch, now called Taro of Enoch, to which De Mirville alludes, as we saw, as the means used for “evil Magic,” the “metallic plates [or leaves] escaped from destruction during the Deluge” and which are attributed by him to Cain. They have escaped the Deluge for the simple reason that this Flood was not “Universal.” And it is said to be “of Indian origin,” because its origin is with the Indian Âryans of the first Sub-Race of the Fifth Root-Race, before the final destruction of the last stronghold of Atlantis. But, if it originated with the forefathers of the

primitive Hindus, it was not in India that it was first used. Its origin is still more ancient and must be traced beyond and into the Himaleh, [171](#) the Snowy Range. It was born in that mysterious locality which no one is able to locate, and which is the despair of both Geographers and Christian Theologians—the region in which the Brâhman places his Kailâsa, the Mount Sumeru, and the Pârvatî Pamîr, transformed by the Greeks into Paropamisus.

Round this locality, which still exists, the traditions of the Garden of Eden were built. From these regions the Greeks obtained their Parnassus [172](#); and thence proceeded most of the biblical personages, some of them in their day men, some demi-gods and heroes, some—though very few—myths, the astronomical doubles of the former. Abram was one of them—a Chaldæan Brâhman, [173](#) says the legend, transformed later, after he had repudiated his Gods and left his Ur (pur, “town”?) in Chaldæa, into Abraham [174](#) (or A-braham) “no-brâhman” who emigrated. Abram becoming the “father of many nations” is thus explained. The student of Occultism has to bear in mind that every God and hero in ancient Pantheons (that of the Bible included), has three biographies in the narrative, so to say, running parallel with each other and each connected with one of the aspects of the hero—historical, astronomical and perfectly mythical, the last serving to connect the other two together and smooth away the asperities and discordancies in the narrative, and gathering into one or more symbols the verities of the first two. Localities are made to correspond with astronomical and even with psychic events. History was thus made captive by ancient Mystery, to become later on the great Sphynx of the nineteenth century. Only, instead of devouring her too dull querists who will unriddle her whether she acknowledges it or not, she is desecrated and mangled by the modern Œdipus, before he forces her into the sea of speculations in which the Sphynx is drowned and perishes. This has now become self-evident, not only through the Secret Teachings, parsimoniously as they may be given, but by earnest and learned Symbologists and even Geometricians. The Key to the Hebrew Egyptian Mystery, in which a learned Mason of Cincinnati, Mr. Ralston Skinner, unveils the riddle of a God, with such ungodly ways about him as the Biblical Jah-ve, is followed by the establishment of a learned society under the presidentship of a gentleman from Ohio and four vice-

presidents, one of whom is Piazzzi Smyth, the well-known Astronomer and Egyptologist. The Director of the Royal Observatory in Scotland and author of *The Great Pyramid, Pharaonic by name, Humanitarian by fact, its Marvels, Mysteries, and its Teachings*, is seeking to prove the same problem as the American author and Mason: namely, that the English system of measurement is the same as that used by the ancient Egyptians in the construction of their Pyramid, or in Mr. Skinner's own words that the Pharaonic "source of measures" originated the "British inch and the ancient cubit." It "originated" much more than this, as will be fully demonstrated before the end of the next century. Not only is everything in Western religion related to measures, geometrical figures, and time-calculations, the principal period-durations being founded on most of the historical personages, [175](#) but the latter are also connected with heaven and earth truly, only with the Indo-Âryan heaven and earth, not with those of Palestine.

The prototypes of nearly all the biblical personages are to be sought for in the early Pantheon of India. It is the "Mind-born" Sons of Brahmâ, or rather of the Dhyâni-Pitara (the "Father-Gods"), the "Sons of Light," who have given birth to the "Sons of Earth"—the Patriarchs. For if the Rig Veda and its three sister Vedas have been "milked out from fire, air and sun," or Agni, Indra, and Sûrya, as Manu-Smriti tells us, the Old Testament was most undeniably "milked out" of the most ingenious brains of Hebrew Kabalists, partly in Egypt and partly in Babylonia—"the seat of Sanskrit literature and Brâhman learning from her origin," as Colonel Vans Kennedy truly declared. One of such copies was Abram or Abraham, into whose bosom every orthodox Jew hopes to be gathered after death, that bosom being localised as "heaven in the clouds" or Abhra. [176](#)

From Abraham to Enoch's Taro there seems to be a considerable distance, yet the two are closely related by more than one link. Gaffarel has shown that the four symbolical animals on the twenty-first key of the Taro, at the third septenary, are the Teraphim of the Jews invented and worshipped by Abram's father Terah, and used in the oracles of the Urim and Thummim. Moreover, astronomically Abraham is the sun-measure and a portion of the sun, while Enoch is the solar year, as much as are Hermes or Thot; and Thot, numerically, "was the equivalent of Moses, or Hermes," "the lord of the lower realms, also esteemed as a teacher of

wisdom,” the same Mason-mathematician tells us; and the Taro being, according to one of the latest bulls of the Pope, “an invention of Hell,” the same “as Masonry and Occultism,” the relation is evident. The Taro contains indeed the mystery of all such transmutations of personages into sidereal bodies and vice versâ. The “wheel of Enoch” is an archaic invention, the most ancient of all, for it is found in China. Éliphas Lévi says there was not a nation but had it, its real meaning being preserved in the greatest secrecy. It was a universal heirloom.

As we see, neither the Book of Enoch (his “Wheel”), nor the Zohar, nor any other kabalistic volume, contains merely Jewish wisdom.

The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of Adepts of every nation under the sun. Nevertheless, the Zohar teaches practical Occultism more than any other work on that subject; not as it is translated and commented upon by its various critics though, but with the secret signs on its margins. These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was never initiated and gave out the *dead letter* as he had received it. [177](#)

Section X. Various Occult Systems of Interpretations of Alphabets and Numerals.

The transcendental methods of the Kabbalah must not be mentioned in a public work; but its various systems of arithmetical and geometrical ways of unriddling certain symbols may be described. The Zohar methods of calculation, with their three sections, the Gematria, Notaricon and Temura, also the Albat and Alghat, are extremely difficult to practise. We refer those who would learn more to Cornelius Agrippa's works. [178](#) But none of those systems can ever be understood unless a Kabbalist becomes a real Master in his Science. The Symbolism of Pythagoras requires still more

arduous labour. His symbols are very numerous, and to comprehend even the general gist of his abstruse doctrines from his Symbology would necessitate years of study. His chief figures are the square (the Tetraktys), the equilateral triangle, the point within a circle, the cube, the triple triangle, and finally the forty-seventh proposition of Euclid's Elements, of which proposition Pythagoras was the inventor. But with this exception, none of the foregoing symbols originated with him, as some believe. Millenniums before his day, they were well known in India, whence the Samian Sage brought them, not as a speculation, but as a demonstrated Science, says Porphyry, quoting from the Pythagorean Moderatus.

The numerals of Pythagoras were hieroglyphical symbols by means whereof he explained *all* ideas concerning the nature of things. [179](#)

The fundamental geometrical figure of the Kabalah, as given in the Book of Numbers, [180](#) that figure which tradition and the Esoteric Doctrines tell us was given by the Deity Itself to Moses on Mount Sinai, [181](#) contains the key to the universal problem in its grandiose, because simple, combinations. This figure contains in itself all the others.

The Symbolism of numbers and their mathematical inter-relations is also one of the branches of Magic, especially of mental Magic, divination and correct perception in clairvoyance. Systems differ, but the root idea is everywhere the same. As shown in the Royal Masonic Cyclopædia, by Kenneth R. H. Mackenzie:

One system adopts unity, another trinity, a third quinquinity; again we have sexagons, heptagons, novems, and so on, until the mind is lost in the survey of the materials alone of a science of numbers. [182](#)

The Devanâgarî characters in which Sanskrit is generally written, have all that the Hermetic, Chaldæan and Hebrew alphabets have, and in addition the Occult significance of the “eternal sound,” and the meaning given to every letter in its relation to spiritual as well as terrestrial things. As there are only twenty-two letters in the Hebrew alphabet and ten fundamental numbers, while in the Devanâgarî there are thirty-five consonants and sixteen vowels, making altogether fifty-one simple letters, with numberless combinations in addition, the margin for speculation and knowledge is in proportion considerably wider. Every letter has its

equivalent in other languages, and its equivalent in a figure or figures of the calculation table. It has also numerous other significations, which depend upon the special idiosyncrasies and characteristics of the person, object, or subject to be studied. As the Hindus claim to have received the Devanâgarî characters from Sarasvatî, the inventress of Sanskrit, the “language of the Devas” or Gods (in their exoteric pantheon), so most of the ancient nations claimed the same privilege for the origin of their letters and tongue. The Kabbalah calls the Hebrew alphabet the “letters of the Angels,” which were communicated to the Patriarchs, just as the Devanâgarî was to the Rishis by the Devas. The Chaldæans found their letters traced in the sky by the “yet unsettled stars and comets,” says the Book of Numbers; while the Phœnicians had a sacred alphabet formed by the twistings of the sacred serpents. The Natar Khari (hieratic alphabet) and secret (sacerdotal) speech of the Egyptians is closely related to the oldest “Secret Doctrine Speech.” It is a Devanâgarî with mystical combinations and additions, into which the Senzar largely enters.

The power and potency of numbers and characters are well known to many Western Occultists as being compounded from all these systems, but are still unknown to Hindu students, if not to their Occultists. In their turn European Kabbalists are generally ignorant of the alphabetical secrets of Indian Esoterism. At the same time the general reader in the West knows nothing of either; least of all how deep are the traces left by the Esoteric numeral systems of the world in the Christian Churches.

Nevertheless this system of numerals solves the problem of cosmogony for whomsoever studies it, while the system of geometrical figures represents the numbers objectively.

To realise the full comprehension of the Deific and the Abstruse enjoyed by the Ancients, one has to study the origin of the figurative representations of their primitive Philosophers. The Books of Hermes are the oldest repositories of numerical Symbology in Western Occultism. In them we find that the number *ten* [183](#) is the Mother of the Soul, Life and Light being therein united. For as the sacred anagram Teruph shows in the Book of the Keys (Numbers), the number 1 (one) is born from Spirit, and the number 10 (ten) from Matter; “the unity has made the ten, the ten, the

unity”; and this is only the Pantheistic axiom, in other words “God in Nature and Nature in God.”

The kabalistic Gematria is arithmetical, not geometrical. It is one of the methods for extracting the hidden meaning from letters, words, and sentences. It consists in applying to the letters of a word the sense they bear as numbers, in outward shape as well as in their individual sense. As illustrated by Ragon:

The figure I signified the living man (a body erect), man being the only living being enjoying this faculty. A head being added to it, the glyph (or letter) P was obtained, meaning paternity, creative potency; the R signifying the walking man (with his foot forward) going, iens, iturus. [184](#)

The characters were also made supplementary to speech, every letter being at once a figure representing a sound for the ear, an idea to the mind; as, for instance, the letter F, which is a cutting sound like that of air rushing quickly through space; fury, fusee, fugue, all words expressive of, and depicting what they signify. [185](#)

But the above pertains to another system, that of the primitive and philosophical formation of the letters and their outward glyphic form—not to Gematria. The Temura is another kabalistic method, by which any word could be made to yield its mystery out of its anagram. So in Sepher Jetzirah we read “One—the Spirit of the Alahim of Lives.” In the oldest kabalistic diagrams the Sephiroth (the seven and the three) are represented as wheels or circles, and Adam Kadmon, the primitive Man, as an upright pillar. “Wheels and seraphim and the holy creatures” (Chioth) says Rabbi Akiba. In still another system of the symbolical Kabalah called Albath—which arranges the letters of the alphabet by pairs in three rows—all the couples in the first row bear the numerical value ten; and in the system of Simeon Ben Shetah (an Alexandrian Neoplatonist under the first Ptolemy) the uppermost couple—the most sacred of all—is preceded by the Pythagorean cypher: one, and a nought—10.

All beings, from the first divine emanation, or “God manifested,” down to the lowest atomic existence, “have their particular number which distinguishes each of them and becomes the source of their attributes and qualities as of their destiny.” Chance, as taught by Cornelius Agrippa, is in

reality only an unknown progression; and time but a succession of numbers. Hence, futurity being a compound of chance and time, these are made to serve Occult calculations in order to find the result of an event, or the future of one's destiny. Said Pythagoras:

There is a mysterious connection between the Gods and numbers, on which the science of arithmancy is based. The soul is a world that is self-moving; the soul contains in itself, and is, the quaternary, the tetraktys [the perfect cube].

There are lucky and unlucky, or beneficent and maleficent numbers. Thus while the ternary—the first of the odd numbers (the one being the perfect and standing by itself in Occultism)—is the divine figure or the triangle; the duad was disgraced by the Pythagoreans from the first. It represented Matter, the passive and evil principle—the number of Mâyâ, illusion.

While the number *one* symbolized harmony, order or the good principle (the one God expressed in Latin by Solus, from which the word Sol, the Sun, the symbol of the Deity), number two expressed a contrary idea. The science of good and evil began with it. All that is double, false, opposed to the only reality, was depicted by the binary. It also expressed the contrasts in Nature which are always double: night and day, light and darkness, cold and heat, dampness and dryness, health and sickness, error and truth, male and female, etc.... The Romans dedicated to Pluto the second month of the year, and the second day of that month to expiations in honour of the Manes. Hence the same rite established by the Latin Church, and faithfully copied. Pope John XIX. instituted in 1003 the Festival of the Dead, which had to be celebrated on the 2nd of November, the second month of autumn. [186](#)

On the other hand the triangle, a purely geometrical figure, had great honour shewn it by every nation, and for this reason:

In geometry a straight line cannot represent an absolutely perfect figure, any more than two straight lines. Three straight lines, on the other hand, produce by their junction a triangle, or the first absolutely perfect figure. Therefore, it symbolized from the first and to this day the Eternal—the first perfection. The word for deity in Latin, as in French, begins with D,

in Greek the delta or triangle, Δ , whose three sides symbolize the trinity, or the three kingdoms, or, again, divine nature. In the middle is the Hebrew Yod, the initial of Jehovah [see Éliphas Lévi's *Dogme et Rituel*, i. 154], the animating spirit or fire, the generating principle represented by the letter G, the initial of “God” in the northern languages, whose philosophical significance is generation. [187](#)

As stated correctly by the famous Mason Ragon, the Hindu Trimûrti is personified in the world of ideas by Creation, Preservation and Destruction, or Brahmâ, Vishnu and Shiva; in the world of matter by Earth, Water and Fire, or the Sun, and symbolised by the Lotus, a flower that lives by earth, water, and the sun. [188](#) The Lotus, sacred to Isis, had the same significance in Egypt, whereas in the Christian symbol, the Lotus, not being found in either Judæa or Europe, was replaced by the water-lily. In every Greek and Latin Church, in all the pictures of the Annunciation, the Archangel Gabriel is depicted with this trinitarian symbol in his hand standing before Mary, while above the chief altar or under the dome, the Eye of the Eternal is painted within a triangle, made to replace the Hebrew Yod or God.

Truly, says Ragon, there was a time when numbers and alphabetical characters meant something more than they do now—the images of a mere insignificant sound.

Their mission was nobler then. Each of them represented by its form a complete sense, which, besides the meaning of the word, had a double [189](#) interpretation adapted to a dual doctrine. Thus when the sages desired to write something to be understood only by the savants, they confabulated a story, a dream, or some other fictitious subject with personal names of men and localities, that revealed by their lettered characters the true meaning of the author by that narrative. Such were all their religious creations. [190](#)

Every appellation and term had its *raison d'être*. The name of a plant or mineral denoted its nature to the Initiate at the first glance. The essence of everything was easily perceived by him once that it was figured by such characters. The Chinese characters have preserved much of this graphic and pictorial character to this day, though the secret of the full system is

lost. Nevertheless, even now, there are those among that nation who can write a long narrative, a volume, on one page; and the symbols that are explained historically, allegorically and astronomically, have survived until now.

Moreover, there exists a universal language among the Initiates, which an Adept, and even a disciple, of any nation may understand by reading it in his own language. We Europeans, on the contrary, possess only one graphic sign common to all, & (and); there is a language richer in metaphysical terms than any on earth, whose every word is expressed by like common signs. The Litera Pythagoræ, so called, the Greek Y (the English capital Y) if traced alone in a message, was as explicit as a whole page filled with sentences, for it stood as a symbol for a number of things—for white and black Magic, for instance. [191](#) Suppose one man enquired of another: To what School of Magic does so and so belong? and the answer came back with the letter traced with the right branch thicker than the left, then it meant “to right hand or divine Magic;” but if the letter were traced in the usual way, with the left branch thicker than the right, then it meant the reverse, the right or left branch being the whole biography of a man. In Asia, especially in the Devanâgarî characters, every letter had several secret meanings.

Interpretations of the hidden sense of such apocalyptic writings are found in the keys given in the Kabalah, and they are among its most sacred lore. St. Hieronymus assures us that they were known to the School of the Prophets and taught therein, which is very likely. Molitor, the learned Hebraist, in his work on tradition says that:

The two and twenty letters of the Hebrew alphabet were regarded as an emanation, or the visible expression of the divine forces inherent in the ineffable name.

These letters find their equivalent in, and are replaced by numbers, in the same way as in the other systems. For instance, the twelfth and the sixth letter of the alphabet yield eighteen in a name; the other letters of that name added being always exchanged for that figure which corresponds to the alphabetical letter; then all those figures are subjected to an algebraical process which transforms them again into letters; after which

the latter yield to the enquirer “the most hidden secrets of divine Permanency (eternity in its immutability) in the Futurity.”

Section XI. The Hexagon with the Central Point, or the Seventh Key.

Arguing upon the virtue in names (Baalshem), Molitor thinks it impossible to deny that the Kabbalah—its present abuses notwithstanding—has some very profound and scientific basis to stand upon. And if it is claimed, he argues,

That before the Name of Jesus every other Name must bend, why should not the Tetragrammaton have the same power? [192](#)

This is good sense and logic. For if Pythagoras viewed the hexagon formed of two crossed triangles as the symbol of creation, and the Egyptians, as that of the union of fire and water (or of generation), the Essenes saw in it the Seal of Solomon, the Jews the Shield of David, the Hindus the Sign of Vishnu (to this day); and if even in Russia and Poland the double triangle is regarded as a powerful talisman—then so widespread a use argues that there is something in it. It stands to reason, indeed, that such an ancient and universally revered symbol should not be merely laid aside to be laughed at by those who know nothing of its virtues or real Occult significance. To begin with, even the known sign is merely a substitute for the one used by the Initiates. In a Tântrika work in the British Museum, a terrible curse is called down upon the head of him who shall ever divulge to the profane the real Occult hexagon known as the “Sign of Vishnu,” “Solomon's Seal,” etc.

The great power of the hexagon—with its central mystic sign the T, or the Svastika, a septenary—is well explained in the seventh key of Things Concealed, for it says:

The seventh key is the hieroglyph of the sacred septenary, of royalty, of the priesthood [the Initiate], of triumph and true result by struggle. It is

magic power in all its force, the true “Holy Kingdom.” In the Hermetic Philosophy it is the quintessence resulting from the union of the two forces of the great Magic Agent [Âkâsha, Astral Light.].... It is equally Jakin and Boaz bound by the will of the Adept and overcome by his omnipotence.

The force of this key is absolute in Magic. All religions have consecrated this sign in their rites.

We can only glance hurriedly at present at the long series of antediluvian works in their postdiluvian and fragmentary, often disfigured, form. Although all of these are the inheritance from the Fourth Race—now lying buried in the unfathomed depths of the ocean—still they are not to be rejected. As we have shown, there was but one Science at the dawn of mankind, and it was entirely divine. If humanity on reaching its adult period has abused it—especially the last Sub-Races of the Fourth Root-Race—it has been the fault and sin of the practitioners who desecrated the divine knowledge, not of those who remained true to its pristine dogmas. It is not because the modern Roman Catholic Church, faithful to her traditional intolerance, is now pleased to see in the Occultist, and even in the innocent Spiritualist and Mason, the descendants of “the Kischuph, the Hamite, the Kasdim, the Cephene, the Ophite and the Khartumim”—all these being “the followers of Satan,” that they are such indeed. The State or National Religion of every country has ever and at all times very easily disposed of rival schools by professing to believe they were dangerous heresies—the old Roman Catholic State Religion as much as the modern one.

The anathema, however, has not made the public any the wiser in the Mysteries of the Occult Sciences. In some respects the world is all the better for such ignorance. The secrets of Nature generally cut both ways, and in the hands of the undeserving they are more than likely to become murderous. Who in our modern day knows anything of the real significance of, and the powers contained in, certain characters and signs—talismans—whether for beneficent or evil purposes? Fragments of the Runes and the writing of the Kischuph, found scattered in old mediæval libraries; copies from the Ephesian and Milesian letters or characters; the thrice famous Book of Thoth, and the terrible treatises (still preserved) of

Targes, the Chaldæan, and his disciple Tarchon, the Etruscan—who flourished long before the Trojan War—are so many names and appellations void of sense (though met with in classical literature) for the educated modern scholar. Who, in the nineteenth century, believes in the art, described in such treatises as those of Targes, of evoking and directing thunder-bolts? Yet the same is described in the Brâhmanical literature, and Targes copied his “thunder-bolts” from the *Astra*, [193](#) those terrible engines of destruction known to the Mahâbhâratan Âryans. A whole arsenal of dynamite bombs would pale before this art—if it ever becomes understood by the Westerns. It is from an old fragment that was translated to him, that the late Lord Bulwer Lytton got his idea of Vril. It is a lucky thing, indeed, that, in the face of the virtues and philanthropy that grace our age of iniquitous wars, of anarchists and dynamiters, the secrets contained in the books discovered in Numa's tomb should have been burnt. But the science of Circe and Medea is not lost. One can discover it in the apparent gibberish of the Tâtrika Sûtras, the Kuku-ma of the Bhûtânî and the Sikhim Dugpas and “Red-caps” of Tibet, and even in the sorcery of the Nîlgiri Mula Kurumbas. Very luckily few outside the high practitioners of the Left Path and of the Adepts of the Right—in whose hands the weird secrets of the real meaning are safe—understand the “black” evocations. Otherwise the Western as much as the Eastern Dugpas might make short work of their enemies. The name of the latter is legion, for the direct descendants of the antediluvian sorcerers hate all those who are not with them, arguing that, therefore, they are against them.

As for the “Little Albert”—though even this small half-esoteric volume has become a literary relic—and the “Great Albert” or the “Red Dragon,” together with the numberless old copies still in existence, the sorry remains of the mythical Mother Shiptons and the Merlins—we mean the false ones—all these are vulgarised imitations of the original works of the same names. Thus the “Petit Albert” is the disfigured imitation of the great work written in Latin by Bishop Adalbert, an Occultist of the eighth century, sentenced by the second Roman Concilium. His work was reprinted several centuries later and named *Alberti Parvi Lucii Libellus de Mirabilibus Naturæ Arcanis*. The severities of the Roman Church have ever been spasmodic. While one learns of this condemnation, which placed the Church, as will be shown, in relation to the Seven Archangels,

the Virtues or Thrones of God, in the most embarrassing position for long centuries, it remains a wonder indeed, to find that the Jesuits have not destroyed the archives, with all their countless chronicles and annals, of the History of France and those of the Spanish Escorial, along with them. Both history and the chronicles of the former speak at length of the priceless talisman received by Charles the Great from a Pope. It was a little volume on Magic—or Sorcery, rather—all full of kabalistic figures, signs, mysterious sentences and invocations to the stars and planets. These were talismans against the enemies of the King (les ennemis de Charlemagne), which talismans, the chronicler tells us, proved of great help, as “every one of them [the enemies] died a violent death.” The small volume, *Enchiridium Leonis Papæ*, has disappeared and is very luckily out of print. Again the Alphabet of Thoth can be dimly traced in the modern Tarot which can be had at almost every bookseller's in Paris. As for its being understood or utilised, the many fortune-tellers in Paris, who make a professional living by it, are sad specimens of failures of attempts at reading, let alone correctly interpreting, the symbolism of the Tarot without a preliminary philosophical study of the Science. The real Tarot, in its complete symbology, can be found only in the Babylonian cylinders, that any one can inspect and study in the British Museum and elsewhere. Any one can see these Chaldæan, antediluvian rhombs, or revolving cylinders, covered with sacred signs; but the secrets of these divining “wheels,” or, as de Mirville calls them, “the rotating globes of Hecate,” have to be left untold for some time to come. Meanwhile there are the “turning-tables” of the modern medium for the babes, and the Kabbalah for the strong. This may afford some consolation.

People are very apt to use terms which they do not understand, and to pass judgments on *primâ facie* evidence. The difference between White and Black Magic is very difficult to realise fully, as both have to be judged by their motive, upon which their ultimate though not their immediate effects depend, even though these may not come for years. Between the “right and the left hand [Magic] there is but a cobweb thread,” says an Eastern proverb. Let us abide by its wisdom and wait till we have learned more.

We shall have to return at greater length to the relation of the Kabbalah to Gupta Vidyâ, and to deal further with esoteric and numerical systems, but

we must first follow the line of Adepts in post-Christian times.

Section XII. The Duty of the True Occultist toward Religions.

Having disposed of pre-Christian Initiates and their Mysteries—though more has to be said about the latter—a few words must be given to the earliest post-Christian Adepts, irrespective of their personal beliefs and doctrines, or their subsequent places in History, whether sacred or profane. Our task is to analyse this adeptship with its abnormal thaumaturgical, or, as now called, psychological powers; to give each of such Adepts his due, by considering, firstly, what are the historical records about them that have reached us at this late day, and secondly, to examine the laws of probability with regard to the said powers.

And at the outset the writer must be allowed a few words in justification of what has to be said. It would be most unfair to see in these pages any defiance to, or disrespect for, the Christian religion—least of all, a desire to wound anyone's feelings. The Theosophist believes in neither Divine nor Satanic miracles. At such a distance of time he can only obtain *primâ facie* evidence and judge of it by the results claimed. There is neither Saint nor Sorcerer, Prophet nor Soothsayer for him; only Adepts, or proficients in the production of feats of a phenomenal character, to be judged by their words and deeds. The only distinction he is now able to trace depends on the results achieved—on the evidence whether they were beneficent or maleficent in their character as affecting those for or against whom the powers of the Adept were used. With the division so arbitrarily made between proficients in “miraculous” doings of this or that Religion by their respective followers and advocates, the Occultist cannot and *must not* be concerned. The Christian whose Religion commands him to regard Peter and Paul as Saints, and divinely inspired and glorified Apostles, and to view Simon and Apollonius as Wizards and Necromancers, helped by, and serving the ends of, supposed Evil Powers—is quite justified in thus doing if he be a sincere orthodox Christian. But so also is the Occultist

justified, if he would serve truth and only truth, in rejecting such a one-sided view. The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become an Adept of the Good Law. He must not be bound by the pre-judged and sectarian opinions of anyone, and he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted. Thus, if the Occultist is, by way of illustration, a Buddhist, then, while regarding Gautama Buddha as the grandest of all the Adepts that lived, and the incarnation of unselfish love, boundless charity, and moral goodness, he will regard in the same light Jesus—proclaiming Him another such incarnation of every divine virtue. He will reverence the memory of the great Martyr, even while refusing to recognise in Him the incarnation on earth of the One Supreme Deity, and the “Very God of Gods” in Heaven. He will cherish the ideal man for his personal virtues, not for the claims made on his behalf by fanatical dreamers of the early ages, or by a shrewd calculating Church and Theology. He will even believe in most of the “asserted miracles,” only explaining them in accordance with the rules of his own Science and by his psychic discernment. Refusing them the term “miracle”—in the theological sense of an event “contrary to the established laws of nature”—he will nevertheless view them as a deviation from the laws known (so far) to Science, quite another thing. Moreover the Occultist will, on the *primâ facie* evidence of the Gospels—whether proven or not—class most of such works as beneficent, divine Magic, though he will be justified in regarding such events as casting out devils into a herd of swine [194](#) as allegorical, and as pernicious to true faith in their dead-letter sense. This is the view a genuine, impartial Occultist would take. And in this respect even the fanatical Mussulmans who regard Jesus of Nazareth as a great Prophet, and show respect to Him, are giving a wholesome lesson in charity to Christians, who teach and accept that “religious tolerance is impious and absurd,” [195](#) and who will never refer to the prophet of Islam by any other term but that of a “false prophet.” It is on the principles of Occultism, then, that Peter and Simon, Paul and Apollonius, will now be examined.

These four Adepts are chosen to appear in these pages with good reason. They are the first in post-Christian Adeptship—as recorded in profane and

sacred writings—to strike the key-note of “miracles,” that is of psychic and physical phenomena. It is only theological bigotry and intolerance that could so maliciously and arbitrarily separate the two harmonious parts into two distinct manifestations of Divine and Satanic Magic, into “godly” and “ungodly” works.

Section XIII. Post-Christian Adepts and their Doctrines.

What does the world at large know of Peter and Simon, for example? Profane history has no record of these two, while that which the so-called sacred literature tells us of them is scattered about, contained in a few sentences in the Acts. As to the Apocrypha, their very name forbids critics to trust to them for information. The Occultists, however, claim that, one-sided and prejudiced as they may be, the apocryphal Gospels contain far more historically true events and facts than does the New Testament, the Acts included. The former are crude tradition, the latter (the official Gospels) are an elaborately made up legend. The sacredness of the New Testament is a question of private belief and of blind faith, and while one is bound to respect the private opinion of one's neighbour, no one is forced to share it.

Who was Simon Magus, and what is known of him? One learns in the Acts simply that on account of his remarkable magical Arts he was called “the Great Power of God.” Philip is said to have baptised this Samaritan; and subsequently he is accused of having offered money to Peter and John to teach him the power of working true “miracles,” false ones, it is asserted, being of the Devil. [196](#) This is all, if we omit the words of abuse freely used against him for working “miracles” of the latter kind. Origen mentions him as having visited Rome during the reign of Nero, [197](#) and Mosheim places him among the open enemies of Christianity; [198](#) but Occult tradition accuses him of nothing worse than refusing to recognise “Simeon” as a Vicegerent of God, whether that “Simeon” was Peter or anyone else being still left an open question with the critic.

That which Irenæus [199](#) and Epiphanius [200](#) say of Simon Magus—namely, that he represented himself as the incarnated trinity; that in Samaria he was the Father, in Judæa the Son, and had given himself out to the Gentiles as the Holy Spirit—is simply backbiting. Times and events change; human nature remains the same and unaltered under every sky and in every age. The charge is the result and product of the traditional and now classical odium theologicum . No Occultists—all of whom have experienced personally, more or less, the effects of theological rancour—will ever believe such things merely on the word of an Irenæus, if, indeed, he ever wrote the words himself. Further on it is narrated of Simon that he took about with him a woman whom he introduced as Helen of Troy, who had passed through a hundred reincarnations, and who, still earlier, in the beginning of æons, was Sophia, Divine Wisdom, an emanation of his own (Simon's) Eternal Mind, when he (Simon) was the “Father”; and finally, that by her he had “begotten the Archangels and Angels, by whom this world was created,” etc.

Now we all know to what a degree of transformation and luxuriant growth any bare statement can be subjected and forced, after passing through only half a dozen hands. Moreover, all these claims may be explained and even shown to be true at bottom. Simon Magus was a Kabbalist and a Mystic, who, like so many other reformers, endeavoured to found a new Religion based on the fundamental teachings of the Secret Doctrine, yet without divulging more than necessary of its mysteries. Why then should not Simon, a Mystic, deeply imbued with the fact of serial incarnations (we may leave out the number “one hundred,” as a very probable exaggeration of his disciples), speak of any one whom he knew psychically as an incarnation of some heroine of that name, and in the way he did—if he ever did so? Do we not find in our own century some ladies and gentlemen, not charlatans but intellectual persons highly honoured in society, whose inner conviction assures them that they were—one Queen Cleopatra, another one Alexander the Great, a third Joan of Arc, and who or what not? This is a matter of inner conviction, and is based on more or less familiarity with Occultism and belief in the modern theory of reincarnation. The latter differs from the one genuine doctrine of old, as will be shown, but there is no rule without its exception.

As to the Magus being “one with God the Father, God the Son, and God the Holy Ghost,” this again is quite reasonable, if we admit that a Mystic and Seer has a right to use allegorical language; and in this case, moreover, it is quite justified by the doctrine of Universal Unity taught in Esoteric Philosophy. Every Occultist will say the same, on (to him) scientific and logical grounds, in full accordance with the doctrine he professes. Not a Vedântin but says the same thing daily: he is, of course, Brahman, and he is Parabrahman, once that he rejects the individuality of his personal spirit, and recognises the Divine Ray which dwells in his Higher Self as only a reflection of the Universal Spirit. This is the echo in all times and ages of the primitive doctrine of Emanations. The first Emanation from the Unknown is the “Father,” the second the “Son,” and all and everything proceeds from the One, or that Divine Spirit which is “unknowable.” Hence, the assertion that by her (Sophia, or Minerva, the Divine Wisdom) he (Simon), when yet in the bosom of the Father, himself the Father (or the first collective Emanation), begot the Archangels—the “Son”—who were the creators of this world.

The Roman Catholics themselves, driven to the wall by the irrefutable arguments of their opponents—the learned Philologists and Symbologists who pick to shreds Church dogmas and their authorities, and point out the plurality of the Elohim in the Bible—admit to-day that the first “creation” of God, the Tsaba, or Archangels, must have participated in the creation of the Universe. Might not we suppose:

Although “God alone created the heaven and the earth” ... that however unconnected they [the Angels] may have been with the primordial ex nihilo creation, they may have received a mission to achieve, to continue, and to sustain it? [201](#)

exclaims De Mirville, in answer to Renan, Lacour, Maury and the tutti quanti of the French Institute. With certain alterations it is precisely this which is claimed by the Secret Doctrine. In truth there is not a single doctrine preached by the many Reformers of the first and the subsequent centuries of our era, that did not base its initial teachings on this universal cosmogony. Consult Mosheim and see what he has to say of the many “heresies” he describes. Cerinthus, the Jew,

Taught that the Creator of this world ... the Sovereign God of the Jewish people, was a Being ... who derived his birth from the Supreme God;

that this Being, moreover,

Fell by degrees from his native virtue and primitive dignity.

Basilides, Carpocrates and Valentinus, the Egyptian Gnostics of the second century, held the same ideas with a few variations. Basilides preached seven Æons (Hosts or Archangels), who issued from the substance of the Supreme. Two of them, Power and Wisdom, begot the heavenly hierarchy of the first class and dignity; this emanated a second; the latter a third, and so on; each subsequent evolution being of a nature less exalted than the precedent, and each creating for itself a Heaven as a dwelling, the nature of each of these respective Heavens decreasing in splendour and purity as it approached nearer to the earth. Thus the number of these Dwellings amounted to 365; and over all presided the Supreme Unknown called Abraxas, a name which in the Greek method of numeration yields the number 365, which in its mystic and numerical meaning contains the number 355, or the man value. [202](#) This was a Gnostic Mystery based upon that of primitive Evolution, which ended with “man.”

Saturnilus of Antioch promulgated the same doctrine slightly modified. He taught two eternal principles, Good and Evil, which are simply Spirit and Matter. The seven Angels who preside over the seven Planets are the Builders of our Universe—a purely Eastern doctrine, as Saturnilus was an Asiatic Gnostic. These Angels are the natural Guardians of the seven Regions of our Planetary System, one of the most powerful among these seven creating Angels of the *third* order being “Saturn,” the presiding genius of the Planet, and the God of the Hebrew people: namely, Jehovah, who was venerated among the Jews, and to whom they dedicated the seventh day or Sabbath, Saturday—“Saturn's day” among the Scandinavians and also among the Hindus.

Marcion, who also held the doctrine of the two opposed principles of Good and Evil, asserted that there was a third Deity between the two—one of a “mixed nature”—the God of the Jews, the Creator (with his Host) of the lower, or our, World. Though ever at war with the Evil Principle, this

intermediate Being was nevertheless also opposed to the Good Principle, whose place and title he coveted.

Thus Simon was only the son of his time, a religious Reformer like so many others, and an Adept among the Kabalists. The Church, to which a belief in his actual existence and great powers is a necessity—in order the better to set off the “miracle” performed by Peter and his triumph over Simon—extols unstintingly his wonderful magic feats. On the other hand, Scepticism, represented by scholars and learned critics, tries to make away with him altogether. Thus, after denying the very existence of Simon, they have finally thought fit to merge his individuality entirely in that of Paul. The anonymous author of *Supernatural Religion* assiduously endeavoured to prove that by Simon Magus we must understand the Apostle Paul, whose Epistles were secretly as well as openly calumniated and opposed by Peter, and charged with containing “dysnoëtic learning.” Indeed this seems more than probable when we think of the two Apostles and contrast their characters.

The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, insincere, and very ignorant. That Paul had been, partially at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used only by the Initiates, are so many sure ear-marks to that supposition. Our suspicion has been strengthened by an able article entitled “Paul and Plato,” by Dr. A. Wilder, in which the author puts forward one remarkable and, for us, very precious observation. In the Epistles to the Corinthians, he shows Paul abounding with “expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the (Greek) philosophers. He (Paul) designates himself an *idiotes* —a person unskilful in the Word, but not in the gnosis or philosophical learning. ‘We speak wisdom among the perfect or initiated,’ he writes, *even the hidden wisdom*, ‘not the wisdom of this world, nor of the Archons of this world, but divine wisdom in a mystery, secret—which *none of the Archons of this world knew*.’” [203](#)

What else can the Apostle mean by those unequivocal words, but that he himself, as belonging to the *Mystæ* (Initiated), spoke of things shown and explained only in the Mysteries? The “divine wisdom in a mystery which

none of the *Archons of this world knew* ,” has evidently some direct reference to the Basileus of the Eleusinian Initiation who did know. The Basileus belonged to the staff of the great Hierophant, and was an Archon of Athens; and as such was one of the chief Mystæ, belonging to the *interior* Mysteries, to which a very select and small number obtained an entrance. [204](#) The magistrates supervising the Eleusinia were called Archons. [205](#)

We will deal, however, first with Simon the Magician.

Section XIV. Simon and his Biographer Hippolytus.

As shown in our earlier volumes, Simon was a pupil of the Tanaim of Samaria, and the reputation he left behind him, together with the title of “the Great Power of God,” testify in favour of the ability and learning of his Masters. But the Tanaim were Kabalists of the same secret school as John of the Apocalypse, whose careful aim it was to conceal as much as possible the real meaning of the names in the Mosaic Books. Still the calumnies so jealously disseminated against Simon Magus by the unknown authors and compilers of the Acts and other writings, could not cripple the truth to such an extent as to conceal the fact that no Christian could rival him in thaumaturgic deeds. The story told about his falling during an aerial flight, breaking both his legs and then committing suicide, is ridiculous. Posterity has heard but one side of the story. Were the disciples of Simon to have a chance, we might perhaps find that it was Peter who broke both his legs. But as against this hypothesis we know that this Apostle was too prudent ever to venture himself in Rome. On the confession of several ecclesiastical writers, no Apostle ever performed such “supernatural wonders,” but of course pious people will say this only the more proves that it was the Devil who worked through Simon. He was accused of blasphemy against the Holy Ghost, only because he introduced as the “Holy Spiritus” the Mens (Intelligence) or “the Mother of all.” But we find the same expression used in the Book of Enoch, in which, in

contradistinction to the “Son of Man,” he speaks of the “Son of the Woman.” In the Codex of the Nazarenes, and in the Zohar, as well as in the Books of Hermes, the same expression is used; and even in the apocryphal Evangelium of the Hebrews we read that Jesus admitted the female sex of the Holy Ghost by using the expression “My Mother, the Holy Pneuma.”

After long ages of denial, however, the actual existence of Simon Magus has been finally demonstrated, whether he was Saul, Paul or Simon. A manuscript speaking of him under the last name has been discovered in Greece and has put a stop to any further speculation.

In his *Histoire des Trois Premiers Siècles de l'Église* [206](#) M. de Pressensé gives his opinion on this additional relic of early Christianity. Owing to the numerous myths with which the history of Simon abounds—he says—many Theologians (among Protestants, he ought to have added) have concluded that it was no better than a clever tissue of legends. But he adds:

It contains positive facts, it seems, now warranted by the unanimous testimony of the Fathers of the Church and the narrative of Hippolytus recently discovered. [207](#)

This MS. is very far from being complimentary to the alleged founder of Western Gnosticism. While recognising great powers in Simon, it brands him as a priest of Satan—which is quite enough to show that it was written by a Christian. It also shows that, like another “servant of the Evil One”—as Manes is called by the Church—Simon was a *baptised* Christian; but that both, being too well versed in the mysteries of true *primitive* Christianity, were persecuted for it. The secret of such persecution was then, as it is now, quite transparent to those who study the question impartially. Seeking to preserve his independence, Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the Apocalypse. Hence charges of heresy followed by “anathema maranatha.” The persecutions by the Church were never directed against Magic, when it was orthodox; for the new Theurgy, established and regulated by the Fathers, now known to Christendom as “grace” and “miracles,” was, and is still, when it does happen, only Magic—whether conscious or unconscious. Such phenomena

as have passed to posterity under the name of “divine miracles” were produced through powers acquired by great purity of life and ecstasy. Prayer and contemplation added to asceticism are the best means of discipline in order to become a Theurgist, where there is no regular initiation. For intense prayer for the accomplishment of some object is only intense *will* and desire, resulting in unconscious Magic. In our own day George Müller of Bristol has proved it. But “divine miracles” are produced by the same causes that generate effects of Sorcery. The whole difference rests on the good or evil effects aimed at, and on the actor who produces them. The thunders of the Church were directed only against those who dissented from the formulæ and attributed to themselves the production of certain marvellous effects, instead of fathering them on a personal God; and thus, while those Adepts in Magic Arts who acted under her direct instructions and auspices were proclaimed to posterity and history as saints and friends of God, all others were hooted out of the Church and sentenced to eternal calumny and curses from their day to this. Dogma and authority have ever been the curse of humanity, the great extinguishers of light and truth. [208](#)

It was perhaps the recognition of a germ of that which, later on, in the then nascent Church, grew into the virus of insatiate power and ambition, culminating finally in the dogma of infallibility, that forced Simon, and so many others, to break away from her at her very birth. Sects and dissensions began with the first century. While Paul rebukes Peter to his face, John slanders under the veil of vision the Nicolaitans, and makes Jesus declare that he hates them. [209](#) Therefore we pay little attention to the accusations against Simon in the MS. found in Greece.

It is entitled *Philosophumena*. Its author, regarded as Saint Hippolytus by the Greek Church, is referred to as an “unknown heretic” by the Papists, only because he speaks in it “very slanderously” of Pope Callistus, also a Saint. Nevertheless, Greeks and Latins agree in declaring the *Philosophumena* to be an extraordinary and very erudite work. Its antiquity and genuineness have been vouched for by the best authorities of Tübingen.

Whoever the author may have been, he expresses himself about Simon in this wise:

Simon, a man well versed in magic arts, deceived many persons partly by the art of Thrasymedes, [210](#) and partly *with the help of demons* . [211](#)... He determined to pass himself off as a god.... Aided by his wicked arts, he turned to profit not only the teachings of Moses, but those of the poets.... His disciples use to this day his charms. Thanks to incantations, to philtres, to their attractive caresses [212](#) and what they call “sleeps,” they send demons to influence all those whom they would fascinate. With this object they employ what they call “familiar demons.” [213](#)

Further on the MS. reads:

The Magus (Simon) made those who wished to enquire of the demon, write what their question was on a leaf of parchment; this, folded in four, was thrown into a burning brazier, in order that the smoke should reveal the contents of the writing to the Spirit (demon) (Philos., IV. iv.). Incense was thrown by handfuls on the blazing coals, the Magus adding, on pieces of papyrus, the Hebrew names of the Spirits he was addressing, and the flame devoured all. Very soon the *divine* Spirit seemed to overwhelm the Magician, who uttered unintelligible invocations, and plunged in such a state he answered every question—phantasmal apparitions being often raised over the flaming brazier (ibid., iii.); at other times fire descended from heaven upon objects previously pointed out by the Magician (ibid.); or again the deity evoked, crossing the room, would trace fiery orbs in its flight (ibid., ix.). [214](#)

So far the above statements agree with those of Anastasius the Sinaïte:

People saw Simon causing statues to walk; precipitating himself into the flames without being burnt; metamorphosing his body into that of various animals [lycanthropy]; raising at banquets phantoms and spectres; *causing the furniture in the rooms to move about* , by invisible *spirits* . He gave out that he was escorted by a number of shades to whom he gave the name of “souls of the dead.” Finally, he used to fly in the air ... (Anast., Patrol. Grecque, vol. lxxxix., col. 523, quæst. xx.). [215](#)

Suetonius says in his Nero,

In those days an Icarus fell at his first ascent near Nero's box and covered it with his blood. [216](#)

This sentence, referring evidently to some unfortunate acrobat who missed his footing and tumbled, is brought forward as a proof that it was Simon who fell. [217](#) But the latter's name is surely too famous, if one must credit the Church Fathers, for the historian to have mentioned him simply as "an Icarus." The writer is quite aware that there exists in Rome a locality named Simonium, near the Church of SS. Cosmas and Daimanus (Via Sacra), and the ruins of the ancient temple of Romulus, where the broken pieces of a stone, on which it is alleged the two knees of the Apostle Peter were impressed in thanksgiving after his supposed victory over Simon, are shown to this day. But what does this exhibition amount to? For the broken fragments of one stone, the Buddhists of Ceylon show a whole rock on Adam's Peak with another imprint upon it. A crag stands upon its platform, a terrace of which supports a huge boulder, and on the boulder rests for nearly three thousand years the sacred foot-print, of a foot five feet long. Why not credit the legend of the latter, if we have to accept that of St. Peter? "Prince of Apostles," or "Prince of Reformers," or even the "First-born of Satan," as Simon is called, all are entitled to legends and fictions. One may be allowed to discriminate, however.

That Simon could fly, i.e., raise himself in the air for a few minutes, is no impossibility. Modern mediums have performed the same feat supported by a force that Spiritualists persist in calling "spirits." But if Simon did so, it was with the help of a self-acquired blind power that heeds little the prayers and commands of rival Adepts, let alone Saints. The fact is that logic is against the supposed fall of Simon at the prayer of Peter. For had he been defeated publicly by the Apostle, his disciples would have abandoned him after such an evident sign of inferiority, and would have become orthodox Christians. But we find even the author of *Philosophumena*, just such a Christian, showing otherwise. Simon had lost so little credit with his pupils and the masses, that he went on daily preaching in the Roman Campania after his supposed fall from the clouds "far above the Capitolium," in which fall he broke his legs only! Such a lucky fall is in itself sufficiently miraculous, one would say.

Section XV. St. Paul the real Founder of present Christianity.

We may repeat with the author of Phallicism:

We are all for *construction* —even for *Christian* , although of course philosophical *construction* . We have nothing to do with reality, in man's limited, mechanical, scientific sense, or with *realism* . We have undertaken to show that mysticism is the very life and soul of religion; [218](#)... that *the Bible is only misread and misrepresented when rejected as advancing supposed fabulous and contradictory things* ; that Moses did not make mistakes, but spoke to the “children of men” in the only way in which *children* in their nonage can be addressed; that the world is, indeed, a very different place from that which it is assumed to be; that what is derided as superstition is the only true and the only scientific *knowledge* , and moreover that modern knowledge and modern science are to a great extent not only *superstition* , but superstition of a very destructive and deadly kind. [219](#)

All this is perfectly true and correct. But it is also true that the New Testament, the Acts and the Epistles—however much the historical figure of Jesus may be true—are all symbolical and allegorical sayings, and that “it was not Jesus but Paul who was the real founder of Christianity;” [220](#) but it was not the official Church Christianity, at any rate. “The disciples were called Christians first in Antioch,” the Acts of the Apostles tell us, [221](#) and they were not so called before, nor for a long time after, but simply Nazarenes.

This view is found in more than one writer of the present and the past centuries. But, hitherto, it has always been laid aside as an unproven hypothesis, a blasphemous assumption; though, as the author of Paul, the Founder of Christianity [222](#) truly says:

Such men as Irenæus, Epiphanius and Eusebius have transmitted to posterity a reputation for such untruth and dishonest practices that the heart sickens at the story of the crimes of that period.

The more so, since the whole Christian scheme rests upon *their* sayings. But we find now another corroboration, and this time on the perfect reading of biblical glyphs. In *The Source of Measures* we find the following:

It must be borne in mind that our present Christianity is *Pauline* , not *Jesus* . Jesus, in his life, was a Jew, conforming to the law; even more, He says: “The scribes and pharisees sit in Moses' seat; whatsoever therefore they command you to do, that observe and do.” And again: “I did not come to destroy but to fulfil the law.” Therefore, He was under the law to the day of his death, and could not, while in life, abrogate one jot or tittle of it. He was circumcised and commanded circumcision. But Paul said of circumcision that it availed nothing, and *he* (Paul) abrogated the law. *Saul* and *Paul* —that is, Saul, under the law, and Paul, freed from the obligations of the law—were in one man, but parallelisms *in the flesh* , of Jesus the man under the law as observing it, who thus died in Chrétos and arose, freed from its obligations, in the spirit world as Christos, or the triumphant Christ. It was the Christ who was freed, but Christ was in the Spirit. Saul in the flesh was the function of, and parallel of Chrétos. Paul in the flesh was the function and parallel of Jesus become Christ in the spirit, as an early reality to answer to and act for the *apotheosis* ; and so armed with all authority in the flesh to abrogate human law. [223](#)

The real reason why Paul is shown as “abrogating the law” can be found only in India, where to this day the most ancient customs and privileges are preserved in all their purity, notwithstanding the abuse levelled at the same. There is only one class of persons who can disregard the law of Brâhmanical institutions, caste included, with impunity, and that is the *perfect* “Svâmîs,” the Yogîs—who have reached, or are supposed to have reached, the first step towards the Jîvanmukta state—or the full Initiates. And Paul was undeniably an Initiate. We will quote a passage or two from *Isis Unveiled*, for we can say now nothing better than what was said then:

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether anyone can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. “If any man is in

Christ he is a new creation,” *he is reborn* , as after initiation, for the Lord is spirit—the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him.

But Paul himself was not infallible or perfect.

Bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the Eoptæ.

Another proof that Paul belonged to the circle of the “Initiates” lies in the following fact. The apostle had his head shorn at Ceuchreæ, where Lucius (Apuleius) was initiated, because “he had a vow.” The Nazars—or set apart—as we see in the Jewish Scriptures, had to cut their hair, which they wore long, and which “no razor touched” at any other time, and sacrifice it on the altar of initiation. And the Nazars were a class of Chaldæan Theurgists or Initiates.

It is shown in *Isis Unveiled* that Jesus belonged to this class.

Paul declares that: “According to the grace of God which is given unto me, as a wise *master-builder* , I have laid the foundation.” (I. Corinth., iii. 10.) This expression, master-builder, used only *once* in the whole Bible, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called Eopteia, or revelation, reception into the secrets. In substance it means the highest stage of clairvoyance—the divine; ... but the real significance of the word is “overseeing,” from ὄπτομαι—“I see myself.” In Sanskrit the root âp had the same meaning originally, though now it is understood as meaning “to obtain.” [224](#)

The word eopteia is compound, from ἐπὶ “upon,” and ὄπτομαι “to look,” or an overseer, an inspector—also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this, in the sense used in the Mysteries. Therefore, when Paul entitles himself a “master-builder,” he is using a word pre-eminently kabalistic, theurgic, and

masonic, and one which no other apostle uses. He thus declares himself an *adept* , having the right to initiate others.

If we search in this direction, with those sure guides, the Grecian Mysteries and the Kabalah, before us, it will be easy to find the secret reason why Paul was so persecuted and hated by Peter, John, and James. The author of the Revelation was a Jewish Kabbalist, *pur sang*, with all the hatred inherited by him from his forefathers toward the pagan Mysteries. [225](#) His jealousy during the life of Jesus extended even to Peter; and it is but after the death of their common master that we see the two apostles—the former of whom wore the Mitre and the Petaloon of the Jewish Rabbis—preach so zealously the rite of circumcision. In the eyes of Peter, Paul, who had humiliated him, and whom he felt so much his superior in “Greek learning” and philosophy, must have naturally appeared as a magician, a man polluted with the “Gnosis,” with the “wisdom” of the Greek Mysteries—hence, perhaps, “Simon the Magician” as a comparison, not a nickname. [226](#)

Section XVI. Peter a Jewish Kabalist, not an Initiate.

As to Peter, biblical criticism has shown that in all probability he had no more to do with the foundation of the Latin Church at Rome than to furnish the pretext, so readily seized upon by the cunning Irenæus, of endowing the Church with a new name for the Apostle—Petra or Kiffa—a name which, by an easy play upon words, could be readily connected with Petroma. The Petroma was a pair of stone tablets used by the Hierophants at the Initiations, during the final Mystery. In this lies concealed the secret of the Vatican claim to the seat of Peter. As already quoted in *Isis Unveiled*, ii. 92:

In the Oriental countries the designation Peter (in Phœnician and Chaldaic an interpreter), appears to have been the title of this personage. [227](#)

So far, and as the “interpreters” of Neo-Christianism, the Popes have most undeniably the right to call themselves successors to the title of Peter, but hardly the successors to, least of all the interpreters of, the doctrines of Jesus, the Christ; for there is the Oriental Church, older and far purer than the Roman hierarchy, which, having ever faithfully held to the primitive teachings of the Apostles, is known historically to have refused to follow the Latin seceders from the original Apostolic Church, though, curiously enough, she is still referred to by her Roman sister as the “Schismatic” Church. It is useless to repeat the reasons for the statements above made, as they may all be found in *Isis Unveiled*, [228](#) where the words, Peter, Patar, and Pitar, are explained, and the origin of the “Seat of Pitah” is shown. The reader will find upon referring to the above pages that an inscription was found on the coffin of Queen Mentuhept of the Eleventh Dynasty (2250 b.c. according to Bunsen), which in its turn was shown to have been transcribed from the Seventeenth Chapter of the Book of the Dead, dating certainly not later than 4500 b.c. or 496 years before

the World's Creation, in the Genesiactal chronology. Nevertheless, Baron Bunsen shows the group of the hieroglyphics given (Peter-ref-su, the “Mystery Word”) and the sacred formulary mixed up with a whole series of glosses and various interpretations on a monument 4,000 years old.

This is identical with saying that the record (the true interpretation) was at that time no longer intelligible.... We beg our readers to understand that a sacred text, a hymn, containing the words of a departed spirit, existed in such a state, about 4,000 years ago, as to be all but unintelligible to royal scribes. [229](#)

“Unintelligible” to the non-initiated—this is certain; and it is so proved by the confused and contradictory glosses. Yet there can be no doubt that it was—for it *still is* —a mystery word. The Baron further explains:

It appears to me that our PTR is literally the old Aramaic and Hebrew “Patar,” which occurs in the history of Joseph as the specific word for *interpreting*, whence also Pitrum is the term for interpretation of a text, a dream. [230](#)

This word, PTR, was partially interpreted owing to another word similarly written in another group of hieroglyphics, on a stele, the glyph used for it being an opened eye, interpreted by De Rougé [231](#) as “to appear,” and by Bunsen as “illuminator,” which is more correct. However it may be, the word Patar, or Peter, would locate both master and disciple in the circle of initiation, and connect them with the Secret Doctrine; while in the “Seat of Peter” we can hardly help seeing a connection with Petroma, the double set of stone tablets used by the Hierophant at the Supreme Initiation during the final Mystery, as already stated, also with the Pîtha-sthâna (seat, or the place of a seat), a term used in the Mysteries of the Tântriks in India, in which the limbs of Satî are scattered and then united again, as those of Osiris by Isis. [232](#) Pîtha is a Sanskrit word, and is also used to designate the seat of the initiating Lama.

Whether all the above terms are due simply to “coincidences” or otherwise is left to the decision of our learned Symbologists and Philologists. We state facts—and nothing more. Many other writers, far more learned and entitled to be heard than the author has ever claimed to be, have sufficiently demonstrated that Peter never had anything to do

with the foundation of the Latin Church; that his supposed name Petra or Kiffa, also the whole story of his Apostleship at Rome, are simply a play on the term, which meant in every country, in one or another form, the Hierophant or Interpreter of the Mysteries; and that finally, far from dying a martyr at Rome, where he had probably never been, he died at a good old age at Babylon. In Sepher Toldoth Jeshu, a Hebrew manuscript of great antiquity—evidently an original and very precious document, if one may judge from the care the Jews took to hide it from the Christians—Simon (Peter) is referred to as “a faithful servant of God,” who passed his life in austerities and meditation, a Kabalist and a Nazarene who lived at Babylon “at the top of a tower, composed hymns, preached charity,” and died there.

Section XVII. Apollonius of Tyana.

It is said in *Isis Unveiled* that the greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the Initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic Philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colours of fiction. The journey to India represents in its every stage, though of course allegorically, the trials of a Neophyte, giving at the same time a geographical and topographical idea of a certain country as it is even now, if one knows where to look for it. The long discourses of Apollonius with the Brâhmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the Esoteric Catechism. His visit to the empire of the wise men, his interview with their king Hiarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes—in the generic sense of the name—and of Occultism. Wonderful is this to relate, and were not the statement supported by numerous calculations already made, and the secret already half revealed, the writer would never have dared to say it. The travels of the great Magus are correctly, though allegorically described—that is to

say, all that is related by Damis had actually taken place—but the narrative is based upon the Zodiacal signs. As *transliterated* by Damis under the guidance of Apollonius and *translated* by Philostratus, it is a marvel indeed. At the conclusion of what may now be related of the wonderful Adept of Tyana our meaning will become clearer. Suffice it to say for the present that the dialogues spoken of would disclose, if correctly understood, some of the most important secrets of Nature. Éliphas Lévi points out the great resemblance which exists between King Hiarchus and the fabulous Hiram, from whom Solomon procured the cedars of Lebanon and the gold of Ophir. But he keeps silent as to another resemblance of which, as a learned Kabalist, he could not be ignorant. Moreover, according to his invariable custom, he mystifies the reader more than he teaches him, divulging nothing and leading him off the right track.

Like most of the historical heroes of hoary antiquity, whose lives and works strongly differ from those of commonplace humanity, Apollonius is to this day a riddle, which has, so far, found no Œdipus. His existence is surrounded with such a veil of mystery that he is often mistaken for a myth. But according to every law of logic and reason, it is quite clear that Apollonius should never be regarded in such a light. If the Tyanean Theurgist may be put down as a fabulous character, then history has no right to her Cæsars and Alexanders. It is quite true that this Sage, who stands unrivalled in his thaumaturgical powers to this day—on evidence historically attested—came into the arena of public life no one seems to know whence, and disappeared from it, no one seems to know whither. But the reasons for this are evident. Every means was used—especially during the fourth and fifth centuries of our era—to sweep from people's minds the remembrance of this great and holy man. The circulation of his biographies, which were many and enthusiastic, was prevented by the Christians, and for a very good reason, as we shall see. The diary of Damis survived most miraculously, and remained alone to tell the tale. But it must not be forgotten that Justin Martyr often speaks of Apollonius, and the character and truthfulness of this good man are unimpeachable, the more in that he had good reasons to feel bewildered. Nor can it be denied that there is hardly a Church Father of the first six centuries that left Apollonius unnoticed. Only, according to invariable Christian customs of charity, their pens were dipped as usual in the blackest ink of odium

theologicum , intolerance and one-sidedness. St. Jerome (Hieronymus) gives at length the story of St. John's alleged contest with the Sage of Tyana—a competition of “miracles”—in which, of course, the truthful saint [233](#) describes in glowing colours the defeat of Apollonius, and seeks corroboration in St. John's Apocrypha proclaimed doubtful *even* by the Church. [234](#)

Therefore it is that nobody can say where or when Apollonius was born, and everyone is equally ignorant of the date at which, and of the place where he died. Some think he was eighty or ninety years old at the time of his death, others that he was one hundred or even one hundred and seventeen. But, whether he ended his days at Ephesus in the year 96 a.d., as some say, or whether the event took place at Lindus in the temple of Pallas-Athene, or whether again he disappeared from the temple of Dictynna, or whether, as others maintain, he did not die at all, but when a hundred years old renewed his life by Magic, and went on working for the benefit of humanity, no one can tell. The Secret Records alone have noted his birth and subsequent career. But then—“who hath believed in *that* report?”

All that history knows is that Apollonius was the enthusiastic founder of a new school of contemplation. Perhaps less metaphorical and more practical than Jesus, he nevertheless inculcated the same quintessence of spirituality, the same high moral truths. He is accused of having confined them to the higher classes of society instead of doing what Buddha and Jesus did, instead of preaching them to the poor and the afflicted. Of his reasons for acting in such an exclusive way it is impossible to judge at so late a date. But Karmic law seems to be mixed up with it. Born, as we are told, among the aristocracy, it is very likely that he desired to finish the work undone in this particular direction by his predecessor, and sought to offer “peace on earth and good will” to *all* men, and not alone to the outcast and the criminal. Therefore he associated with the kings and the mighty ones of the age. Nevertheless, the three “miracle-workers” exhibited striking similarity of purpose. Like Jesus and like Buddha, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies, bigotry and hypocrisy. That his “miracles” were more wonderful, more varied, and far better attested in History than any others, is also true. Materialism denies; but evidence, and

the affirmations of even the Church herself, however much he is branded by her, show this to be the fact. [235](#)

The calumnies set afloat against Apollonius were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. For it is not in the *miracles*, but in the identity of ideas and doctrines preached that we have to look for a similarity between Buddha, Jesus and Apollonius. If we study the question with a dispassionate mind, we shall soon perceive that the ethics of Gautama, Plato, Apollonius, Jesus, Ammonius Sakkas, and his disciples, were all based on the same mystic philosophy—that all worshipped one divine Ideal, whether they considered it as the “Father” of humanity, who lives in man, as man lives in Him, or as the Incomprehensible Creative Principle. All led God-like lives. Ammonius, speaking of his philosophy, taught that their school dated from the days of Hermes, who brought his wisdom from India. It was the same mystical contemplation throughout as that of the Yogin: the communion of the Brâhman with his own luminous Self—the “Âtman.” [236](#)

The groundwork of the Eclectic School is thus shown to be identical with the doctrines of the Yogîs—the Hindu Mystics; it is proved that it had a common origin, from the same source as the earlier Buddhism of Gautama and of his Arhats.

The *Ineffable Name* in the search for which so many Kabalists—unacquainted with any Oriental or even European Adepts—vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name which, according to the most ancient oracles, “rushes into the infinite worlds, ἀφοιτήτωςτροφάλιγγι,” can be obtained in a twofold way: by regular initiation, and through the “small voice” which Elijah heard in the cave of Horeb, the mount of God. And “when Elijah heard it he wrapped his *face in his mantle* and stood in the entering of the cave. And behold there came *the voice*.”

When Apollonius of Tyana desired to hear the “small voice,” he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced

not the “name” but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucent or astral spirit was free. On ordinary occasions he no more wore wool than the priests of the temples. The possession of the secret combination of the “name” gave the Hierophant supreme power over every being, human or otherwise, inferior to himself in soul-strength. [237](#)

To whatever school he belonged, this fact is certain, that Apollonius of Tyana left an imperishable name behind him. Hundreds of works were written upon this wonderful man; historians have seriously discussed him; pretentious fools, unable to come to any conclusion about the Sage, have tried to deny his very existence. As to the Church, although she execrates his memory, she has ever tried to present him in the light of a historical character. Her policy now seems to be to direct the impression left by him into another channel—a well known and a very old stratagem. The Jesuits, for instance, while admitting his “miracles,” have set going a double current of thought, and they have succeeded, as they succeed in all they undertake. Apollonius is represented by one party as an obedient “medium of Satan,” surrounding his theurgical powers by a most wonderful and dazzling light; while the other party professes to regard the whole matter as a clever romance, written with a predetermined object in view.

In his voluminous *Memoirs of Satan*, the Marquis de Mirville, in the course of his pleading for the recognition of the enemy of God as the producer of spiritual phenomena, devotes a whole chapter to this great Adept. The following translation of passages in his book unveils the whole plot. The reader is asked to bear in mind that the Marquis wrote every one of his works under the auspices and authorisation of the Holy See of Rome.

It would be to leave the first century incomplete and to offer an insult to the memory of St. John, to pass over in silence the name of one who had the honour of being his special antagonist, as Simon was that of St. Peter, Elymas that of Paul, etc. In the first years of the Christian era, ... there appeared at Tyana in Cappadocia one of those extraordinary men of whom the Pythagorean School was so very lavish. As great a traveller as was his master, initiated in all the secret doctrines of India, Egypt and Chaldæa, endowed, therefore, with all the theurgic powers of the ancient Magi, he

bewildered, each in its turn, all the countries which he visited, and which all—we are obliged to admit—seem to have blessed his memory. We could not doubt this fact without repudiating real historical records. The details of his life are transmitted to us by a historian of the fourth century (Philostratus), himself the translator of a diary that recorded day by day the life of the philosopher, written by Damis, his disciple and intimate friend. [238](#)

De Mirville admits the possibility of *some* exaggerations in both recorder and translator; but he “does not believe they hold a very wide space in the narrative.” Therefore, he regrets to find the Abbé Freppel “in his eloquent Essays, [239](#) calling the diary of Damis a romance.” Why?

[Because] the orator bases his opinion on the perfect similitude, calculated as he imagines, of that legend with the life of the Saviour. But in studying the subject more profoundly, he [Abbé Freppel] can convince himself that neither Apollonius, nor Damis, nor again Philostratus ever claimed a greater honour than a likeness to St. John. This programme was in itself sufficiently fascinating, and the travesty as sufficiently scandalous; for owing to magic arts Apollonius had succeeded in counterbalancing, in appearance, several of the miracles at Ephesus [produced by St. John], etc. [240](#)

The anguis in herba has shown its head. It is the perfect, the wonderful similitude of the life of Apollonius with that of the Saviour that places the Church between Scylla and Charybdis. To deny the life and the “miracles” of the former, would amount to denying the trustworthiness of the same Apostles and patristic writers on whose evidence is built the life of Jesus himself. To father the Adept's beneficent deeds, his raisings of the dead, acts of charity, healing powers, etc., on the “old enemy” would be rather dangerous at this time. Hence the stratagem to confuse the ideas of those who rely upon authorities and criticisms. The Church is far more clear-sighted than any of our great historians. The Church *knows* that to deny the existence of that Adept would lead her to denying the Emperor Vespasian and *his* Historians, the Emperors Alexander Severus and Aurelianus and *their* Historians, and finally to deny Jesus and every evidence about Him, thus preparing the way to her flock for finally denying *herself*. It becomes interesting to learn what she says in this emergency, through her chosen

speaker, De Mirville. It is as follows: What is there so new and so impossible in the narrative of Damis concerning their voyages to the countries of the Chaldees and the Gymnosophists?—he asks. Try to recall, before denying, what were in those days those countries of marvels par excellence, as also the testimony of such men as Pythagoras, Empedocles and Democritus, who ought to be allowed to have known what they were writing about. With what have we finally to reproach Apollonius? Is it for having made, as the Oracles did, a series of prophecies and predictions wonderfully verified? No: because, better studied now, we *know* what they are. [241](#) The Oracles have now become to us, what they were to every one during the past century, from Van Dale to Fontenelle. Is it for having been endowed with second sight, and having had visions at a distance? [242](#) No; for such phenomena are at the present day endemical in half Europe. Is it for having boasted of his knowledge of every existing language under the sun, without having ever learned one of them? But who can be ignorant of the fact that this is the best criterion [243](#) of the presence and assistance of a spirit of whatever nature it may be? Or is it for having believed in transmigration (reincarnation)? It is still believed in (by millions) in our day. No one has any idea of the number of the men of Science who long for the re-establishment of the Druidical Religion and of the Mysteries of Pythagoras. Or is it for having exorcised the demons and the plague? The Egyptians, the Etruscans and all the Roman Pontiffs had done so long before. [244](#) For having conversed with the dead? We do the same to-day, or believe we do so—which is all the same. For having believed in the Empuses? Where is the Demonologist that does not know that the Empuse is the “south demon” referred to in David's Psalms, and dreaded then as it is feared even now in all Northern Europe? [245](#) For having made himself invisible at will? It is one of the achievements of mesmerism. For having appeared after his (supposed) death to the Emperor Aurelian above the city walls of Tyana, and for having compelled him thereby to raise the siege of that town? Such was the mission of every hero beyond the tomb, and the reason of the worship vowed to the Manes. [246](#) For having descended into the famous den of Trophonius, and taken from it an old book preserved for years after by the Emperor Adrian in his Antium library? The trustworthy and sober Pausanias had descended into the same den before Apollonius, and came back no less a believer. For having disappeared at his death? Yes, like Romulus, like Votan, like Lycurgus, like Pythagoras, [247](#) always under

the most mysterious circumstances, ever attended by apparitions, revelations, etc. Let us stop here and repeat once more: had the life of Apollonius been simple *romance*, he would never have attained such a celebrity during his lifetime or created such a numerous sect, one so enthusiastic after his death.

And, to add to this, had all this been a romance, never would a Caracalla have raised a heroön to his memory [248](#) or Alexander, Severus have placed his bust between those of two Demi-Gods and of the true God, [249](#) or an Empress have corresponded with him. Hardly rested from the hardships of the siege at Jerusalem, Titus would not have hastened to write to Apollonius a letter, asking to meet him at Argos and adding that his father and himself (Titus) owed all to him, the great Apollonius, and that, therefore, his first thought was for their benefactor. Nor would the Emperor Aurelian have built a temple and a shrine to that great Sage, to thank him for his apparition and communication at Tyana. That *posthumous* conversation, as all knew, saved the city, inasmuch as Aurelian had in consequence raised the siege. Furthermore, had it been a romance, History would not have had Vopiscus, [250](#) one of the most trustworthy Pagan Historians, to certify to it. Finally, Apollonius would not have been the object of the admiration of such a noble character as Epictetus, and even of several of the Fathers of the Church; Jerome for instance, in his better moments, writing thus of Apollonius:

This travelling philosopher found something to learn wherever he went; and profiting everywhere thus improved with every day. [251](#)

As to his prodigies, without wishing to fathom them, Jerome most undeniably admits them as such; which he would assuredly never have done, had he not been compelled to do so by facts. To end the subject, had Apollonius been a simple hero of a romance, dramatised in the fourth century, the Ephesians would not, in their enthusiastic gratitude, have raised to him a golden statue for all the benefits he had conferred upon them. [252](#)

Section XVIII. Facts underlying Adept Biographies.

The tree is known by its fruits; the nature of the Adept by his words and deeds. These words of charity and mercy, the noble advice put into the mouth of Apollonius (or of his sidereal phantom), as given by Vopiscus, show the Occultists who Apollonius was. Why then call him the “Medium of Satan” seventeen centuries later? There must be a reason, and a very potent reason, to justify and explain the secret of such a strong animus of the Church against one of the noblest men of his age. There is a reason for it, and we give it in the words of the author of the *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, and of Professor Seyffarth. The latter analyses and explains the salient dates in the life of Jesus, and thus throws light on the conclusions of the former. We quote both, blending the two.

According to solar months (of thirty days, one of the calendars in use among the Hebrews) all remarkable events of the Old Testament happened on the days of the equinoxes and the solstices; for instance, the foundations and dedications of the temples and altars [and consecration of the tabernacle]. On the same cardinal days, the most remarkable events of the New Testament happened; for instance, the annunciation, the birth, the resurrection of Christ, and the birth of John the Baptist. And thus we learn that all remarkable epochs of the New Testament were typically sanctified a long time before by the Old Testament, beginning at the day succeeding the end of the Creation, which was the day of the vernal equinox. During the crucifixion, on the 14th day of Nisan, Dionysius Areopagita saw, in Ethiopia, an eclipse of the sun, and he said, “Now the Lord (Jehovah) is suffering something.” Then Christ arose from the dead on the 22d March, 17 *Nisan*, Sunday, the day of the vernal equinox (Seyf., quoting Philo de Septen)—that is, on Easter, or on the day when the sun gives new life to the earth. The words of John the Baptist “He must increase, but I must

decrease,” serve to prove, as is affirmed by the fathers of the church, that John was born on the longest day of the year, and Christ, who was six months younger, on the shortest, 22d June and 22d December, the solstices.

This only goes to show that, as to another phase, John and Jesus were but epitomisers of the history of the same sun, under differences of aspect or condition; and one condition following another, of necessity, the statement, Luke, ix. 7, was not only not an empty one, but it was true, that which “was said of some, that (in Jesus) John was risen from the dead.” (And this consideration serves to explain why it has been that the Life of Apollonius of Tyana, by Philostratus, has been so persistently kept back from translation and from popular reading. Those who have studied it in the original have been forced to the comment that either the Life of Apollonius has been taken from the New Testament, or that the New Testament narratives have been taken from the Life of Apollonius, because of the manifest sameness of the *means of construction* of the narratives. The explanation is simple enough, when it is considered that the names of Jesus, Hebrew ψ , and Apollonius, or Apollo, are alike names of *the sun in the heavens* ; and necessarily the history of the one, as to his travels through *the signs* , with the personifications of his sufferings, triumphs and miracles, could be but the *history of the other* , where there was a widespread, common method of describing those travels by personification.) It seems also that, for long afterward, all this was known to rest upon an astronomical basis; for the secular church, so to speak, was founded by Constantine, and the objective condition of the worship established was that part of his decree, in which it was affirmed that the venerable day of the *sun* should be the day set apart for the worship of Jesus Christ, as *Sun* -day. There is something weird and startling in some other facts about this matter. The prophet Daniel (*true prophet* , as says Graetz), [253](#) by use of the pyramid numbers, or astrological numbers, foretold the cutting off of the Méshiac, as it happened (which would go to show the accuracy of his astronomical knowledge, if there was an eclipse of the sun at that time)... Now, however, the temple was destroyed in the year 71, in the month Virgo, and 71 is the Dove number, as shown, or $71 \times 5 = 355$, and with *the fish* , a Jehovah number.

“Is it possible,” queries further on the author, thus answering the intimate thought of every Christian and Occultist who reads and studies his work:

Is it possible that the events of humanity do run co-ordinately with these number forms? If so, while Jesus Christ, as an astronomical figure, was true to all that has been advanced, and more, possibly, He may, as a man, have filled up, under the numbers, answers in the sea of life to predestined type. The personality of Jesus does not appear to have been destroyed, because, *as a condition*, he was answering to astronomical forms and relations. The Arabian says, “Your destiny is written in the stars.” [254](#)

Nor is the “personality” of Apollonius “destroyed” for the same reason. The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avatâras—such as Buddha, Shankarâchârya, Krishna, etc.—all of these as great and as historical for their respective followers and in their countries, as Jesus of Nazareth is now for Christians and in this land.

But there is something more in the old literature of the early centuries. Iamblichus wrote a biography of the great Pythagoras.

The latter so closely resembles the life of Jesus that it may be taken for a travesty. Diogenes Laërtius and Plutarch relate the history of Plato according to a similar style. [255](#)

Why then wonder at the doubts that assail every scholar who studies all these lives? The Church herself knew all these doubts in her early stages; and though only one of her Popes has been known publicly and openly as a Pagan, how many more were there who were too ambitious to reveal the truth?

This “mystery,” for mystery indeed it is to those who, not being Initiates, fail to find the key of the perfect similitude between the lives of Pythagoras, Buddha, Apollonius, etc.—is only a natural result for those who know that all these great characters were Initiates of the same School. For them there is neither “travesty” nor “copy” of one from the other; for them they are all “originals,” only painted to represent one and the same subject: the mystic, and at the same time the public, life of the Initiates sent into the world to save portions of humanity, if they could not save the

whole bulk. Hence, the same programme for all. The assumed “immaculate origin” for each, referring to their “mystic birth” during the Mystery of Initiation, and accepted literally by the multitudes, encouraged in this by the better informed but ambitious clergy. Thus, the mother of each one of them was declared a virgin, conceiving her son directly by the Holy Spirit of God; and the Sons, in consequence, were the “Sons of God,” though in truth, none of them was any more entitled to such recognition than were the rest of his brother Initiates, for they were all—so far as their mystic lives were concerned—only “the epitomisers of the history of the same Sun,” which epitome is another mystery within the Mystery. The biographies of the external personalities bearing the names of such heroes have nothing to do with, and are quite independent of the private lives of the heroes, being only the mystic records of their public and, parallel therewith, of their *inner* lives, in their characters as Neophytes and Initiates. Hence, the manifest sameness of the means of construction of their respective biographies. From the beginning of Humanity the Cross, or Man, with his arms stretched out horizontally, typifying his kosmic origin, was connected with his psychic nature and with the struggles which lead to Initiation. But, if it is once shown that (a) every true Adept had, and still has, to pass through the seven and the twelve trials of Initiation, symbolised by the twelve labours of Hercules; (b) that the day of his real birth is regarded as that day when he is born into the world spiritually, his very age being counted from the hour of his second birth, which makes of him a “twice-born,” a Dvija or Initiate, on which day he is indeed born of a God and from an immaculate Mother; and (c) that the trials of all these personages are made to correspond with the Esoteric significance of initiatory rites—all of which corresponded to the twelve zodiacal signs—then every one will see the meaning of the travels of all those heroes through the signs of the Sun in Heaven; and that they are in each individual case a personification of the “sufferings, triumphs and miracles” of an Adept, before and after his Initiation. When to the world at large all this is explained, then also the mystery of all those lives, so closely resembling each other that the history of one seems to be the history of the other, and vice versâ, will, like everything else, become plain.

Take an instance: The legends—for they are *all* legends for exoteric purposes, whatever may be the denials in one case—of the lives of Krishna, Hercules, Pythagoras, Buddha, Jesus, Apollonius, Chaitanya. On the worldly plane, their biographies, if written by one outside the circle, would differ greatly from what we read of them in the narratives that are preserved of their mystic lives. Nevertheless, however much masked and hidden from profane gaze, the chief features of such lives will all be found there in common. Each of those characters is represented as a divinely begotten Sotēr (Saviour), a title bestowed on deities, great kings and heroes; everyone of them, whether at their birth or afterwards, is searched for, and threatened with death (yet never killed) by an opposing power (the world of Matter and Illusion), whether it be called a king Kansa, king Herod, or king Mâra (the Evil Power). They are all tempted, persecuted and finally said to have been murdered at the end of the rite of Initiation, i.e., in their *physical* personalities, of which they are supposed to have been rid for ever after *spiritual* “resurrection” or “birth.” And having thus come to an end by this supposed violent death, they all descend to the Nether World, the Pit or Hell—the Kingdom of Temptation, Lust and Matter, therefore of Darkness, whence returning, having overcome the “Chrest-condition,” they are glorified and become “Gods.”

It is not in the course of their everyday life, then, that the great similarity is to be sought, but in their inner state and in the most important events of their career as religious teachers. All this is connected with, and built upon, an astronomical basis, which serves, at the same time, as a foundation for the representation of the degrees and trials of Initiation: descent into the Kingdom of Darkness and Matter, *for the last time*, to emerge therefrom as “Suns of Righteousness,” is the most important of these and, therefore, is found in the history of all the Sotērs—from Orpheus and Hercules, down to Krishna and Christ. Says Euripides:

Heracles, who has gone from the chambers of earth, Leaving the nether home of Pluto. [256](#)

And Virgil writes:

At Thee the Stygian lakes trembled; Thee the janitor of Orcus Feared....
Thee not even Typhon frightened....

Hail, *true son of Jove* , glory added to the Gods. [257](#)

Orpheus seeks, in the kingdom of Pluto, Eurydice, his lost Soul; Krishna goes down into the infernal regions and rescues therefrom his six brothers, he being the seventh Principle; a transparent allegory of his becoming a “perfect Initiate,” the whole of the six Principles merging into the seventh. Jesus is made to descend into the kingdom of Satan to save the soul of Adam, or the symbol of material physical humanity.

Have any of our learned Orientalists ever thought of searching for the origin of this allegory, for the parent “Seed” of that “Tree of Life” which bears such verdant boughs since it was first planted on earth by the hand of its “Builders”? We fear not. Yet it is found, as is now shown, even in the exoteric, distorted interpretations of the Vedas—of the Rig Veda, the oldest, the most trustworthy of all the four—this root and seed of all future Initiate-Saviours being called in it the Visvakarmâ, the “Father” Principle, “beyond the comprehension of mortals;” in the *second* stage Sûrya, the “Son,” who offers Himself as a sacrifice to Himself; in the third, the Initiate, who sacrifices His *physical* to His *spiritual* Self. It is in Visvakarmâ, the “omnificent,” who becomes (mystically) Vikkartana, the “sun shorn of his beams,” who suffers for his too ardent nature, and then becomes glorified (by purification), that the keynote of the Initiation into the greatest Mystery of Nature was struck. Hence the secret of the wonderful “similarity.”

All this is allegorical and mystical, and yet perfectly comprehensible and plain to any student of Eastern Occultism, even superficially acquainted with the Mysteries of Initiation. In our objective Universe of Matter and false appearances the Sun is the most fitting emblem of the life-giving, beneficent Deity. In the subjective, boundless World of Spirit and Reality the bright luminary has another and a mystical significance, which cannot be fully given to the public. The so-called “idolatrous” Pârsîs and Hindus are certainly nearer the truth in their religious reverence for the Sun, than the cold, ever-analysing, and as ever-mistaken, public is prepared to believe, at present. The Theosophists, who will be alone able to take in the meaning, may be told that the Sun is the external manifestation of the Seventh Principle of our Planetary System, while the Moon is its Fourth Principle, shining in the borrowed robes of her master,

saturated with and reflecting every passionate impulse and evil desire of her grossly material body, Earth. The whole cycle of Adeptship and Initiation and all its mysteries are connected with, and subservient to, these two and the Seven Planets. Spiritual clairvoyance is derived from the Sun; all psychic states, diseases, and even lunacy, proceed from the Moon.

According even to the data of History—her conclusions being remarkably erroneous while her premises are mostly correct—there is an extraordinary agreement between the “legends” of every Founder of a Religion (and also between the rites and dogmas of all) and the names and course of constellations headed by the Sun. It does not follow, however, because of this, that both Founders and their Religions should be, the one myths, and the other superstitions. They are, one and all, the different versions of the same natural primeval Mystery, on which the Wisdom-Religion was based, and the development of its Adepts subsequently framed.

And now once more we have to beg the reader not to lend an ear to the charge—against Theosophy in general and the writer in particular—of disrespect toward one of the greatest and noblest characters in the History of Adeptship—Jesus of Nazareth—nor even of hatred to the Church. The expression of truth and fact can hardly be regarded, with any approximation to justice, as blasphemy or hatred. The whole question hangs upon the solution of that one point: Was Jesus as “Son of God” and “Saviour” of Mankind, unique in the World's annals? Was His case—among so many similar claims—the only exceptional and unprecedented one; His birth the sole supernaturally immaculate; and were all others, as maintained by the Church, but blasphemous Satanic copies and plagiarisms by anticipation? Or was He only the “son of his deeds,” a pre-eminently holy man, and a reformer, one of many, who paid with His life for the presumption of endeavouring, in the face of ignorance and despotic power, to enlighten mankind and make its burden lighter by His Ethics and Philosophy? The first necessitates a blind, all-resisting faith; the latter is suggested to every one by reason and logic. Moreover, has the Church always believed as she does now—or rather, as she pretends she does, in order to be thus justified in directing her anathema against those who disagree with her—or has she passed through the same throes of doubt,

nay, of secret denial and unbelief, suppressed only by the force of ambition and love of power?

The question must be answered in the affirmative as to the second alternative. It is an irrefutable conclusion, and a natural inference based on facts known from historical records. Leaving for the present untouched the lives of many Popes and Saints that loudly belied their claims to infallibility and holiness, let the reader turn to Ecclesiastical History, the records of the growth and progress of the Christian Church (not of Christianity), and he will find the answer on those pages. Says a writer:

The Church has known too well the suggestions of freethought created by enquiry, as also all those doubts that provoke her anger to-day; and the “sacred truths” she would promulgate have been in turn admitted and repudiated, transformed and altered, amplified and curtailed, by the dignitaries of the Church hierarchy, even as regards the most fundamental dogmas.

Where is that God or Hero whose origin, biography, and genealogy were more hazy, or more difficult to define and finally agree upon than those of Jesus? How was the now irrevocable dogma with regard to His true nature settled at last? By His mother, according to the Evangelists, He was a man—a simple mortal man; by His Father He is God! But how? Is He then man or God, or is He both at the same time? asks the perplexed writer. Truly the propositions offered on this point of the doctrine have caused floods of ink and blood to be shed, in turn, on poor Humanity, and still the doubts are not at rest. In this, as in everything else, the wise Church Councils have contradicted themselves and changed their minds a number of times. Let us recapitulate and throw a glance at the texts offered for our inspection. This is History.

The Bishop Paul of Samosata denied the divinity of Christ at the first Council of Antioch; at the very origin and birth of theological Christianity, He was called “Son of God” merely on account of His holiness and good deeds. His blood was corruptible in the Sacrament of the Eucharist.

At the Council of Nicæa, held a.d. 325, Arius came out with his premisses, which nearly broke asunder the Catholic Union.

Seventeen bishops defended the doctrines of Arius, who was exiled for them. Nevertheless, thirty years after, a.d. 355, at the Council of Milan, three hundred bishops signed a letter of adherence to the Arian views, notwithstanding that ten years earlier, a.d. 345, at a new Council of Antioch, the Eusebians had proclaimed that Jesus Christ was the Son of God and One with His Father.

At the Council of Sirmium, a.d. 357, the “Son” had become no longer consubstantial. The Anomæans, who denied that consubstantiality, and the Arians were triumphant. A year later, at the second Council of Ancyra, it was decreed that the “Son was not consubstantial but only similar to the Father in his substance.” Pope Liberius ratified the decision.

During several centuries the Councils fought and quarrelled, supporting the most contradictory and opposite views, the fruit of their laborious travail being the Holy Trinity, which, Minerva-like, issued forth from the theological brain, armed with all the thunders of the Church. The new mystery was ushered into the world amid some terrible strifes, in which murder and other crimes had a high hand. At the Council of Saragossa, a.d. 380, it was proclaimed that the Father, Son and Holy Spirit are one and the same Person, Christ's human nature being merely an “illusion”—an echo of the Avatâric Hindu doctrine. “Once upon this slippery path the Fathers had to slide down ad absurdum—which they did not fail of doing.” How deny human nature in him who was born of a woman? The only wise remark made during one of the Councils of Constantinople came from Eutyches, who was bold enough to say: “May God preserve me from reasoning on the nature of my God”—for which he was excommunicated by Pope Flavius.

At the Council of Ephesus, a.d. 449, Eutyches had his revenge. As Eusebius, the veracious Bishop of Cæsarea, was forcing him into the admission of *two* distinct natures in Jesus Christ, the Council rebelled against him and it was proposed that Eusebius should be burned alive. The bishops arose like one man, and with fists clenched, foaming with rage, demanded that Eusebius should be torn into two halves, and be dealt by as he would deal with Jesus, whose nature he divided. Eutyches was re-established in his power and office, Eusebius and Flavius deposed. Then the two parties attacked each other most violently and fought. St. Flavius

was so ill-treated by Bishop Diodorus, who assaulted and kicked him, that he died a few days later from the injuries inflicted.

Every incongruity was courted in these Councils, and the result is the present living paradoxes called Church dogmas. For instance, at the first Council of Ancyra, a.d. 314, it was asked, “In baptizing a woman with child, is the unborn baby also baptized by the fact?” The Council answered in the negative; because, as was alleged, “the person thus receiving baptism must be a consenting party, which is impossible to the child in its mother's womb.” Thus then unconsciousness is a canonical obstacle to baptism, and thus no child baptised nowadays is baptised at all in fact. And then what becomes of the tens of thousands of starving heathen babies baptised by the missionaries during famines, and otherwise surreptitiously “saved” by the too zealous Padres? Follow one after another the debates and decisions of the numberless Councils, and behold on what a jumble of contradictions the present infallible and Apostolic Church is built!

And now we can see how greatly paradoxical, when taken literally, is the assertion in Genesis: “God created man in his own image.” Besides the glaring fact that it is not the Adam of dust (of Chapter ii.), who is thus made in the divine image, but the Divine Androgyne (of Chapter i.), or Adam Kadmon, one can see for oneself that God—the God of the Christians at any rate—was created by man in his own image, amid the kicks, blows and murders of the early Councils.

A curious fact, one that throws a flood of light on the claim that Jesus was an Initiate and a martyred Adept, is given in the work, (already so often referred to) which may be called “a mathematical revelation”.—The Source of Measures.

Attention is called to the part of the 46th verse of the 27th Chapter of Matthew, as follows: “Eli, Eli, Lama Sabachthani?—that is to say, My God, my God, why hast thou forsaken me?” Of course, our versions are taken from the original *Greek* manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as—Ἠλί Ἠλί λαμὰ σαβαχθανί

They are *Hebrew words* , rendered into the *Greek* , and in Hebrew are as follows: אלי אלי למה שבהתני

The Scripture of these words says, “that is to say, My God, my God, why hast thou forsaken me?” as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning is *just the opposite of the one given* , and is— My God, my God, how thou dost glorify me!

But even more, for while lama is *why* , or *how* , as a verbal it connects the idea of *to dazzle* , or adverbially, it could run “ *how dazzlingly* ,” and so on. To the unwary reader this interpretation is enforced, and made to answer, as it were, to the fulfilment of a prophetic utterance, by a marginal reference to the *first* verse of the *twenty-second* Psalm, which reads: “My God, my God, why hast thou forsaken me?”

The Hebrew of this verse for these words is— אלי אלי למה עזבתני

as to which the reference is correct, and the interpretation sound and good, but with an utterly different word. The words are— Eli, Eli, lamah azabvtha-ni?

No wit of man, however scholarly, can save this passage from *falseness of rendering* on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital. [258](#)

For ten years or more, sat the revisers (?) of the Bible, a most imposing and solemn array of the learned of the land, the greatest Hebrew and Greek scholars of England, purporting to correct the mistakes and blunders, the sins of omission and of commission of their less learned predecessors, the translators of the Bible. Are we going to be told that none of them saw the glaring difference between the Hebrew words in Psalm xxii., azabvtha-ni , and sabachthani in Matthew; that they were not aware of the deliberate falsification?

For “falsification” it was. And if we are asked the reason why the early Church Fathers resorted to it, the answer is plain: Because the *Sacramental* words belonged in their true rendering to Pagan temple rites. They were

pronounced after the terrible trials of Initiation, and were still fresh in the memory of some of the “Fathers” when the Gospel of Matthew was edited into the Greek language. Because, finally, many of the Hierophants of the Mysteries, and many more of the Initiates were still living in those days, and the sentence rendered in its true words would class Jesus directly with the simple Initiates. The words “My God, my Sun, thou hast poured thy radiance upon me!” were the final words that concluded the thanksgiving prayer of the Initiate, “the Son and the glorified Elect of the Sun.” In Egypt we find to this day carvings and paintings that represent the rite. The candidate is between two divine sponsors; one “Osiris-Sun” with the head of a hawk, representing life, the other Mercury—the ibis-headed, psychopompic genius, who guides the Souls after death to their new abode, Hades—standing for the death of the physical body, figuratively. Both are shown pouring the “stream of life,” the water of purification, on the head of the Initiate, the two streams of which, interlacing, form a cross. The better to conceal the truth, this basso-relievo has also been explained as a “Pagan presentment of a Christian truth.” The Chevalier des Mousseaux calls this Mercury:

The assessor of Osiris-Sol, as St. Michael is the assessor, Ferouer, of the Word.

The monogram of Chrestos and the Labarum, the standard of Constantine—who, by the by, died a Pagan and was never baptised—is a symbol derived from the above rite and also denotes “life and death.” Long before the sign of the Cross was adopted as a Christian symbol, it was employed as a secret sign of recognition among Neophytes and Adepts. Say Éliphas Lévi:

The sign of the cross adopted by the Christians does not belong exclusively to them. It is kabalistic, and represents the oppositions and quaternary equilibrium of the elements. We see by the occult verse of the Pater, to which we have called attention in another work, that there were originally two ways of making it, or, at least, two very different formulas to express its meaning: one reserved for priests and initiates; the other given to neophytes and the profane. [259](#)

One can understand now why the Gospel of Matthew, the Evangel of the Ebionites, has been for ever excluded in its Hebrew form from the world's curious gaze.

Jerome found the authentic and original Evangel written in Hebrew, by Matthew the Publican, at the library collected at Cæsarea by the martyr Pamphilius. “*I received permission from the Nazaræans* , who at Berœa of Syria used this (gospel) to translate it,” he writes toward the end of the fourth century. [260](#) “In the Evangel which the Nazarenes and Ebionites use,” said Jerome, “which recently I translated from Hebrew into Greek, and which is called by most persons the *genuine* gospel of Matthew,” etc. [261](#)

That the apostles had received a “secret doctrine” from Jesus, and that he himself taught one, is evident from the following words of Jerome, who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that “a difficult work is enjoined, since this (translation) has been commanded me by your Felicities, which *St. Matthew himself* , the Apostle and Evangelist, *did not wish to be openly written* . For if this had not been *secret* , he (Matthew) would have added to the Evangel that what he gave forth *was his* ; but he made up this book *sealed up in the Hebrew characters* , which he put forth *even in such a way* that the book, written in Hebrew letters and by the hand of himself, might be possessed *by the men most religious* ; who also, in the course of time, received it from those who preceded them. But this very book they never gave to any one to be transcribed, and *its text* they related some one way and some another.” [262](#) And he adds further on the same page: “And it happened that this book, having been published by a disciple of Manichæus, named Seleucus, who also wrote falsely The Acts of the Apostles, exhibited matter not for edification, but for destruction; and that this (book) was *approved in a synod* which the ears of the Church properly refused to listen to.” [263](#)

Jerome admits, himself, that the book which he authenticates as being written “by the hand of Matthew,” was nevertheless a book which, notwithstanding that he translated it twice, was nearly unintelligible to him, for it was arcane. Nevertheless, Jerome coolly sets down every commentary upon it but his own as *heretical* . More than that, Jerome

knew that this Gospel was the only *original* one, yet he becomes more zealous than ever in his persecution of the “Heretics.” Why? Because to accept it was equivalent to reading the death sentence of the established Church. The Gospel according to the Hebrews was well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of the latter accepted the *divinity of Christ*. [264](#)

The Ebionites were the first, the earliest Christians, whose representative was the Gnostic author of the Clementine Homilies, and as the author of *Supernatural Religion* shows, [265](#) Ebionitic Gnosticism had once been the purest form of Christianity. They were the pupils and followers of the early Nazarenes—the kabalistic Gnostics. They believed in the Æons, as the Cerinthians did, and that “the world was put together by Angels” (Dhyân Chohans), as Epiphanius complains (*Contra Ebionitas*): “Ebion had the opinion of the Nazarenes, the form of Cerinthians.” “They decided that Christ was of the seed of a man,” he laments. [266](#) Thus again:

The badge of Dan-Scorpio is *death-life* , in the symbol ☩ as *cross-bones and skull* , ... or *life-death* ... the standard of Constantine, the Roman Emperor. Abel has been shown to be Jesus, and Cain-Vulcain, or Mars, pierced him. Constantine was the Roman Emperor, whose warlike god was Mars, and a Roman soldier pierced Jesus on the cross....

But the piercing of Abel was the consummation of his marriage with Cain, and this was proper under the form of Mars Generator; hence the double glyph, one of Mars-Generator [Osiris-Sun] and Mars-Destroyer [Mercury the God of Death in the Egyptian basso-relievo] in one; significant, again, of the primal idea of the living cosmos, or of birth and death, as necessary to the continuation of the stream of life. [267](#)

To quote once more from Isis Unveiled:

A Latin cross of a perfect Christian shape was found hewn upon the granite slabs of the Adytum of the Serapeum; and the monks did not fail to claim that the cross had been hallowed by the Pagans in a “spirit of prophecy.” At least, Sozomen, with an air of triumph, records the fact. [268](#) But archæology and symbolism, those tireless and implacable enemies of clerical false pretences, have found in the hieroglyphics of the legend running round the design at least a partial interpretation of its meaning.

According to King and other numismatists and archæologists, the cross was placed there as the symbol of eternal life. Such a Tau, or Egyptian cross, was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the Initiate, after his “new birth” was accomplished, and the Mystæ had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit, and that he was ready to ascend in spirit to the blessed abodes of light and glory—the Eleusinia. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and Kabalists, who used it largely, as their numerous gems testify. These in turn had the Tau (or handled cross) from the Egyptians, and the Latin

Cross from the Buddhist missionaries, who brought it from India (where it can be found even now) two or three centuries b.c. The Assyrians, Egyptians, ancient Americans, Hindus and Romans had it in various, but very slight modifications of shape. Till very late in the middle ages, it was considered a potent spell against epilepsy and demoniacal possession, and the “signet of the living God” brought down in St. John's vision by the angel ascending from the east to “seal the servants of our God in the foreheads,” was but the same mystic Tau—the Egyptian Cross. In the painted glass of St. Denis (France) this angel is represented as stamping this sign on the forehead of the elect; the legend reads, SIGNUM TAY. In King's Gnostics, the author reminds us that “this mark is commonly borne by St. Anthony, an *Egyptian* recluse.” [269](#) What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmans. It is but too evident that, with the Apostle at least, it meant the “Ineffable Name,” as he calls this “signet of the living God” a few chapters further on [270](#) the “*Father's name written in their foreheads* .”

The Brahmâtâmâ, the chief of the Hindu Initiates, had on his head-gear two keys, symbol of the revealed mystery of life and death, placed cross-like; and in some Buddhist pagodas of Tartary and Mongolia, the entrance of a chamber within the temple, generally containing the staircase which leads to the inner dagoba, [271](#) and the porticos of some Prachidas [272](#) are ornamented with a cross formed of two fishes, as found on some of the zodiacs of the Buddhists. We should not wonder at all at learning that the sacred device in the tombs in the catacombs at Rome, the “Vesica Piscis,” was derived from the said Buddhist zodiacal sign. How general must have been that geometrical figure in the world-symbols, may be inferred from the fact that there is a Masonic tradition that Solomon's temple was built on three foundations, forming the “triple Tau” or three crosses.

In its mystical sense, the Egyptian cross owes its origin, as an emblem, to the realisation by the earliest philosophy of an *androgynous dualism of every manifestation in nature* , which proceeds from the abstract ideal of a likewise androgynous deity, while the Christian emblem is simply due to chance. Had the Mosaic law prevailed, Jesus should have been lapidated. [273](#) The crucifix was an instrument of torture, and utterly common among Romans as it was unknown among Semitic nations. It was called the “Tree

of Infamy.” It is but later that it was adopted as a Christian symbol; but during the first two decades the apostles looked upon it with horror. [274](#) It is certainly not the Christian Cross that John had in mind when speaking of the “signet of the living God,” but the *mystic* Tau—the Tetragrammaton, or mighty name, which, on the most ancient Kabalistic talismans, was represented by the four Hebrew letters composing the Holy Word.

The famous Lady Ellenborough, known among the Arabs of Damascus, and in the desert, after her last marriage, as Hanoum Medjouye, had a talisman in her possession, presented to her by a Druse from Mount Lebanon. It was recognised by a certain sign on its left corner as belonging to that class of gems which is known in Palestine as a “*Messianic*” amulet, of the second or third century b.c. It is a green stone of a pentagonal form; at the bottom is engraved a fish; higher, Solomon's Seal; [275](#) and still higher, the four Chaldaic letters—Jod, He, Vau, He, IAHO, which form the name of the Deity. These are arranged in quite an unusual way, running from below upward, in reversed order, and forming the Egyptian Tau. Around these there is a legend which, as the gem is not our property, we are not at liberty to give. The Tau, in its mystical sense, as well as the Crux ansata, is the Tree of Life.

It is well known that the earliest Christian emblems—before it was ever attempted to represent the bodily appearance of Jesus—were the Lamb, the Good Shepherd, and *The Fish*. The origin of the latter emblem, which has so puzzled the archæologists, thus becomes comprehensible. The whole secret lies in the easily ascertained fact that, while in the Kabalah the King Messiah is called “Interpreter,” or Revealer of the Mystery, and shown to be the *fifth* emanation, in the Talmud—for reasons we will now explain—the Messiah is very often designated as “DAG,” or the Fish. This is an inheritance from the Chaldees, and relates—as the very name indicates—to the Babylonian Dagon, the man-fish, who was the instructor and interpreter of the people, to whom he appeared. Abarbanel explains the name, by stating that the sign of his (Messiah's) coming is the conjunction of Saturn and Jupiter in the sign Pisces. [276](#) Therefore, as the Christians were intent upon identifying their Christos with the Messiah of the Old Testament, they adopted it so readily as to forget that its true origin might be traced still further back than the Babylonian Dagon. How eagerly and closely the ideal of Jesus was united, by the early Christians,

with every imaginable kabalistic and pagan tenet, may be inferred from the language of Clemens, of Alexandria, addressed to his co-religionists.

When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clemens advised them in the following words: “Let the engraving upon the gem of your ring be either *a dove* , or *a ship running before the wind* (the Argha), or *a fish* .” Was the good father, when writing this sentence, labouring under the recollection of Joshua, son of Nun (called Jesus in the Greek and Slavonian versions); or had he forgotten the real interpretation of these pagan symbols? [277](#)

And now, with the help of all these passages scattered hither and thither in Isis and other works of this kind, the reader will see and judge for himself which of the two explanations—the Christian or that of the Occultist—is the nearer to truth. If Jesus were not an Initiate, why should all these *allegorical* incidents of his life be given? Why should such extreme trouble be taken, so much time wasted trying to make the above: (a) answer and dovetail with purposely picked out sentences in the Old Testament, to show them as *prophecies* ; and (b) to preserve in them the initiatory symbols, the emblems so pregnant with Occult meaning and all of these belonging to Pagan *mystic* Philosophy? The author of the Source of Measures gives out that *mystical* intent; but only once now and again, in its one-sided, numerical and kabalistic meaning, without paying any attention to, or having concern with, the primeval and more spiritual origin, and he deals with it only so far as it relates to the Old Testament. He attributes the *purposed* change in the sentence “Eli, Eli, lama sabachthani” to the principle already mentioned of the crossed bones and skull in the Labarum,

As an emblem of death, being placed over the door of life and signifying *birth* , or of the intercontainment of two opposite principles in one, just as, mystically, the Saviour was held to be man-woman. [278](#)

The author's idea is to show the mystic blending by the Gospel writers of Jehovah, Cain, Abel, etc., with Jesus (in accordance with Jewish kabalistic numeration); the better he succeeds, the more clearly he shows that it was a *forced* blending, and that we have not a record of the real events of the

life of Jesus, narrated by eye-witnesses or the Apostles. The narrative is all based on the signs of the Zodiac:

Each a double sign or male-female [in ancient astrological Magic]—viz: it was Taurus-Eve, and Scorpio was Mars-Lupa, or Mars with the female wolf [in relation to Romulus]. So, as these signs were opposites of each other, yet *met in the centre* , they were connected; and so in fact it was, and in a double sense, the conception of the year was in Taurus, as the conception of Eve by Mars, her opposite, in Scorpio. The birth would be at the winter solstice, or Christmas. On the contrary, by conception in Scorpio—viz., of Lupa by Taurus—birth would be in Leo. Scorpio was Chrēstos in *humiliation* , while Leo was Christos in *triumph* . While Taurus-Eve fulfilled astronomical functions, Mars-Lupa fulfilled spiritual ones by type. [279](#)

The author bases all this on Egyptian correlations and meanings of Gods and Goddesses, but ignores the Āryan, which are far earlier.

Mooth or Mouth, was the Egyptian cognomen of Venus, (Eve, mother of all living) [as Vach, mother of all living, a permutation of Aditi, as Eve was one of Sephira] *or the moon* . Plutarch (Isis, 374) hands it down that Isis was sometimes called Muth, which word means *mother* ... (Issa, אשה, woman). (Isis, p. 372). Isis, he says is that part of Nature, which, as feminine, contains in herself, as (nutrix) nurse, all things to be born... “Certainly the moon,” speaking astronomically, “chiefly exercises this function in Taurus, Venus being the house (in opposition to Mars, *generator* , in Scorpio), because the sign is luna, hypsoma. Since ... Isis Metheur differs from Isis Muth and that in the vocable Muth the *notion of bringing forth* may be concealed, and since fructification must take place, Sol being joined with Luna in Libra, it is not improbable that Muth first indeed signifies Venus in Libra; hence Luna in Libra.” (Beiträge zur Kenntniss, pars. 11, S. 9, under Muth.) [280](#)

Then Fuerst, under Bohu, is quoted to show

The double play upon the word Muth by help of which the real intent is produced in the occult way ... *sin* , *death* , and *woman* are one in the glyph, and correlatively connected with *intercourse* and *death* . [281](#)

All this is applied by the author *only* to the exoteric and Jewish euhemerised symbols, whereas they were meant, first of all, to conceal cosmogonical mysteries, and then, those of anthropological evolution with reference to the Seven Races, already evolved and to come, and especially as regards the last branch races of the third Root-Race. However, the word *void* (primeval Chaos) is shown to be taken for Eve-Venus-Naamah, agreeably with Fuerst's definition; for as he says:

In this primitive signification [of void] was בהו [bohu] taken in the Biblical cosmogony, and used in establishing the dogma יש מאין Jes (us) m'aven, (Jes-us from nothing), respecting creation. [Which shows the writers of the New Testament considerably skilled in the Kabbalah and Occult Sciences, and corroborates still more our assertion.] Hence Aquila translates οὐδεν vulg. vacua (hence vacca, *cow*) [hence also the horns of Isis—Nature, Earth, and the Moon—taken from Vâch, the Hindu “Mother of all that lives,” identified with Virâj and called in Atharvaveda the daughter of Kâma, the *first* desires: “That daughter of thine, O Kâma, is called the cow, she whom Sages name Vâch-Virâj,” who was *milked* by Brihaspati, the Rishi, which is another mystery] Onkelos and Samarit. ריקבי.

The Phœnician cosmogony has connected Bohu בהו Βαου into a personified expression denoting the *primitive substance*, and as a deity, the *mother of races of the gods* [which is Aditi and Vâch]. The Aramean name בהו-ת, בהו-תא, Βαώθ, Βυθ-ός, Buto, for the *mother of the gods*, which passed over to the Gnostics, Babylonians and Egyptians, *is identical then with Môt* (מות, our Muth) properly, (Bóθ) *originated in Phœnician* from an interchange of b with m. [282](#)

Rather, one would say, go to the origin. The mystic euhemerisation of Wisdom and Intelligence, operating in the work of cosmic evolution, or Buddhi under the names of Brahmâ, Purusha, etc., as male power, and Aditi-Vâch, etc., as female, whence Sarasvatî, Goddess of Wisdom, who became under the veils of Esoteric concealment, Butos, Bythos—Depth, the grossly material, personal female, called Eve, the “primitive woman” of Irenæus, and the world springing out of *Nothing*.

The workings out of this glyph of 4th Genesis help to the comprehension of the division of one character into the forms of two persons; as Adam and Eve, Cain and Abel, Abram and Isaac, Jacob and Esau, and so on [all male and female].... Now, as linking together several great salient points in the Biblical structure: (1) as to the Old and New Testaments; with also (2) as to the Roman Empire; (3) as to confirming the meanings and uses of symbols; and (4) as to confirming the entire explanation and reading of the glyphs; as (5) recognising and laying down the base of the great pyramid as the *foundation square* of the Bible construction; (6) as well as the new Roman adoption under Constantine—the following given: [283](#)

Cain has been shown to be ... the 360 circle of the Zodiac, the perfect and exact standard, by a squared division; hence his name of Melchizadik.... [The geometrical and numerical demonstrations here follow.] It has been repeatedly stated that the object of the Great Pyramid construction was to measure the *heavens and the earth* ... [the objective spheres as evolving from the subjective, purely spiritual Kosmos, we beg leave to add]; therefore, its measuring containment would indicate all the substance of measure of *the heavens and the earth*, or agreeably to ancient recognition, *Earth*, *Air*, *Water* and *Fire*. [284](#) (The base side of this pyramid was diameter to a circumference *in feet* of 2400. The characteristic of this is 24 feet, or $6 \times 4 = 24$, or this very Cain-Adam square.) Now, by the restoration of the encampment of the Israelites, as initiated by Moses, by the great scholar, Father Athanasius Kircher, the Jesuit priest, the above is precisely, by Biblical record and traditionary sources, the method of laying off this encampment. The *four interior squares* were devoted to (1) Moses and Aaron; (2) Kohath; (3) Gershom; and (4) Merari—the last three being the heads of the Levites. The attributes of these squares were the *primal* attributes of Adam-Mars and were concreted of the elements, *Earth*, *Air*, *Fire*, *Water*, or ים = Iam = *Water*, נור = Nour = *Fire*, רוח = Rouach = *Air*, and יבֶשֶׁת = Iābeshah = *Earth*. The initial letters of these words are INRI—the symbol usually translated as Iesus Nazarenus Rex Iudæorum—“Jesus of Nazareth, King of the Jews.” This square of INRI is the Adam square, which was extended from, as a foundation, into four others of $144 \times 2 = 288$, to the side of the large square of $288 \times 4 = 1152$, = the whole circumference. But this square is the display of also circular elements and $115 \cdot 2$ can denote this. Put INRI into a circle, or read it as the letters stand

in the square, as to its values of 1521, and we have [Symbol: circle with numbers inside: 1, 1, 2, 5] which reads 115·2.

But as seen Cain denotes this as, or in, the 115 of his name: which 115 was the very complement to make up the 360 day year, to agree with the balances of the standard circle, which were Cain. The corner squares of the larger square are, A = Leo, and B = Dan Scorpio; and it is seen that Cain pierces Abel at the intersection of the equinoctial with the solstice cross lines, referred to from Dan-Scorpio on the celestial circle. But Dan-Scorpio borders on Libra, the scales, whose sign is $\underline{\Omega}$ (which sign is that of the ancient *pillow* on which *the back of the head to the ears* [285](#) rested, the pillow of Jacob), and is represented for one symbol as [Symbol: Letters X, P, and S, with Libra symbol atop them].... Also the badge of Dan-Scorpio is death-life, in the symbol ✠ . Now the cross is the emblem of the *origin of measures*, in the Jehovah form of a *straight line one of a denomination of 20612, the perfect circumference*; hence Cain was this as Jehovah, for the text says that *he was Jehovah*. But the attachment of a man to this cross was that of 113: 355 to 6561: $5153 \times 4 = 20612$, as shown. Now, over the *head* of Jesus crucified was placed the inscription, of which the initial letters of the words have always been retained as symbolic, and handed down and used as a monogram of Jesus Chrestos—viz., INRI or Jesus Nazarenus Rex Judæorum; but they are located on the Cross, or the cubed *form* of the circular origin of measures which measure the substance of *Earth*, *Air*, *Fire* and *Water*, or INRI = 1152, as shown. Here is the *man* on the *cross*, or 113: 355 combined with 6561: $5153 \times 4 = 20612$. These are the *pyramid-base* numbers as coming from 113: 355 as the Hebrew source; whence the Adam-square, which is the pyramid base, and the centre one to the larger square of the *encampment*. Bend INRI into a circle, and we have 1152, or the circumference of the latter. But Jesus dying (or Abel married) made use of the very words needed to set forth all. He says, *Eli, Eli, Lama Sabachthani*.... Read them by their power values, in *circular form*, as produced from the Adam form as shown, and we have $113 = \text{אלי}$, $113 = \text{אלי}$, or 113—311: $345 = \text{לפה}$, or Moses in the Cain-Adam pyramid circle: $710 = \text{שכחה}$, equals Dove, or Jonah and $710 \div 2 = 355$, or 355—553; and finally, as determinative of all יב or ni, where $\text{ב} = \text{nun}$, fish = 565, and $1 = \text{י}$ or 10; together $565 = \text{יהוה}$ = י or the Christ value....

[All of the above] throws light on the transfiguration scene on the mount. There were present there Peter and James and John with Jesus; or ימי Iami, James, *Water* ; יבשה, Peter, *Earth* ; דרה, John, *Spirit* , *Air* , and יבור Jesus, *Fire* , *Life* —together INRI. But behold Eli and Moses met them there, or אלי and למה or Eli and Lamah, or 113 and 345. And this shows that the scene of transfiguration was connected with the one above set forth. [286](#)

This kabalistical reading of the Gospel narratives—hitherto supposed to record the most important, the most mystically awful, yet most real events of the life of Jesus—must fall with terrible weight upon some Christians. Every honest trusting believer who has shed tears of reverential emotion over the events of the short period of the public life of Jesus of Nazareth, has to choose one of the two ways opening before him after reading the aforesaid: either his faith has to render him quite impervious to any light coming from human reasoning and evident fact; or he must confess that he has lost his Saviour. The One whom he had hitherto considered as the unique incarnation on this earth of the One Living God in heaven, fades into thin air, on the authority of the properly read and correctly interpreted Bible itself. Moreover, since on the authority of Jerome himself and his accepted and authentic confession, the book written by the hand of Matthew “exhibits matter not for *edification* but for *destruction* ” (of Church and *human* Christianity, and only that) what truth can be expected from his famous Vulgate? *Human* mysteries, concocted by generations of Church Fathers bent upon evolving a religion of their own invention, are seen instead of a *divine* Revelation; and that this was so is corroborated by a prelate of the Latin Church. Saint Gregory Nazianzen wrote to his friend and confidant, Saint Jerome:

Nothing can impose better on a people than verbiage; the less they understand the more they admire.... Our fathers and doctors have often said, not what they thought, but that to which circumstances and necessity forced them.

Which then of the two—the clergy, or the Occultists and Theosophists—are the more blasphemous and dangerous? Is it those who would impose upon the world's acceptance a Saviour of their own fashioning, a God with human shortcomings, and who therefore is certainly not a perfect divine

Being; or those others who say: Jesus of Nazareth was an Initiate, a holy, grand and noble character, but withal human, though truly “a Son of God”?

If Humanity is to accept a so-called supernatural Religion, how far more logical to the Occultist and the Psychologist seems the transparent allegory given of Jesus by the Gnostics. They, as Occultists, and with Initiates for their Chiefs, differed only in their renderings of the story and in their symbols, and not at all in substance. What say the Ophites, the Nazarenes, and other “heretics”? Sophia, “the Celestial Virgin,” is prevailed upon to send Christos, her emanation, to the help of perishing humanity, from whom Ilda-Baoth (the Jehovah of the Jews) and his six Sons of Matter (the lower terrestrial Angels) are shutting out the divine light. Therefore, Christos, the perfect, [287](#)

Uniting himself with Sophia [divine wisdom] descended through the seven planetary regions, assuming in each an analogous form ... [and] entered into the man Jesus at the moment of his baptism in the Jordan. From this time forth Jesus began to work miracles; before that he had been entirely ignorant of his own mission.

Ilda-Baoth, discovering that Christos was bringing to an end his kingdom of Matter, stirred up the Jews, his own people, against Him, and Jesus was put to death. When Jesus was on the Cross Christos and Sophia left His body, and returned to Their own sphere. The material body of Jesus was abandoned to the earth, but He Himself, the Inner Man, was clothed with a body made up of æther. [288](#)

Thenceforth he consisted merely of soul and spirit.... During his sojourn upon earth of *eighteen* months after he had risen, he received from Sophia that perfect knowledge, that true Gnosis, which he communicated to the small portion of the Apostles who were capable of receiving the same. [289](#)

The above is transparently Eastern and Hindu; it is the Esoteric Doctrine pure and simple, save for the names and the allegory. It is, more or less, the history of every Adept who obtains Initiation. The Baptism in the Jordan is the Rite of Initiation, the final purification; whether in sacred pagoda, tank, river, or temple lake in Egypt or Mexico. The perfect Christos and Sophia—divine Wisdom and Intelligence—enter the Initiate at the moment of the mystic rite, by transference from Guru to Chelâ, and

leave the physical body, at the moment of the death of the latter, to re-enter the Nirmânakâya, or the astral Ego of the Adept.

The spirit of Buddha [collectively] overshadows the Bodhisattvas of his Church

says the Buddhist Ritual of Âryâsangha.

Says the Gnostic teaching:

When he [the spirit of Christos] shall have collected all the Spiritual, all the Light [that exists in matter], out of Ilbadaoth's empire, Redemption is accomplished and the end of the world arrived. [290](#)

Say the Buddhists:

When Buddha [the Spirit of the Church] hears the hour strike, he will send Maitreya Buddha—after whom the old world wall be destroyed.

That which is said of Basilides by King may be applied as truthfully to every innovator, so called, whether of a Buddhist or of a Christian Church. In the eyes of Clemens Alexandrinus, he says, the Gnostics taught very little that was blameable in their mystical transcendental views.

In his eyes the latter [Basilides], was not a *heretic*, that is an innovator upon the accepted doctrines of the Catholic Church, but only a theosophic speculator who sought to express old truths by new formulæ. [291](#)

There was a Secret Doctrine preached by Jesus; and “secresy” in those days meant Secrets, or Mysteries of Initiation, all of which have been either rejected or disfigured by the Church. In the Clementine Homilies we read:

And Peter said: “We remember that our Lord and Teacher, commanding us, said ‘Guard the mysteries for me and the sons of my house.’” Wherefore also he explained to His disciples privately the Mysteries of the Kingdom of the Heavens. [292](#)

Section XIX. St. Cyprian of Antioch.

The Æons (Stellar Spirits)—emanated from the Unknown of the Gnostics, and identical with the Dhyân Chohans of the Esoteric Doctrine—and their Pleroma, having been transformed into Archangels and the “Spirits of the Presence” by the Greek and Latin Churches, the prototypes have lost caste. The Pleroma [293](#) was now called the “Heavenly Host,” and therefore the old name had to become identified with Satan and his “Host.” Might is right in every age, and History is full of contrasts. Manes had been called the “Paraclete” [294](#) by his followers. He was an Occultist, but passed to posterity, owing to the kind exertions of the Church, as a Sorcerer, so a match had to be found for him by way of contrast. We recognise this match in St. Cyprianus of Antioch, a self-confessed if not a real “Black Magician,” it seems, whom the Church—as a reward for his contrition and humility—subsequently raised to the high rank of Saint and Bishop.

What history knows of him is not much, and it is mostly based on his own confession, the truthfulness of which is warranted, we are told, by St. Gregory, the Empress Eudoxia, Photius and the Holy Church. This curious document was ferreted out by the Marquis de Mirville, [295](#) in the Vatican, and by him translated into French for the first time, as he assures the reader. We beg his permission to re-translate a few pages, not for the sake of the penitent Sorcerer, but for that of some students of Occultism, who will thus have an opportunity of comparing the methods of ancient Magic (or as the Church calls it, Demonism) with those of modern Theurgy and Occultism.

The scenes described took place at Antioch about the middle of the third century, 252 a.d., says the translator. This Confession was written by the

penitent Sorcerer after his conversion; therefore, we are not surprised to find how much room he gives in his lamentations to reviling his Initiator “Satan,” or the “Serpent Dragon,” as he calls him. There are other and more modern instances of the same trait in human nature. Converted Hindus, Pârsîs and other “heathen” of India are apt to denounce their forefathers' religions at every opportunity. Thus runs the Confession:

O all of you who reject the real mysteries of Christ, see my tears!... You who wallow in your demoniacal practices, learn by my sad example all the vanity of their [the demons'] baits ... I am that Cyprianus, who, vowed to Apollo from his infancy, was early initiated into all the arts of the dragon. [296](#) Even before the age of seven I had already been introduced into the temple of Mithra: three years later, my parents taking me to Athens to be received as citizen, I was permitted likewise to penetrate the mysteries of Ceres lamenting her daughter, [297](#) and I also became the guardian of the Dragon in the Temple of Pallas.

Ascending after that to the summit of Mount Olympus, the Seat of the Gods, as it is called, there too I was initiated into the sense, and the *real* meaning of their [the Gods'] speeches and their clamorous manifestations (strepituum). It is there that I was made to see in imagination (phantasia) [or mâ-yâ] those trees and all those herbs that operate such prodigies with the help of demons; ... and I saw their dances, their warfares, their snares, illusions and promiscuities. I heard their singing. [298](#) I saw finally, for forty consecutive days, the phalanx of the Gods and Goddesses, sending from Olympus, as though they were Kings, spirits to represent them on earth and act in their name among all the nations. [299](#)

At that time I lived entirely on fruit, eaten only after sunset, the virtues of which were explained to me by the seven priests of the sacrifices. [300](#)

When I was fifteen my parents desired that I should be made acquainted, not only with all the natural laws in connection with the generation and corruption of bodies on earth, in the air and in the seas, but also with all the other forces *grafted* [301](#) (insitas) on these by the Prince of the World in order to counteract their primal and divine constitution. [302](#) At twenty I went to Memphis, where, penetrating into the Sanctuaries, I was taught to discern all that pertains to the communications of demons [Daimones or

Spirits] with terrestrial matters, their aversion for certain places, their sympathy and attraction for others, their expulsion from certain planets, certain objects and laws, their persistence in preferring darkness and their resistance to light. [303](#) There I learned the number of the fallen Princes, [304](#) that which takes place in human souls and the bodies they enter into communication with.

I learnt the analogy that exists between earthquakes and the rains, between the motion of the earth [305](#) and the motion of the seas; I saw the spirits of the Giants plunged in subterranean darkness and seemingly supporting the earth like a man carrying a burden on his shoulders. [306](#)

When thirty I travelled to Chaldæa to study there the true power of the air, placed by some in the fire and by the more learned in light [Âkâsha]. I was taught to see that the planets were in their variety as dissimilar as the plants on earth, and the stars were like armies ranged in battle order. I knew the Chaldæan division of Ether into 365 parts, [307](#) and I perceived that every one of the demons who divide it among themselves [308](#) was endowed with that material force that permitted him to execute the orders of the Prince and guide all the movements therein [in the Ether]. [309](#) They [the Chaldees] explained to me how those Princes had become participants in the Council of Darkness, ever in opposition to the Council of Light.

I got acquainted with the Mediatores [surely not mediums as De Mirville explains!], [310](#) and upon seeing the covenants they were mutually bound by, I was struck with wonder upon learning the nature of their oaths and observances. [311](#)

Believe me, I saw the Devil; believe me I have embraced him [312](#) [like the witches at the Sabbath (?)] when I was yet quite young, and he saluted me by the title of the new Jambres, declaring me worthy of my ministry (initiation). He promised me continual help during life and a principality after death. [313](#) Having become in great honour [an Adept] under his tuition, he placed under my orders a phalanx of demons, and when I bid him good-bye, “Courage, good success, excellent Cyprian,” he exclaimed, rising up from his seat to see me to the door, plunging thereby those present into a profound admiration. [314](#)

Having bidden farewell to his Chaldæan Initiator, the future Sorcerer and Saint went to Antioch. His tale of “iniquity” and subsequent repentance is long but we will make it short. He became “an accomplished Magician,” surrounded by a host of disciples and “candidates to the perilous and sacrilegious art.” He shows himself distributing love-philtres and dealing in deathly charms “to rid young wives of old husbands, and to ruin Christian virgins.” Unfortunately Cyprianus was not above love himself. He fell in love with the beautiful Justine, a converted maiden, after having vainly tried to make her share the passion one named Aglaides, a profligate, had for her. His “demons failed” he tells us, and he got disgusted with them. This disgust brings on a quarrel between him and his Hierophant, whom he insists on identifying with the Demon; and the dispute is followed by a tournament between the latter and some Christian converts, in which the “Evil One” is, of course, worsted. The Sorcerer is finally baptised and gets rid of his enemy. Having laid at the feet of Anthimes, Bishop of Antioch, all his books on Magic, he became a Saint in company with the beautiful Justine, who had converted him; both suffered martyrdom under the Emperor Diocletian; and both are buried side by side in Rome, in the Basilica of St. John Lateran, near the Baptistery.

Section XX. The Eastern Gupta Vidya & the Kabalah.

We now return to the consideration of the essential identity between the Eastern Gupta Vidyâ and the Kabalah as a system, while we must also show the dissimilarity in their philosophical interpretations since the Middle Ages.

It must be confessed that the views of the Kabalists—meaning by the word those students of Occultism who study the Jewish Kabalah and who know little, if anything, of any other Esoteric literature or of its teachings—are as varied in their synthetic conclusions upon the nature of the mysteries taught even in the Zohar alone, and are as wide of the true mark,

as are the dicta upon it of exact Science itself. Like the mediæval Rosicrucian and the Alchemist—like the Abbot Trithemius, John Reuchlin, Agrippa, Paracelsus, Robert Fludd, Philalethes, etc.—by whom they swear, the continental Occultists see in the Jewish Kabbalah alone the universal well of wisdom; they find in it the secret lore of nearly all the mysteries of Nature—metaphysical and divine—some of them including herein, as did Reuchlin, those of the Christian Bible. For them the Zohar is an Esoteric Thesaurus of all the mysteries of the Christian Gospel; and the Sepher Yetzirah is the light that shines in every darkness, and the container of the keys to open every secret in Nature. Whether many of our modern followers of the mediæval Kabbalists have an idea of the real meaning of the symbology of their chosen Masters is another question. Most of them have probably never given even a passing thought to the fact that the Esoteric language used by the Alchemists was their own, and that it was given out as a blind, necessitated by the dangers of the epoch they lived in, and not as the Mystery-language, used by the Pagan Initiates, which the Alchemists had re-translated and re-veiled once more.

And now the situation stands thus: as the old Alchemists have not left a key to their writings, the latter have become a mystery within an older mystery. The Kabbalah is interpreted and checked only by the light which mediæval Mystics have thrown upon it, and they, in their forced Christology, had to put a theological dogmatic mask on every ancient teaching, the result being that each Mystic among our modern European and American Kabbalists interprets the old symbols in his own way, and each refers his opponents to the Rosicrucian and the Alchemist of three and four hundred years ago. Mystic Christian dogma is the central maëlstrom that engulfs every old Pagan symbol, and Christianity—Anti-Gnostic Christianity, the modern retort that has replaced the alembic of the Alchemists—has distilled out of all recognition the Kabbalah, i.e., the Hebrew Zohar and other rabbinical mystic works. And now it has come to this: The student interested in the Secret Sciences has to believe that the whole cycle of the symbolical “Ancient of Days,” every hair of the mighty beard of Macroprosopos, refers only to the history of the earthly career of Jesus of Nazareth! And we are told that the Kabbalah “was first taught to a select company of angels” by Jehovah himself—who, out of modesty, one must think, made himself only the third Sephiroth in it, and a female one

into the bargain. So many Kabalists, so many explanations. Some believe—perchance with more reason than the rest—that the substance of the Kabbalah is the basis upon which Masonry is built, since modern Masonry is undeniably the dim and hazy reflection of primeval Occult Masonry, of the teaching of those divine Masons who established the Mysteries of the prehistoric and prediluvian Temples of Initiation, raised by truly superhuman Builders. Others declare that the tenets expounded in the Zohar relate merely to mysteries terrestrial and profane, having no more concern with metaphysical speculations—such as the soul, or the post-mortem life of man—than have the Mosaic books. Others, again—and these are the real, genuine Kabalists, who had their instructions from initiated Jewish Rabbis—affirm that if the two most learned Kabalists of the mediæval period, John Reuchlin and Paracelsus, differed in their religious professions—the former being the Father of the Reformation and the latter a Roman Catholic, at least in appearance—the Zohar cannot contain much of Christian dogma or tenet, one way or the other. In other words, they maintain that the numerical language of the Kabbalistic works teaches universal truths—and not any one Religion in particular. Those who make this statement are perfectly right in saying that the Mystery-language used in the Zohar and in other Kabbalistic literature was once, in a time of unfathomable antiquity, the universal language of Humanity. But they become entirely wrong if to this fact they add the untenable theory that *this language was invented by, or was the original property of, the Hebrews, from whom all the other nations borrowed it* .

They are wrong, because, although the Zohar (זוהר ZHR), The Book of Splendour of Rabbi Simeon Ben Iochai, did indeed originate with him—his son, Rabbi Eleazar, helped by his secretary, Rabbi Abba, compiling the Kabbalistic teachings of his deceased father into a work called the Zohar—those teachings were not Rabbi Simeon's, as the Gupta Vidyâ shows. They are as old as the Jewish nation itself, and far older. In short, the writings which pass at present under the title of the Zohar of Rabbi Simeon are about as original as were the Egyptian synchronistic Tables after being handled by Eusebius, or as St. Paul's Epistles after their revision and correction by the “Holy Church.” [315](#)

Let us throw a rapid retrospective glance at the history and the tribulations of that very same Zohar, as we know of them from trustworthy

tradition and documents. We need not stop to discuss whether it was written in the first century b.c. or in the first century a.d. Suffice it for us to know that there was at all times a Kabalistic literature among the Jews; that though historically it can be traced only from the time of the Captivity, yet from the Pentateuch down to the Talmud the documents of that literature were ever written in a kind of Mystery-language, were, in fact, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldæan Sanctuaries, only adapting them to their own national history—if history it can be called. Now that which we claim—and it is not denied even by the most prejudiced Kabalist, is that although Kabalistic lore had passed orally through long ages down to the latest Pre-Christian Tanaim, and although David and Solomon may have been great Adepts in it, as is claimed, yet no one dared to write it down till the days of Simeon Ben Iochai. In short, the lore found in Kabalistic literature was never recorded in writing before the first century of the modern era.

This brings the critic to the following reflection: While in India we find the Vedas and the Brâhmanical literature written down and edited ages before the Christian era—the Orientalists themselves being obliged to concede a couple of millenniums of antiquity to the older manuscripts; while the most important allegories in Genesis are found recorded on Babylonian tiles centuries b.c.; while the Egyptian sarcophagi yearly yield proofs of the origin of the doctrines borrowed and copied by the Jews; yet the Monotheism of the Jews is exalted and thrown into the teeth of all the Pagan nations, and the so-called Christian Revelation is placed above all others, like the sun above a row of street gas-lamps. Yet it is perfectly well known, having been ascertained beyond doubt or cavil, that no manuscript, whether Kabalistic, Talmudistic, or Christian, which has reached our present generation, is of earlier date than the first centuries of our era, whereas this can certainly never be said of the Egyptian papyri or the Chaldæan tiles, or even of some Eastern writings.

But let us limit our present research to the Kabbalah, and chiefly to the Zohar—called also the Midrash. This book, whose teachings were edited for the first time between 70 and 110 a.d., is known to have been lost, and its contents to have been scattered throughout a number of minor manuscripts, until the thirteenth century. The idea that it was the composition of Moses de Leon of Valladolid, in Spain who passed it off as

a pseudograph of Simeon Ben Iochai, is ridiculous and was well disposed of by Munk—though he does point to more than one modern interpolation in the Zohar. At the same time it is more than certain that the present Book of Zohar was written by Moses de Leon, and, owing to joint editorship, is more Christian in its colouring than is many a genuine Christian volume. Munk gives the reason why, saying that it appears evident that the author made use of ancient documents, and among these of certain Midraschim, or collections of traditions and Biblical expositions, which we do not now possess.

As a proof, also, that the knowledge of the Esoteric system taught in the Zohar came to the Jews very late indeed—at any rate, that they had so far forgotten it that the innovations and additions made by de Leon provoked no criticism, but were thankfully received—Munk quotes from Tholuck, a Jewish authority, the following information: Haya Gaon, who died in 1038, is to our knowledge the first author who developed (and perfected) the theory of the Sephiroth, and he gave them names which we find again among the Kabalistic names used by Dr. Jellinek. Moses Ben Schem-Tob de Leon, who held intimate intercourse with the Syrian and Chaldæan Christian learned scribes, was enabled through the latter to acquire a knowledge of some of the Gnostic writings. [316](#)

Again, the Sepher Jetzirah (Book of Creation)—though attributed to Abraham and though very archaic as to its contents—is first mentioned in the eleventh century by Jehuda Ho Levi (Chazari). And these two, the Zohar and Jetzirah, are the storehouse of all the subsequent Kabalistic works. Now let us see how far the Hebrew sacred canon itself is to be trusted.

The word “Kabalah” comes from the root “to receive,” and has a meaning identical with the Sanskrit “Smriti” (“received by tradition”)—a system of oral teaching, passing from one generation of priests to another, as was the case with the Brâhmanical books before they were embodied in manuscript. The Kabalistic tenets came to the Jews from the Chaldæans; and if Moses knew the primitive and universal language of the Initiates, as did every Egyptian priest, and was thus acquainted with the numerical system on which it was based, he may have—and we say he has—written Genesis and other “scrolls.” The five books that now pass current under

his name, the Pentateuch, are *not* withal the original Mosaic Records. [317](#) Nor were they written in the old Hebrew square letters, nor even in the Samaritan characters, for both alphabets belong to a date later than that of Moses, and Hebrew—as it is now known—did not exist in the days of the great lawgiver, either as a language or as an alphabet.

As no statements contained in the records of the Secret Doctrine of the East are regarded as of any value by the world in general, and since to be understood by and convince the reader one has to quote names familiar to him, and use arguments and proofs out of documents which are accessible to all, the following facts may perhaps demonstrate that our assertions are not merely based on the teachings of Occult Records: (1) The great Orientalist and scholar, Klaproth, denied positively the antiquity of the so-called Hebrew alphabet, on the ground that the square Hebrew characters in which the Biblical manuscripts are written, and which we use in printing, were probably derived from the Palmyrene writing, or some other Semitic alphabet, so that the Hebrew Bible is written merely in the Chaldaic phonographs of Hebrew words.

The late Dr. Kenealy pertinently remarked that the Jews and Christians rely on

A phonograph of a dead and almost unknown language, as abstruse as the cuneiform letters on the mountains of Assyria. [318](#)

(2) The attempts made to carry back the square Hebrew character to the time of Esdras (b.c. 458) have all failed.

(3) It is asserted that the Jews took their alphabet from the Babylonians during their captivity. But there are scholars who do not carry the now-known Hebrew square letters beyond the late period of the fourth century, a.d. [319](#)

The Hebrew Bible is precisely as if Homer were printed, not in Greek, but in English letters; or as if Shakespeare's works were phonographed in Burmese. [320](#)

(4) Those who maintain that the ancient Hebrew is the same as the Syraic or Chaldaic have to see what is said in Jeremiah, wherein the Lord

is made to threaten the house of Israel with bringing against it the mighty and ancient nation of the Chaldæans:

A nation whose language thou knowest not, neither understandest what they say. [321](#)

This is quoted by Bishop Walton [322](#) against the assumption of the identity of Chaldaic and Hebrew, and ought to settle the question.

(5) The real Hebrew of Moses was lost after the seventy years' captivity, when the Israelites brought back Chaldaic with them and grafted it on their own language, the fusion resulting in a dialectical variety of Chaldaic, the Hebrew tincturing it very slightly and ceasing from that time to be a spoken language. [323](#)

As to our statement that the present Old Testament does not contain the original Books of Moses, this is proven by the facts that: (1) The Samaritans repudiated the Jewish canonical books and *their* "Law of Moses." They will have neither the Psalms of David, nor the Prophets, nor the Talmud and Mishna: nothing but the real Books of Moses, and in quite a different edition. [324](#) The Books of Moses and of Joshua are disfigured out of recognition by the Talmudists, they say.

(2) The "black Jews" of Cochin, Southern India—who know nothing of the Babylonian Captivity or of the *ten* "lost tribes" (the latter a pure invention of the Rabbis), proving that these Jews must have come to India before the year 600 b.c.—have their Books of Moses which they will show to no one. And these Books and Laws differ greatly from the present scrolls. Nor are they written in the square Hebrew characters (semi-Chaldaic and semi-Palmyrean) but in the archaic letters, as we were assured by one of them—letters entirely unknown to all but themselves and a few Samaritans.

(3) The Karaim Jews of the Crimea—who call themselves the descendants of the true children of Israel, i.e., of the Sadducees—reject the Torah and the Pentateuch of the Synagogue, reject the Sabbath of the Jews (keeping Friday), will have neither the Books of the Prophets nor the Psalms—nothing but their own Books of Moses and what they call his one and real Law.

This makes it plain that the Kabalah of the Jews is but the distorted echo of the Secret Doctrine of the Chaldæans, and that the real Kabalah is found only in the Chaldæan Book of Numbers now in the possession of some Persian Sufis. Every nation in antiquity had its traditions based on those of the Âryan Secret Doctrine; and each nation points to this day to a Sage of its own race who had received the primordial revelation from, and had recorded it under the orders of, a more or less divine Being. Thus it was with the Jews, as with all others. They had received their Occult Cosmogony and Laws from their Initiate, Moses, and they have now entirely mutilated them.

Âdi is the generic name in our Doctrine of all the first men, i.e., the first speaking races, in each of the seven zones—hence probably “Ad-am.” And such first men, in every nation, are credited with having been taught the divine mysteries of creation. Thus, the Sabæans (according to a tradition preserved in the Sufi works) say that when the “Third First Man” left the country adjacent to India for Babel, a tree [325](#) was given to him, then another and a third tree, whose leaves recorded the history of all the races; the “Third First Man” meant one who belonged to the Third Root-Race, and yet the Sabæans call him Adam. The Arabs of Upper Egypt, and the Mohammedans generally, have recorded a tradition that the Angel Azaz-el brings a message from the Wisdom-Word of God to Adam whenever he is reborn; this the Sufis explain by adding that this book is given to every Seli-Allah (“the chosen one of God”) for his wise men. The story narrated by the Kabalists—namely, that the book given to Adam before his Fall (a book full of mysteries and signs and events which either had been, were, or were to be) was taken away by the Angel Raziel after Adam's Fall, but again restored to him lest men might lose its wisdom and instruction; that this book was delivered by Adam to Seth, who passed it to Enoch, and the latter to Abraham, and so on in succession to the most wise of every generation—relates to all nations, and not to the Jews alone. For Berosus narrates in his turn that Xisuthrus compiled a book, writing it at the command of his deity, which book was buried in Zipara [326](#) or Sippara, the City of the Sun, in Ba-bel-on-ya, and was dug up long afterwards and deposited in the temple of Belos; it is from this book that Berosus took his history of the antediluvian dynasties of Gods and Heroes. Ælian (in Nimrod) speaks of a Hawk (emblem of the Sun), who in the days of the

beginnings brought to the Egyptians a book containing the wisdom of their religion. The Sam-Sam of the Sabæans is also a Kabalah, as is the Arabic Zem-Zem (Well of Wisdom). [327](#)

We are told by a very learned Kabbalist that Seyffarth asserts that the old Egyptian tongue was only old Hebrew, or a Semitic dialect; and he proves this, our correspondent thinks, by sending him “some 500 words in common” in the two languages. This proves very little to our mind. It only shows that the two nations lived together for centuries, and that before adopting the Chaldæan for their phonetic tongue the Jews had adopted the old Coptic or Egyptian. The Israelitish Scriptures drew their hidden wisdom from the primeval Wisdom-Religion that was the source of other Scriptures, only it was sadly degraded by being applied to things and mysteries of this Earth, instead of to those in the higher and ever-present, though invisible, spheres. Their national history, if they can claim any autonomy before their return from the Babylonian captivity, cannot be carried back one day earlier than the time of Moses. The language of Abraham—if Zeruan (Saturn, the emblem of time—the “Sar,” “Saros,” a “cycle”) can be said to have any language—was not Hebrew, but Chaldaic, perhaps Arabic, and still more likely some old Indian dialect. This is shown by numerous proofs, some of which we give here; and unless, indeed, to please the tenacious and stubborn believers in Bible chronology, we cripple the years of our globe to the Procrustean bed of 7,000 years, it becomes self-evident that the Hebrew cannot be called an old language, merely because Adam is supposed to have used it in the Garden of Eden. Bunsen says in *Egypt's Place in Universal History* that in the

Chaldæan tribe immediately connected with Abraham, we find reminiscences of dates disfigured and misunderstood as genealogies of single men, or figures of epochs. The Abrahamic recollections go back at least three millennia beyond the grandfather of Jacob. [328](#)

The Bible of the Jews has ever been an Esoteric Book in its hidden meaning, but this meaning has not remained one and the same throughout since the days of Moses. It is useless, considering the limited space we can give to this subject, to attempt anything like the detailed history of the vicissitudes of the so-called Pentateuch, and besides, the history is too well known to need lengthy disquisitions. Whatever was, or was not, the

Mosaic Book of Creation—from Genesis down to the Prophets—the Pentateuch of to-day is not the same. It is sufficient to read the criticisms of Erasmus, and even of Sir Isaac Newton, to see clearly that the Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten, a dozen times before the days of Ezra. This Ezra himself may yet one day turn out to have been Azara, the Chaldæan priest of the Fire and Sun-God, a renegade who, through his desire of becoming a ruler, and in order to create an Ethnarchy, restored the old lost Jewish Books in his own way. It was an easy thing for one versed in the secret system of Esoteric numerals, or Symbology, to put together events from the stray books that had been preserved by various tribes, and make of them an apparently harmonious narrative of creation and of the evolution of the Judæan race. But in its hidden meaning, from Genesis to the last word of Deuteronomy, the Pentateuch is the symbolical narrative of the sexes, and is an apotheosis of Phallicism, under astronomical and physiological personations. [329](#) Its coördination, however, is only apparent; and the human hand appears at every moment, is found everywhere in the “Book of God.” Hence the Kings of Edom discuss in Genesis before any king had reigned in Israel; Moses records his own death, and Aaron dies twice and is buried in two different places, to say nothing of other trifles. For the Kabbalist they are trifles, for he knows that all these events are not history, but are simply the cloak designed to envelope and hide various physiological peculiarities; but for the sincere Christian, who accepts all these “dark sayings” in good faith, it matters a good deal. Solomon may very well be regarded as a myth [330](#) by the Masons, as they lose nothing by it, for all their secrets are Kabbalistic and allegorical—for those few, at any rate, who understand them. For the Christian, however, to give up Solomon, the son of David—from whom Jesus is made to descend—involves a real loss. But how even the Kabbalists can claim great antiquity for the Hebrew texts of the old Biblical scrolls now possessed by the scholars is not made at all apparent. For it is certainly a fact of history, based on the confessions of the Jews themselves, and of Christians likewise, that:

The Scriptures having perished in the captivity of Nabuchodonozar, Esdras, the Levite, the priest, in the times of Artaxerxes, king of the

Persians, having become inspired, in the exercise of prophecy restored again the whole of the ancient Scriptures. [331](#)

One must have a strong belief in “Esdras,” and especially in his good faith, to accept the now-existing copies as genuine Mosaic Books; for:

Assuming that the copies, or rather phonographs which had been made by Hilkiah and Esdras, and the various anonymous editors, were really true and genuine, they must have been wholly exterminated by Antiochus; and the versions of the Old Testament which now subsist must have been made by Judas, or by some unknown compilers, probably from the Greek of the Seventy, long after the appearance and death of Jesus. [332](#)

The Bible, therefore, as it is now (the Hebrew texts, that is), depends for its accuracy on the genuineness of the Septuagint; this, we are again told, was written miraculously by the Seventy, in Greek, and the original copy having been lost since that time, our texts are re-translated back into Hebrew from that language. But in this vicious circle of proofs we once more have to rely upon the good faith of two Jews—Josephus and Philo Judæus of Alexandria—these two Historians being the only witnesses that the Septuagint was written under the circumstances narrated. And yet it is just these circumstances that are very little calculated to inspire one with confidence. For what does Josephus tell us? He says that Ptolemy Philadelphus, desiring to read the Hebrew Law in Greek, wrote to Eleazar, the high-priest of the Jews, begging him *to send him six men from each of the twelve tribes*, who should make a translation for him. Then follows a truly miraculous story, vouchsafed by Aristeas, of these seventy-two men from the twelve tribes of Israel, who, shut up in an island, compiled their translation in exactly seventy-two days, etc.

All this is very edifying, and one might have had very little reason to doubt the story, had not the “ten lost tribes” been made to play their part in it. How could these tribes, lost between 700 and 900 b.c., each send six men some centuries later, to satisfy the whim of Ptolemy, and to disappear once more immediately afterwards from the horizon? A miracle, verily.

We are expected, nevertheless, to regard such documents as the Septuagint as containing direct divine revelation: Documents originally written in a tongue about which nobody now knows anything; written by

authors that are practically mythical, and at dates as to which no one is able even to make a defensible surmise; documents of the original copies of which there does not now remain a shred. Yet people will persist in talking of the ancient Hebrew, as if there were any man left in the world who now knows one word of it. So little, indeed, was Hebrew known that both the Septuagint and the New Testament had to be written in a *heathen* language (the Greek), and no better reasons for it given than what Hutchinson says, namely, that the Holy Ghost chose to write the New Testament in Greek.

The Hebrew language is considered to be very old, and yet there exists no trace of it anywhere on the old monuments, not even in Chaldæa. Among the great number of inscriptions of various kinds found in the ruins of that country:

One in the Hebrew Chaldee letter and language *has never been found* ; nor has a single authentic medal or gem in this new-fangled character been ever discovered, which could carry it even to the days of Jesus. [333](#)

The original Book of Daniel is written in a dialect which is a mixture of Hebrew and Aramaic; it is not even in Chaldaic, with the exception of a few verses interpolated later on. According to Sir W. Jones and other Orientalists, the oldest discoverable languages of Persia are the Chaldaic and Sanskrit, and there is no trace of the “Hebrew” in these. It would be very surprising if there were, since the Hebrew known to the Philologists does not date earlier than 500 b.c., and its characters belong to a far later period still. Thus, while the real Hebrew characters, if not altogether lost are nevertheless so hopelessly transformed—

A mere inspection of the alphabet showing that it has been shaped and made regular, in doing which the characteristic marks of some of the letters *have been retrenched* in order to make them more square and uniform— [334](#)

that no one but an initiated Rabbi of Samaria or a “Jain” could read them, the new system of the masoretic points has made them a sphinx-riddle for all. Punctuation is now to be found everywhere in all the later manuscripts, and by means of it anything can be made of a text; a Hebrew

scholar can put on the texts any interpretation he likes. Two instances given by Kenealy will suffice:

In Genesis, xlix. 21, we read: Naphtali is a *hind let loose* ; he *giveth goodly words* .

By only a slight alteration of the points Bochart changes this into: Naphtali is a *spreading tree, shooting forth beautiful branches* .

So again, in Psalms (xxix. 9), instead of: The voice of the Lord *maketh the hind to calve* , and discovereth the forests; Bishop Lowth gives: The voice of the Lord *strieth the oak* , and discovereth the forests.

The same word in Hebrew signifies “God” and “nothing,” etc. [335](#)

With regard to the claim made by some Kabalists that there was in antiquity one knowledge and one language, this claim is also our own, and it is very just. Only it must be added, to make the thing clear, that this knowledge and language have both been esoteric ever since the submersion of the Atlanteans. The Tower of Babel myth relates to that enforced secrecy. Men falling into sin were regarded as no longer trustworthy for the reception of such knowledge, and, from being universal, it became limited to the few. Thus, the “one-lip”—or the Mystery-language—being gradually denied to subsequent generations, all the nations became severally restricted to their own national tongue; and forgetting the primeval Wisdom-language, they stated that the Lord—one of the chief Lords or Hierophants of the Mysteries of the Java Aleim—had confounded the languages of all the earth, so that the sinners could understand one another's speech no longer. But Initiates remained in every land and nation, and the Israelites, like all others, had their learned Adepts. One of the keys to this Universal Knowledge is a pure geometrical and numerical system, the alphabet of every great nation having a numerical value for every letter, [336](#) and, moreover, a system of permutation of syllables and synonyms which is carried to perfection in the Indian Occult methods, and which the Hebrew certainly has not. This one system, containing the elements of Geometry and Numeration, was used by the Jews for the purpose of concealing their Esoteric creed under the mask of a popular and national monotheistic Religion. The last who knew the system to perfection were the learned and “atheistical” Sadducees, the

greatest enemies of the pretensions of the Pharisees and of their confused notions brought from Babylon. Yes, the Sadducees, the Illusionists, who maintained that the Soul, the Angels, and all similar Beings, were illusions because they were temporary—thus showing themselves at one with Eastern Esotericism. And since they rejected every book and Scripture, with the exception of the Law of Moses, it seems that the latter must have been very different from what it is now. [337](#)

The whole of the foregoing is written with an eye to our Kabalists. Great scholars as some of them undoubtedly are, they are nevertheless wrong to hang the harps of their faith on the willows of Talmudic growth—on the Hebrew scrolls, whether in square or pointed characters, now in our public libraries, museums, or even in the collections of Paleographers. There do not remain half-a-dozen copies from the true Mosaic Hebrew scrolls in the whole world. And those who are in possession of these—as we indicated a few pages back—would not part with them, or even allow them to be examined, on any consideration whatever. How then can any Kabalist claim priority for Hebrew Esotericism, and say, as does one of our correspondents, that “the Hebrew has come down from a far remoter antiquity than any of them [whether Egyptian or even Sanskrit!], and that it was the source, or nearer to the old original source, than any of them”? [338](#)

As our correspondent says: “It becomes more convincing to me every day that in a far past time there was *a mighty civilization with enormous learning, which had a common language over the earth, as to which its essence can be recovered from the fragments which now exist.*”

Aye, there existed indeed a mighty civilization, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the Kabbalah alone: for there are seven keys to the large entrance-door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within.

Every scholar must be aware that there are two distinct styles— *two schools* , so to speak—plainly traceable in the Hebrew Scriptures: the Elohistic and the Jehovistic. The portions belonging to these respectively are so blended together, so completely mixed up by later hands, that often

all external characteristics are lost. Yet it is also known that the two schools were antagonistic; that the one taught esoteric, the other exoteric, or theological doctrines; that the one, the Elohist, were Seers (Roch), whereas the other, the Jehovists, were prophets (Nabhi), [339](#) and that the latter—who later became Rabbis—were generally only nominally prophets by virtue of their official position, as the Pope is called the infallible and inspired vicegerent of God. That, again, the Elohist meant by “Elohim” “forces,” identifying their Deity, as in the Secret Doctrine, with Nature; while the Jehovists made of Jehovah a personal God externally, and used the term simply as a phallic symbol—a number of them secretly disbelieving even in metaphysical, abstract Nature, and synthesizing all on the terrestrial scale. Finally, the Elohist made of man the divine incarnate image of the Elohim, emanated first in all Creation; and the Jehovists show him as the last, the crowning glory of the animal creation, instead of his being the head of all the sensible beings on earth. (This is reversed by some Kabbalists, but the reversion is due to the designedly-produced confusion in the texts, especially in the first four chapters of Genesis.) Take the Zohar and find in it the description relating to Ain-Suph, the Western or Semitic Parabrahman. What passages have come so nearly up to the Vedântic ideal as the following:

The creation [the evolved Universe] is the garment of that which has no name, the garment *woven from the Deity's own substance* . [340](#)

Between that which is Ain or “nothing,” and the Heavenly Man, there is an Impersonal First Cause, however, of which it is said:

Before It gave any shape to this world, before It produced any form, It was alone, without form or similitude to anything else. Who, then, can comprehend It, how It was before the creation, since It was formless? Hence it is forbidden to represent It by any form, similitude, or even by Its sacred name, by a single letter or a single point. [341](#)

The sentence that follows, however, is an evident later interpolation; for it draws attention to a complete contradiction:

And to this the words (Deut. iv. 15), refer—“Ye saw no manner of similitude on the day the Lord spake unto you.”

But this reference to Chapter iv. of Deuteronomy, when in Chapter v. God is mentioned as speaking “face to face” with the people, is very clumsy.

Not one of the names given to Jehovah in the Bible has any reference whatever to either Ain-Suph or the Impersonal First-Cause (which is the Logos) of the Kabalah; but they all refer to the *Emanations* .

It says

For although to reveal itself to us, the concealed of all the concealed sent forth the Ten Emanations [Sephiroth] called the Form of God, Form of the Heavenly Man, yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment, *which is the Universe* . The Universe, therefore, or the visible world, is a farther expansion of the Divine Substance, and is called in the Kabalah “The Garment of God.” [342](#)

This is the doctrine of all the Hindu Purânas, especially that of the Vishnu Purâna. Vishnu pervades the Universe and is that Universe; Brahmâ enters the Mundane Egg, and issues from it as the Universe; Brahmâ even dies with it and there remains only Brahman, the impersonal, the eternal, the unborn, and the unqualifiable. The Ain-Suph of the Chaldæans and later of the Jews is assuredly a copy of the Vaidic Deity; while the “Heavenly Adam,” the Macrocosm which unites in itself the totality of beings and is the Esse of the visible Universe, finds his original in the Purânic Brahmâ. In Sôd, “the Secret of the Law,” one recognizes the expressions used in the oldest fragments of the Gupta Vidyâ, the Secret Knowledge. And it is not venturing too much to say that even a Rabbi quite familiar with his own special Rabbinical *Hebrew* would only comprehend its secrets thoroughly if he added to his learning a serious knowledge of the Hindu philosophies. Let us turn to Stanza I. of the Book of Dzyan for an example.

The Zohar premises, as does the Secret Doctrine, a universal, eternal Essence, passive—because absolute—in all that men call attributes. The pre-genetic or pre-cosmical Triad is a pure metaphysical abstraction. The notion of a triple hypostasis in one Unknown Divine Essence is as old as speech and thought. Hiranyagarbha, Hari, and Shankara—the Creator, the Preserver, and the Destroyer—are the three manifested attributes of it,

appearing and disappearing with Kosmos; the visible Triangle, so to speak, on the plane of the ever-invisible Circle. This is the primeval root-thought of thinking Humanity; the Pythagorean Triangle emanating from the ever-concealed Monad, or the Central Point.

Plato speaks of it and Plotinus calls it an ancient doctrine, on which Cudworth remarks that:

Since Orpheus, Pythagoras, and Plato, who all of them asserted a Trinity of divine hypostases, unquestionably derived their doctrine from the Egyptians, it may be reasonably suspected that the Egyptians did the like before them. [343](#)

The Egyptians certainly derived their Trinity from the Indians. Wilson justly observes:

As, however, the Grecian accounts and those of the Egyptians are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original, as well as most methodical and significant form. [344](#)

This, then, is the meaning: “Darkness alone filled the Boundless All, for Father, Mother and Son were once more One.” [345](#)

Space was, and is ever, as it is between the Manvantaras. The Universe in its pre-kosmic state was once more homogeneous and one—outside its aspects. This was a Kabalistic, and is now a Christian teaching.

As is constantly shown in the Zohar, the Infinite Unity, or Ain-Suph, is ever placed outside human thought and appreciation; and in Sepher Jetzirah we see the Spirit of God—the Logos, not the Deity itself—called One.

One is the Spirit of the living God, ... who liveth for ever. Voice, Spirit, [of the Spirit], and Word: this is the Holy Spirit, [346](#)

—and the Quaternary. From this Cube emanates the whole Kosmos.

Says the Secret Doctrine: “It is called to life. The mystic Cube in which rests the Creative Idea, the manifesting Mantra [or articulate speech—

Vâch] and the holy Purusha [both radiations of prima materia] exist in the Eternity in the Divine Substance in their latent state”

—during Pralaya.

And in the Sepher Jetzirah, when the Three-in-One are to be called into being—by the manifestation of Shekinah, the first effulgency or radiation in the manifesting Kosmos—the “Spirit of God,” or Number One, [347](#) fructifies and awakens the dual Potency, Number Two, Air, and Number Three, Water; in these “are darkness and emptiness, slime and dung”—which is Chaos, the Tohu-Vah-Bohu. The Air and Water emanate Number Four, Ether or Fire, the Son. This is the Kabalistic Quaternary. This Fourth Number, which in the manifested Kosmos is the One, or the Creative God, is with the Hindus the “Ancient,” Sanat, the Prajâpati of the Vedas and the Brahmâ of the Brâhmans—the heavenly Androgyne, as he becomes the male only after separating himself into two bodies, Vâch and Virâj. With the Kabalists, he is at first the Jah-Havah, only later becoming Jehovah, like Virâj, his prototype; after separating himself as Adam-Kadmon into Adam and Eve in the formless, and into Cain-Abel in the semi-objective, world, he became finally the Jah-Havah, or man and woman, in Enoch, the son of Seth.

For, the true meaning of the compound name of Jehovah—of which, unvoveled, you can make almost anything—is: men and women, or humanity composed of its two sexes. From the first chapter to the end of the fourth chapter of Genesis every name is a permutation of another name, and every personage is at the same time somebody else. A Kabalist traces Jehovah from the Adam of earth to Seth, the third son—or rather race—of Adam. [348](#) Thus Seth is Jehovah male; and Enos, being a permutation of Cain and Abel, is Jehovah male and female, or our mankind. The Hindu Brahmâ-Virâj, Virâj-Manu, and Manu-Vaivasvata, with his daughter and wife, Vâch, present the greatest analogy with these personages—for anyone who will take the trouble of studying the subject in both the Bible and the Purânas. It is said of Brahmâ that he created himself as Manu, and that he was born of, and was identical with, his original self, while he constituted the female portion “Shata-rûpâ” (hundred-formed). In this Hindu Eve, “the mother of all living beings,” Brahmâ created Virâj, who is himself, but on a lower scale, as Cain is

Jehovah on an inferior scale: both are the first males of the Third Race. The same idea is illustrated in the Hebrew name of God (יהוה) Read from right to left “Jod” (י) is the father, “He” (ה) the mother, “Vau” (ו) the son, and “He” (ה), repeated at the end of the word, is generation, the act of birth, materiality. This is surely a sufficient reason why the God of the Jews and Christians should be personal, as much as the male Brahmâ, Vishnu, or Shiva of the orthodox, exoteric Hindu.

Thus the term of JhvH alone—now accepted as the name of “One living [male] God”—will yield, if seriously studied, not only the whole mystery of *Being* (in the Biblical sense,) but also that of the Occult Theogony, from the highest divine Being, the third in order, down to man. As shown by the best Hebraists:

The verbal יהה, or Hâyâh, or E-y-e, means *to be* , *to exist* , while היה or Châyâh, or H-y-e, means *to live* , as *motion of existence* . [349](#)

Hence Eve stands as the evolution and the never-ceasing “becoming” of Nature. Now if we take the almost untranslatable Sanskrit word Sat, which means the quintessence of absolute immutable Being, or Be-ness—as it has been rendered by an able Hindu Occultist—we shall find no equivalent for it in any language; but it may be regarded as most closely resembling “Ain,” or “En-Suph,” Boundless Being. Then the term Hâyâh, “to be,” as passive, changeless, yet manifested existence may perhaps be rendered by the Sanskrit Jîvâtâmâ, universal life or soul, in its secondary and cosmic meaning; while “Châyâh,” “to live,” as “motion of existence,” is simply Prâna, the ever-changing life in its objective sense. It is at the head of this third category that the Occultist finds Jehovah—the Mother, Binah, and the Father, Arelim. This is made plain in the Zohar, when the emanation and evolution of the Sephiroth are explained: First, Ain-Suph, then Shekinah, the Garment or Veil of Infinite Light, then Sephira or the Kadmon, and, thus making the fourth, the spiritual Substance sent forth from the Infinite Light. This Sephira is called the Crown, Kether, and has besides, six other names—in all seven. These names are: 1. Kether; 2. the Aged; 3. the Primordial Point; 4. the White Head; 5. the Long Face; 6. the Inscrutable Height; and 7. Ehejeh (“I am”.) [350](#) This septenary Sephira is said to contain in itself the nine Sephiroth. But before showing how she

brought them forth, let us read an explanation about the Sephiroth in the Talmud, which gives it as an archaic tradition, or Kabbalah.

There are three groups (or orders) of Sephiroth: 1. The Sephiroth called “divine attributes” (the Triad in the Holy Quaternary); 2. the sidereal (personal) Sephiroth; 3. the metaphysical Sephiroth, or a periphrasis of Jehovah, who are the first three Sephiroth (Kether, Chokmah and Binah), the rest of the seven being the personal “Seven Spirits of the Presence” (also of the planets, therefore). Speaking of these, the angels are meant, though not because they are seven, but because they represent the seven Sephiroth which contain in them the universality of the Angels.

This shows (a) that, when the first four Sephiroth are separated, as a Triad-Quaternary—Sephira being its synthesis—there remain only seven Sephiroth, as there are seven Rishis; these become ten when the Quaternary, or the first divine Cube, is scattered into units; and (b) that while Jehovah might have been viewed as the Deity, if he be included in the three divine groups or orders of the Sephiroth, the collective Elohim, or the quaternary indivisible Kether, once that he becomes a male God, he is no more than one of the Builders of the lower group—a Jewish Brahmâ. [351](#) A demonstration is now attempted.

The first Sephira, containing the other nine, brought them forth in this order: (2) Hokmah (Chokmah, or Wisdom), a masculine active potency represented among the divine names as Jah; and, as a permutation or an evolution into lower forms in this instance—becoming the Auphanim (or the Wheels—cosmic rotation of matter) among the army, or the angelic hosts. From this Chokmah emanated a feminine passive potency called (3) Intelligence, Binah, whose divine name is Jehovah, and whose angelic name, among the Builders and Hosts, is Arelim. [352](#) It is from the union of these two potencies, male and female (or Chokmah and Binah) that emanated all the other Sephiroth, the seven orders of the Builders. Now if we call Jehovah by his divine name, then he becomes at best and forthwith “a female passive” potency in Chaos. And if we view him as a male God, he is no more than one of many, an Angel, Arelim. But straining the analysis to its highest point, and if his male name Jah, that of Wisdom, be allowed to him, still he is not the “Highest and the one Living God;” for he is contained with many others within Sephira, and Sephira herself is a

third Potency in Occultism, though regarded as the first in the exoteric Kabbalah—and is one, moreover, of lesser importance than the Vaidic Aditi, or the Primordial Water of Space, which becomes after many a permutation the Astral Light of the Kabbalist.

Thus the Kabbalah, as we have it now, is shown to be of the greatest importance in explaining the allegories and “dark sayings” of the Bible. As an Esoteric work upon the mysteries of creation, however, it is almost worthless as it is now disfigured, unless checked by the Chaldæan Book of Numbers or by the tenets of the Eastern Secret Science, or Esoteric Wisdom. The Western nations have neither the original Kabbalah, nor yet the Mosaic Bible.

Finally, it is demonstrated by internal as well as by external evidence, on the testimony of the best European Hebraists, and the confessions of the learned Jewish Rabbis themselves, that “an ancient document forms the essential basis of the Bible, which received very considerable insertions and supplements;” and that “the Pentateuch arose out of the primitive or older document by means of a supplementary one.” Therefore in the absence of the Book of Numbers, [353](#) the Kabbalists of the West are only entitled to come to definite conclusions, when they have at hand some data at least from that “ancient document”—data now found scattered throughout Egyptian papyri, Assyrian tiles, and the traditions preserved by the descendants of the disciples of the last Nazars. Instead of that, most of them accept as their authorities and infallible guides Sabre d'Olivet—who was a man of immense erudition and of speculative mind, but neither a Kabbalist nor an Occultist, either Western or Eastern—and the Mason Ragon, the greatest of the “Widow's sons,” who was even less of an Orientalist than d'Olivet, for Sanskrit learning was almost unknown in the days of both these eminent scholars.

Section XXI. Hebrew Allegories.

How can any Kabbalist, acquainted with the foregoing, deduce his conclusions with regard to the true Esoteric beliefs of the primitive Jews, from that only which he now finds in the Jewish scrolls? How can any scholar—even though one of the keys to the universal language be now positively discovered, the true key to the numerical reading of a pure geometrical system—give out anything as his *final* conclusion? Modern Kabbalistic speculation is on a par now with modern “speculative Masonry;” for as the latter tries vainly to link itself with the ancient—or rather the archaic—Masonry of the Temples, failing to make the link because all its claims have been shown to be inaccurate from an archaeological standpoint, so fares it also with Kabbalistic speculation. As no mystery of Nature worth running after can be revealed to humanity by settling whether Hiram Abif was a living Sidonian builder, or a solar myth, so no fresh information will be added to Occult Lore by the details of the exoteric privileges conferred on the Collegia Fabrorum by Numa Pompilius. Rather must the symbols used in it be studied in the Âryan light, since all the Symbolism of the ancient Initiations came to the West with the light of the Eastern Sun. Nevertheless, we find the most learned Masons and Symbologists declaring that all these weird symbols and glyphs, that run back to a common origin of immense antiquity, were nothing more than a display of cunning natural phallicism, or emblems of primitive typology. How much nearer the truth is the author of *The Source of Measures*, who declares that the elements of human and numerical construction in the Bible do not shut out the spiritual elements in it, albeit so few now understand them. The words we quote are as suggestive as they are true:

How desperately blinding becomes a superstitious use, through ignorance, of such emblems, when they are made to possess the power of bloodshed and torture, through orders of propaganda of any species of religious cultus. When one thinks of the horrors of a Moloch, or Baal, or

Dagon worship; of the correlated blood-deluges under the Cross baptized in gore by Constantine, at the initiative of the secular Church; ... when one thinks of all this and then that the cause of all has been simply ignorance of the real radical reading of the Moloch, and Baal, and Dagon, and the *Cross* and the T'phillin, all running back to a common origin, and after all being nothing more than a display of pure and natural mathematics, ... one is apt to feel like cursing ignorance, and to lose confidence in what are called *intuitions* of religion; one is apt to wish for a return of the day when all the world was of one *lip* and of one *knowledge* But while these elements [of the construction of the pyramid] are rational and scientific, ... let no man consider that with this discovery comes a cutting-off of the *spirituality* [354](#) of the Bibleintention, or of man's relation to this spiritual foundation. Does one wish to build a house? No house was ever actually built with tangible material *until first the architectural design of building had been accomplished* , no matter whether the structure was palace or hovel. So with these elements and numbers. They are not of man, nor are they of his invention. They have been revealed to him to the extent of his ability to realize a system, which is *the creative system* of the eternal God.... But *spiritually* , to man the value of this matter is that he can actually in contemplation, bridge over all material construction of the cosmos, and pass into the very *thought* and *mind* of God, to the extent of recognizing this *system of design* for cosmic creation—yea, even before the words went forth: “Let there be.” [355](#)

But true as the above words may be, when coming from one who has re-discovered, more completely than anyone else has done during the past centuries, one of the keys to the universal Mystery Language, it is impossible for an Eastern Occultist to agree with the conclusion of the able author of *The Source of Measures*. He “has set out to find the truth,” and yet he still believes that:

The best and most authentic vehicle of communication from [the creative] God to man ... is to be found in the Hebrew Bible.

To this we must and shall demur, giving our reasons for it in a few words. The “Hebrew Bible” exists no more, as has been shown in the foregoing pages, and the garbled accounts, the falsified and pale copies we have of the real Mosaic Bible of the Initiates, warrant the making of no

such sweeping assertion and claim. All that the scholar can fairly claim is that the Jewish Bible, as now extant—in its latest and final interpretation, and according to the newly-discovered key—may give a partial presentment of the truths it contained before it was mangled. But how can he tell what the Pentateuch contained before it had been re-composed by Esdras; then corrupted still more by the ambitious Rabbis in later times, and otherwise remodelled and interfered with? Leaving aside the opinion of the declared enemies of the Jewish Scriptures, one may quote simply what their most devoted followers say.

Two of these are Horne and Prideaux. The avowals of the former will be sufficient to show how much now remains of the original Mosaic books, unless indeed we accept his sublimely blind faith in the inspiration and editorship of the Holy Ghost. He writes that when a Hebrew scribe found a writing of any author he was entitled, if he thought fit, being “conscious of the aid of the Holy Spirit,” to do exactly as he pleased with it—to cut it up, or copy it, or use as much of it as he deemed right, and so to incorporate it with his own manuscript. Dr. Kenealy aptly remarks of Horne, that it is almost impossible to get any admission from him

That makes against his church, so remarkably guarded is he [Horne] in his phraseology and so wonderfully discreet in the use of words that his language, like a diplomatic letter, perpetually suggests to the mind ideas other than those which he really means; I defy any unlearned person to read his chapter on “Hebrew characters” and to derive *any knowledge* from it whatever on the subject on which he professes to treat. [356](#)

And yet this same Horne writes:

We are persuaded that the things to which reference is made proceeded from the original writers or *compilers* of the books [Old Testament]. Sometimes they took other writings, annals, genealogies, and such like, with which they *incorporated additional matter*, or which they put together with greater or less condensation. The Old Testament authors used the sources they employed (that is, the writing of other people) with freedom and independence. Conscious of the aid of the Divine Spirit, *they adapted* their own productions, or the productions of others, to the wants

of the times. But in these respects they cannot be said to have corrupted the text of Scripture. *They made the text.* [357](#)

But of what did they make it? Why, of the writings of other persons, justly observes Kenealy:

And this is Horne's notion of what the Old Testament is—a cento from the writings of unknown persons collected and put together by those who, he says, were divinely inspired. No infidel that I know of has ever made so damaging a charge as this against the authenticity of the Old Testament. [358](#)

This is quite sufficient, we think, to show that no key to the universal language-system can ever open the mysteries of Creation in a work in which, whether through design or carelessness, nearly every sentence has been made to apply to the latest outcome of religious views—to Phallicism, and to nothing else. There are a sufficient number of stray bits in the Elohist portions of the Bible to warrant the inference that the Hebrews who wrote it were Initiates; hence the mathematical coördinations and the perfect harmony between the measures of the Great Pyramid and the numerals of the Biblical glyphs. But surely if one borrowed from the other, it cannot be the architects of the Pyramid who borrowed from Solomon's Temple, if only because the former exists to this day as a stupendous living monument of Esoteric records, while the famous temple has never existed outside of the far later Hebrew scrolls. [359](#) Hence there is a great distance between the admission that some Hebrews were Initiates, and the conclusion that because of this the Hebrew Bible must be the best standard, as being the highest representative of the archaic Esoteric System.

Nowhere does the Bible say, moreover, that the Hebrew is the language of God; of this boast, at any rate, the authors are not guilty. Perhaps because in the days when the Bible was last edited the claim would have been too preposterous—hence dangerous. The *compilers* of the Old Testament, as it exists in the Hebrew canon, knew well that the language of the Initiates in the days of Moses was identical with that of the Egyptian Hierophants; and that none of the dialects that had sprung from the old Syriac and the pure old Arabic of Yarab—the father and progenitor of the

primitive Arabians, long before the time of Abraham, in whose days the ancient Arabic had already become vitiated—that none of those languages was the one sacerdotal universal tongue. Nevertheless all of them included a number of words which could be traced to common roots. And to do this is the business of modern Philology, though to this day, with all the respect due to the labours of the eminent Philologists of Oxford and Berlin, that Science seems to be hopelessly floundering in the Cimmerian darkness of mere hypothesis.

Ahrens, when speaking of the letters as arranged in the Hebrew sacred scrolls, and remarking that they were musical notes, had probably never studied Âryan Hindu music. In the Sanskrit language letters are continually arranged in the sacred Ollas so that they may become musical notes. For the whole Sanskrit alphabet and the Vedas, from the first word to the last, are musical notations reduced to writing; the two are inseparable. [360](#) As Homer distinguished between the “language of Gods” and the “language of men,” [361](#) so did the Hindus. The Devanâgarî, the Sanskrit characters, are the “speech of the Gods,” and Sanskrit is the divine language.

It is argued in defence of the present version of the Mosaic Books that the mode of language adopted was an “accommodation” to the ignorance of the Jewish people. But the said “mode of language” drags down the “sacred text” of Esdras and his colleagues to the level of the most unspiritual and gross phallic religions. This plea confirms the suspicions entertained by some Christian Mystics and many philosophical critics, that: (a) Divine Power as an Absolute Unity had never anything more to do with the Biblical Jehovah and the “Lord God” than with any other Sephiroth or Number. The Ain-Suph of the Kabbalah of Moses is as independent of any relation with the created Gods as is Parabrahman Itself.

(b) The teachings veiled in the Old Testament under allegorical expressions are all copied from the Magical Texts of Babylonia, by Esdras and others, while the earlier Mosaic Text had its source in Egypt.

A few instances known to almost all Symbologists of note, and especially to the French Egyptologists, may help to prove the statement.

Furthermore, no ancient Hebrew Philosopher, Philo no more than the Sadducees, claimed, as do now the ignorant Christians, that the events in the Bible should be taken literally. Philo says most explicitly:

The verbal statements are fabulous [in the Book of the Law]: it is in the allegory that we shall find the truth.

Let us give a few instances, beginning with the latest narrative, the Hebrew, and thus if possible trace the allegories to their origin.

1. Whence the Creation in six days, the seventh day as day of rest, the seven Elohim, [362](#) and the division of space into heaven and earth, in the first chapter of Genesis?

The division of the vault above from the Abyss, or Chaos, below is one of the first acts of creation or rather of evolution, in every cosmogony. Hermes in Pymander speaks of a heaven seen in seven circles with seven Gods in them. We examine the Assyrian tiles and find the same on them—the seven creative Gods busy each in his own sphere. The cuneiform legends narrate how Bel prepared the seven mansions of the Gods; how heaven was separated from the earth. In the Brâhmanical allegory everything is septenary, from the seven zones, or envelopes, of the Mundane Egg down to the seven continents, islands, seas, etc. The six days of the week and the seventh, the Sabbath, are based primarily on the seven creations of the Hindu Brahmâ, the seventh being that of man; and secondarily on the number of generation. It is preëminently and most conspicuously phallic. In the Babylonian system the seventh day, or period, was that in which man and the animals were created.

2. The Elohim make a woman out of Adam's rib. [363](#) This process is found in the Magical Texts translated by G. Smith.

The seven Spirits bring forth the woman from the loins of the man, explains Mr. Sayce in his Hibbert Lectures. [364](#)

The mystery of the woman who was made from the man is repeated in every national religion, and in Scriptures far antedating the Jewish. You find it in the Avestan fragments, in the Egyptian Book of the Dead, and

finally in Brahmâ, the male, separating from himself, as a female self, Vâch, in whom he creates Virâj.

3. The two Adams of the first and second chapters in Genesis originated from garbled exoteric accounts coming from the Chaldæans and the Egyptian Gnostics, revised later from the Persian traditions, most of which are old Âryan allegories. As Adam Kadmon is the seventh creation, [365](#) so the Adam of dust is the eighth; and in the Purânas one finds an eighth, the Anugraha creation, and the Egyptian Gnostics had it. Irenæus, complaining of the heretics, says of the Gnostics:

Sometimes they will have him [man] to have been made on the sixth day, and sometimes on the eighth. [366](#)

The author of *The Hebrew and Other Creations* writes:

These two creations of man on the sixth day and on the eighth were those of the Adamic, or fleshly man, and of the spiritual man, who were known to Paul and the Gnostics as the first and second Adam, the man of earth and the man of Heaven. Irenæus also says they insisted that Moses began with the Ogdoad of the Seven Powers and their mother, Sophia (the old Kefa of Egypt, who is the *Living Word* at Ombos). [367](#)

Sophia is also Aditi with her seven sons.

One might go on enumerating and tracing the Jewish “revelations” ad infinitum to their original sources, were it not that the task is superfluous, since so much is already done in that direction by others—and done thoroughly well, as in the case of Gerald Massey, who has sifted the subject to the very bottom. Hundreds of volumes, treatises, and pamphlets are being written yearly in defence of the “divine-inspiration” claim for the Bible; but symbolical and archæological research is coming to the rescue of truth and fact—therefore of the Esoteric Doctrine—upsetting every argument based on faith and breaking it as an idol with feet of clay. A curious and learned book, *The Approaching End of the Age*, by H. Grattan Guinness, professes to solve the mysteries of the Bible chronology and to prove thereby God's direct revelation to man. Among other things its author thinks that:

It is impossible to deny that *a septiform chronology was divinely appointed* in the elaborate ritual of Judaism.

This statement is innocently accepted and fervently believed in by thousands and tens of thousands, only because they are ignorant of the Bibles of other nations. Two pages from a small pamphlet, a lecture by Mr. Gerald Massey, [368](#) so upset the arguments and proofs of the enthusiastic Mr. Grattan Guinness, spread over 760 pages of small print, as to prevent them from ever raising their heads any more. Mr. Massey treats of the Fall, and says:

Here, as before, the genesis does not begin at the beginning. There was an earlier Fall than that of the Primal Pair. In this the number of those who failed and fell was seven. We meet with those seven in Egypt—eight with the Mother—where they are called the “Children of Inertness,” who were cast out from Am-Smen, the Paradise of the Eight; also in a Babylonian legend of Creation, as the Seven Brethren, who were Seven Kings, like the Seven Kings in the Book of Revelation; and the Seven Non-Sentient Powers, who became the Seven Rebel Angels that made war in heaven. The Seven Kronidæ, described as the Seven Watchers, who in the beginning were formed in the interior of heaven. The heaven, like a vault, they extended or hollowed out; that which was not visible they raised, and that which had no *exit* they opened; their work of creation being exactly identical with that of the Elohim in the Book of Genesis. These are the Seven elemental Powers of space, who were continued as Seven Timekeepers. It is said of them: “In watching was their office, but among the stars of heaven their watch they kept not,” and their failure was the Fall. In the Book of Enoch the same Seven Watchers in heaven are stars which transgressed the commandment of God before their time arrived, for they came not in their proper season, therefore was he offended with them, and bound them until the period of the consummation of their crimes, at the end of the *secret*, or great year of the World, i.e., the Period of Precession, when there was to be restoration and rebeginning. The Seven deposed constellations are seen by Enoch, looking like seven great blazing mountains overthrown—the seven mountains in Revelation, on which the Scarlet Lady sits. [369](#)

There are seven keys to this, as to every other allegory, whether in the Bible or in pagan religions. While Mr. Massey has hit upon the key in the mysteries of cosmogony, John Bentley in his Hindu Astronomy claims that the Fall of the Angels, or *War in Heaven*, as given by the Hindus, is but a figure of the calculations of time-periods, and goes on to show that among the Western nations the same war, with like results, took the form of the war of the Titans.

In short, he makes it *astronomical*. So does the author of *The Source of Measures*:

The celestial sphere with the earth, was divided into twelve compartments [astronomically], and these compartments were esteemed as *sexed*, the *lords* or *husbands* being respectively the planets presiding over them. This being the settled scheme, want of proper correction would bring it to pass, after a time, that error and confusion would ensue by the compartments coming under the lordship of the wrong planets. Instead of lawful wedlock, there would be illegal intercourse, as between the planets, “*sons of Elohim*” and these compartments, “daughters of H-Adam,” or the *earth*-man; and in fact the fourth verse of sixth Genesis will bear *this* interpretation for the usual one, viz., “In the same days, or periods, there were untimely births in the earth; and also behind that, when the sons of Elohim came to the daughters of H-Adam, they begat to them the offspring of harlotry,” etc., astronomically indicating this confusion. [370](#)

Do any of these learned explanations explain anything except a possible ingenious allegory, and a personification of the celestial bodies, by the ancient Mythologists and Priests? Carried to their last word they would undeniably explain much, and would thus furnish one of the right seven keys, fitting a great many of the Biblical puzzles yet opening none naturally and entirely, instead of being scientific and cunning master-keys. But they yet prove one thing—that neither the septiform chronology nor the septiform theogony and evolution of all things is of divine origin in the Bible. For let us see the sources at which the Bible sipped its divine inspiration with regard to the sacred number seven. Says Mr. Massey in the same lecture:

The Book of Genesis tells us nothing about the nature of these Elohim, erroneously rendered “God,” who are creators of the Hebrew beginning, and who are themselves preëxtant and seated when the theatre opens and the curtain ascends. It says that in the beginning the Elohim created the heaven and the earth. In thousands of books the Elohim have been discussed, but ... with no conclusive result.... The Elohim are Seven in number, whether as nature-powers, gods of constellations, or planetary gods, ... as the Pitris and Patriarchs, Manus and Fathers of earlier times. The Gnostics, however, and the Jewish Kabbalah preserve an account of the Elohim of Genesis by which we are able to identify them with other forms of the seven primordial powers.... Their names are Ildabaoth, Jehovah (or Jao), Sabaoth, Adonai, Eloeus, Oreus, and Astanphæus. Ildabaoth signifies the Lord God of the fathers, that is the fathers who preceded the Father; and thus the seven are identical with the seven Pitris or Fathers of India (Irenæus, B. I., xxx., 5). Moreover, the Hebrew Elohim were preëxtant by name and nature as Phœnician divinities or powers. Sanchoniathon mentions them by name, and describes them as Auxiliaries of Kronos or Time. In this phase, then, the Elohim are time-keepers in heaven! In the Phœnician mythology the Elohim are the Seven sons of Sydik [Melchizedek], identical with the Seven Kabiri, who in Egypt are the Seven sons of Ptah, and the Seven Spirits of Ra in The Book of the Dead; ... in America with the seven Hohgates, ... in Assyria with the seven Lumazi.... They are always seven in number ... who Kab—that is, turn round, together, whence the “Kab-iri.”... They are also the Ili or Gods, in Assyrian, who were seven in number!... They were first born of the Mother in Space, [371](#) and then the Seven Companions passed into the sphere of time as auxiliaries of Kronus, or Sons of the Male Parent. As Damascius says in his Primitive Principles, the Magi consider that space and time were the source of all; and from being powers of the air the gods were promoted to become time-keepers for men. Seven constellations were assigned to them.... As the seven turned round in the ark of the sphere they were designated the Seven Sailors' Companions, Rishis, or Elohim. The first “Seven Stars” are not planetary. They are the leading stars of seven constellations which turned round with the Great Bear in describing the circle of the year. [372](#) These the Assyrians called the seven Lumazi, or leaders of the flocks of stars, designated sheep. On the Hebrew line of descent or development, these Elohim are identified for us by the

Kabalists and Gnostics, who retained the hidden wisdom or gnosis, the clue of which is absolutely essential to any proper understanding of mythology or theology.... There were two constellations with seven stars each. *We* call them the Two Bears. But the seven stars of the Lesser Bear were once considered to be the seven heads of the Polar Dragon, which we meet with—as the beast with seven heads—in the Akkadian Hymns and in Revelation. The mythical dragon originated in the crocodile, which is the dragon of Egypt.... Now in one particular cult, the Sut-Typhonian, the first god was Sevekh [the seven-fold], who wears the crocodile's head, as well as the Serpent, and who is the Dragon, or whose constellation was the Dragon.... In Egypt the Great Bear was the constellation of Typhon, or Kepha, the old genetrix, called the Mother of the Revolutions; and the Dragon with seven heads was assigned to her son, Sevekh-Kronus, or Saturn, called the Dragon of Life. That is, the typical dragon or serpent with seven heads was female at first, and then the type was continued, as male in her son Sevekh, the Sevenfold Serpent, in Ea the Sevenfold, ... Iao Chnubis, and others. We find these two in The Book of Revelation. One is the Scarlet Lady, the mother of mystery, the great harlot, who sat on a scarlet-coloured beast with seven heads, which is the Red Dragon of the Pole. She held in her hand the unclean things of her fornication. That means the emblems of the male and female, imaged by the Egyptians at the Polar Centre, the very uterus of creation, as was indicated by the Thigh constellation, called the Khepsh of Typhon, the old Dragon, in the northern birthplace of Time in heaven. The two revolved about the *pole of heaven* , or the Tree, as it was called, which was figured at the centre of the starry motion. In The Book of Enoch these two constellations are identified as Leviathan and Behemoth-Bekhmur, or the Dragon and Hippopotamus = Great Bear, and they are the primal pair that were first created in the Garden of Eden. So that the Egyptian first mother, Kefa [or Kepha] whose name signifies “mystery,” was the original of the Hebrew Chavah, our Eve; and therefore Adam is one with Sevekh the sevenfold one, the solar dragon in whom the powers of light and darkness were combined, and the sevenfold nature was shown in the seven rays worn by the Gnostic Iao-Chnubis, god of the number seven, who is Sevekh by name and a form of the first father as head of the Seven. [373](#)

All this gives the key to the astronomical prototype of the allegory in Genesis, but it furnishes no other key to the mystery involved in the sevenfold glyph. The able Egyptologist shows also that Adam himself according to Rabbinical and Gnostic tradition, was the chief of the Seven who fell from Heaven, and he connects these with the Patriarchs, thus agreeing with the Esoteric Teaching. For by mystic permutation and the mystery of primeval rebirths and adjustment, the Seven Rishis are in reality identical with the seven Prajâpatis, the fathers and creators of mankind, and also with the Kumâras, the first sons of Brahmâ, who refused to procreate and multiply. This apparent contradiction is explained by the seven-fold nature—make it four-fold on metaphysical principles and it will come to the same thing—of the celestial men, the Dhyân Chohans. This nature is made to divide and separate; and while the higher principles (Âtmâ-Buddhi) of the “Creators of Men” are said to be the Spirits of the seven constellations, their middle and lower principles are connected with the earth and are shown

Without desire or passion, inspired with holy wisdom, estranged from the Universe and undesirous of progeny, [374](#)

remaining Kaumâric (virgin and undefiled); therefore it is said they refused to create. For this they are cursed and sentenced to be born and reborn “Adams,” as the Semites would say.

Meanwhile let me quote a few lines more from Mr. G. Massey's lecture, the fruit of his long researches in Egyptology and other ancient lore, as it shows that the septenary division was at one time a universal doctrine:

Adam as the father among the Seven is identical with the Egyptian Atum, ... whose other name of Adon is identical with the Hebrew Adonai. In this way the second Creation in Genesis reflects and continues the later creation in the mythos which explains it. The Fall of Adam to the lower world led to his being humanised on earth, by which process the celestial was turned into the mortal, and this, which belongs to the astronomical allegory, got literalised as the Fall of Man, or descent of the soul into matter, and the conversion of the angelic into an earthly being.... It is found in the [Babylonian] texts, when Ea, the first father, is said to “grant forgiveness to the conspiring gods,” for whose “redemption did he create

mankind.”(Sayce; Hib. Lec., p. 140) ... The Elohim, then, are the Egyptian, Akkadian, Hebrew, and Phœnician form of the Universal Seven Powers, who are Seven in Egypt, Seven in Akkad, Babylon, Persia, India, Britain, and Seven among the Gnostics and Kabalists. They were the Seven fathers who preceded the Father in Heaven, because they were earlier than the individualised fatherhood on earth.... When the Elohim said: “Let us make man in our image, after our likeness,”there were seven of them who represented the seven elements, powers, or souls that went to the making of the human being who came into existence before the Creator was represented anthropomorphically, or could have conferred the human likeness on the Adamic man. It was in the sevenfold image of the Elohim that man was first created, with his seven elements, principles or souls, [375](#) and therefore he could not have been formed in the image of the one God. The seven Gnostic Elohim tried to make a man in their own image, but could not for lack of virile power. [376](#) Thus their creation in earth and heaven was a failure ... because they themselves were lacking in the soul of the fatherhood! When the Gnostic Ildabaoth, [377](#) chief of the Seven, cried: “I am the father and God,” his mother Sophia [Achamoth] replied: “Do not tell lies, Ildabaoth, for the first man (Anthropos, son of Anthropos) [378](#) is above thee.” That is, man who had now been created in the image of the fatherhood was superior to the gods who were derived from the Mother-Parent alone! [379](#) For, as it had been first on earth, so was it afterwards in heaven [the Secret Doctrine teaches the reverse]; and thus the primary gods were held to be soulless like the earliest races of men.... The Gnostics taught that the Spirits of Wickedness, the inferior Seven, derived their origin from the great Mother alone, who produced without the fatherhood! It was in the image, then, of the sevenfold Elohim that the seven races were formed which we sometimes hear of as the Pre-Adamite races of men, because they were earlier than the fatherhood, which was individualised only in the second Hebrew Creation. [380](#)

This shows sufficiently how the echo of the Secret Doctrine—of the Third and Fourth Races of men, made complete by the incarnation in humanity of the Mânasa Putra, Sons of Intelligence or Wisdom—reached every corner of the globe. The Jews, however, although they borrowed of the older nations the groundwork on which to build their revelation, never had more than three keys out of the seven in their mind, while composing

their national allegories—the astronomical, the numerical (metrology), and above all the purely anthropological, or rather physiological key. This resulted in the most phallic religion of all, and has now passed, part and parcel, into Christian theology, as is proved by the lengthy quotations made from a lecture of an able Egyptologist, who can make naught of it save astronomical myths and phallicism, as is implied by his explanations of “fatherhood” in the allegories.

Section XXII. The “Zohar” on Creation and the Elohim.

The opening sentence in Genesis, as every Hebrew scholar knows, is:
בראשית ברא אלהים את השמים ואת הארץ

Now there are two well-known ways of rendering this line, as any other Hebrew writing: one exoteric, as read by the orthodox Bible interpreters (Christian), and the other Kabalistic, the latter, moreover, being divided into the Rabbinical and the purely Kabalistic or Occult method. As in Sanskrit writing, the words are not separated in the Hebrew, but are made to run together—especially in the old systems. For instance, the above, divided, would read: “ B'rashith bara Elohim eth hashamayim v'eth h'areths ;” and it can be made to read thus: “ B'rash ithbara Elohim ethhashamayim v'eth'arets ,” thus changing the meaning entirely. The latter means, “In the beginning *God made the heavens* and the earth,” whereas the former, precluding the idea of any beginning, would simply read that “out of the ever-existing Essence [divine] [or out of the *womb* — also head—thereof] the dual [or androgyne] Force [Gods] shaped the double heaven;” the upper and the lower heaven being generally explained as heaven and earth. The latter word means Esoterically the “Vehicle,” as it gives the idea of an empty globe, within which the manifestation of the world takes place. Now, according to the rules of Occult symbolical reading as established in the old Sepher Jetzirah (in the Chaldæan Book of Numbers [381](#)) the initial fourteen letters (or “B'rasitb' raalaim”) are in themselves quite sufficient to explain the theory of “creation” without any further explanation or qualification. Every letter of them is a sentence; and, placed side by side with the hieroglyphic or pictorial initial version of “creation” in the Book of Dzyan, the origin of the Phœnician and Jewish letters would soon be found out. A whole volume of explanations would give no more to the student of primitive Occult Symbology than this: the head of a bull within a circle, a straight horizontal line, a circle or sphere,

then another one with three dots in it, a triangle, then the Svastika (or Jaina cross); after these come an equilateral triangle within a circle, seven small bulls' heads standing in three rows, one over the other; a black round dot (an opening), and then seven lines, meaning Chaos or Water (feminine).

Anyone acquainted with the symbolical and numerical value of the Hebrew letters will see at a glance that this glyph and the letters of "B'rasith' raalaim" are identical in meaning. "Beth" is "abode" or "region;" "Resh," a "circle" or "head;" "Aleph," "bull" (the symbol of generative or creative power [382](#)); "Shin," a "tooth" (300 exoterically—a trident or *three in one* in its Occult meaning); "Jodh," the perfect unity or "one" [383](#); "Tau," the "root" or "foundation" (the same as the cross with the Egyptians and Âryans): again, "Beth," "Resh," and "Aleph." Then "Aleph," or seven bulls for the seven Alaim; an ox-goad, "Lamedh," active procreation; "He," the "opening" or "matrix;" "Yodh," the organ of procreation; and "Mem," "water" or "chaos," the female Power near the male that precedes it.

The most satisfactory and scientific exoteric rendering of the opening sentence of Genesis—on which was hung in blind faith the whole Christian religion, synthesized by its fundamental dogmas—is undeniably the one given in the Appendix to *The Source of Measures* by Mr. Ralston Skinner. He gives, and we must admit in the ablest, clearest, and most scientific way, the numerical reading of this first sentence and chapter in Genesis. By the means of number 31, or the word "El" (1 for "Aleph" and 30 for "Lamedh"), and other numerical Bible symbols, compared with the measures used in the great pyramid of Egypt, he shows the perfect identity between its measurements—inches, cubits, and plan—and the numerical values of the Garden of Eden, Adam and Eve, and the Patriarchs. In short, the author shows that the pyramid contains in itself architecturally the whole of Genesis, and discloses the astronomical, and even the physiological, secrets in its symbols and glyphs; yet he will not admit, it would seem, the psycho-cosmical and spiritual mysteries involved in these. Nor does the author apparently see that the root of all this has to be sought in the archaic legends and the Pantheon of India. [384](#) Failing this, whither does his great and admirable labour lead him? Not further than to find out that Adam, the earth, and Moses or Jehovah "are the same"—or to

the a-b-c of comparative Occult Symbology—and that the days in Genesis being “circles” “displayed by the Hebrews as squares,” the result of the sixth-day's labour culminates in the fructifying principle. Thus the Bible is made to yield Phallicism, and that alone.

Nor—read in this light, and as its Hebrew texts are interpreted by Western scholars—can it ever yield anything higher or more sublime than such phallic elements, the root and the corner-stone of its dead-letter meaning. Anthropomorphism and Revelation dig the impassable chasm between the material world and the ultimate spiritual truths. That creation is not thus described in the Esoteric Doctrine is easily shown. The Roman Catholics give a reading far more approaching the true Esoteric meaning than that of the Protestant. For several of their saints and doctors admit that the formation of heaven and earth, of the celestial bodies, etc., belongs to the work of the “Seven Angels of the Presence.” St. Denys calls the “Builders” “the coöperators of God,” and St. Augustine goes even farther, and credits the Angels with the possession of the divine thought, the prototype, as he says, of everything created. [385](#) And, finally, St. Thomas Aquinas has a long dissertation upon this topic, calling God the primary, and the Angels the secondary, cause of all visible effects. In this, with some dogmatic differences of form, the “Angelic Doctor” approaches very nearly the Gnostic ideas. Basilides speaks of the lowest order of Angels as the Builders of our material world, and Saturnilus held, as did the Sabæans, that the Seven Angels who preside over the planets are the real creators of the world; the Kabbalist-monk, Trithemius, in his *De Secundis Deis*, taught the same.

The eternal Kosmos, the Macrocosm, is divided in the Secret Doctrine, like man, the Microcosm, into three Principles and four Vehicles, [386](#) which in their collectivity are the seven Principles. In the Chaldæan or Jewish Kabbalah, the Kosmos is divided into seven worlds: the Original, the Intelligible, the Celestial, the Elementary, the Lesser (Astral), the Infernal (Kâma-loka or Hades), and the Temporal (of man). In the Chaldæan system it is in the Intelligible World, the second, that appear the “Seven Angels of the Presence,” or the Sephiroth (the three higher ones being, in fact, one, and also the sum total of all). They are also the “Builders” of the Eastern Doctrine: and it is only in the third, the celestial world, that the seven planets and our solar system are built by the seven Planetary Angels,

the planets becoming their visible bodies. Hence—as correctly stated—if the universe as a whole is formed out of the Eternal *One* Substance or Essence, it is not that everlasting Essence, the Absolute Deity, that builds it into shape; this is done by the first Rays, the Angels or Dhyân Chohans, that emanate from the One Element, which becoming periodically Light and Darkness, remains eternally, in its Root-Principle, the one unknown yet existing Reality.

A learned Western Kabbalist, Mr. S. L. MacGregor Mathers, whose reasoning and conclusions will be the more above suspicion since he is untrained in Eastern Philosophy and unacquainted with its Secret Teachings, writes on the first verse of Genesis in an unpublished essay:

Berashith Bara Elohim—“In the beginning the Elohim created!” Who are these Elohim of Genesis?

Va-Yivra Elohim Ath Ha-Adam Be-Tzalmo, Be-Tzelem Elohim Bara Otho, Zakhar Vingebah Bara Otham —“And the Elohim created the Adam in Their own Image, in the Image of the Elohim created They them, Male and Female created They them!” Who are they, the Elohim? The ordinary English translation of the Bible renders the word Elohim by “God:” it translates a *plural* noun by a *singular* one. The only excuse brought forward for this is the somewhat lame one that the word is certainly plural, but is not to be used in a plural sense: that it is “a plural denoting excellence.” But this is only an assumption whose value may be justly gauged by Genesis i. 26, translated in the orthodox Biblical version thus: “And God [Elohim] said, ‘Let us make man in our own image, after our likeness.’” Here is a distinct admission of the fact that “Elohim” is *not* a “plural of excellence,” but a plural noun denoting more than one being. [387](#)

What, then, is the proper translation of “Elohim,” and to whom is it referable? “Elohim” is not only a plural, but a *feminine plural* ! And yet the translators of the Bible have rendered it by a *masculine singular* ! Elohim is the plural of the feminine noun El-h, for the final letter, -h, marks the gender. It, however, instead of forming the plural in -oth, takes the usual termination of the masculine plural, which is -im.

Although in the great majority of cases the nouns of both genders take the terminations appropriated to them respectively, there are yet many

masculines which form the plural in -oth, as well as feminine which form it in -im while some nouns of each gender take alternately both. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular...

To find the real meaning of the symbolism involved in this word Elohim we must go to that key of Jewish Esoteric Doctrine, the little-known and less-understood Kabbalah. There we shall find that this word represents two united masculine and feminine Potencies, co-equal and co-eternal, conjoined in everlasting union for the maintenance of the Universe—the great Father and Mother of Nature, into whom the Eternal One conforms himself before the Universe can subsist. For the teaching of the Kabbalah is that before the Deity conformed himself thus—i.e. as male and female—the Worlds of the Universe could not subsist; or in the words of Genesis, that “the earth was formless and void.” Thus, then, is the conformation of the Elohim, the end of the Formless and the Void and the Darkness, for only after that conformation can the Ruach Elohim—the “Spirit of the Elohim”—vibrate upon the countenance of the Waters. But this is a very small part of the information which the Initiate can derive from the Kabbalah concerning this word Elohim.

Attention must here be called to the confusion—if not worse—which reigns in the Western interpretations of the Kabbalah. The Eternal *One* is said to conform himself into two: the Great Father and Mother of Nature. To begin with, it is a horribly anthropomorphic conception to apply terms implying sexual distinction to the earliest and first differentiations of the One. And it is even more erroneous to identify these first differentiations—the Purusha and Prakriti of Indian Philosophy—with the Elohim, the creative powers here spoken of; and to ascribe to these (to our intellects) unimaginable abstractions, the formation and construction of this visible world, full of pain, sin, and sorrow. In truth, the “creation by the Elohim” spoken of here is but a much later “creation,” and the Elohim far from being supreme, or even exalted powers in Nature, are only lower Angels. This was the teaching of the Gnostics, the most philosophical of all the early Christian Churches. They taught that the imperfections of the world were due to the imperfection of its Architects or Builders—the imperfect, and therefore inferior, Angels. The Hebrew Elohim correspond to the Prajâpati of the Hindus, and it is shown elsewhere from the Esoteric

interpretation of the Purânas that the Prajâpati were the fashioners of man's material and astral form *only* : that they could not give him intelligence or reason, and therefore in symbolical language they “failed to create man.” But, not to repeat what the reader can find elsewhere in this work, his attention needs only to be called to the fact that “creation” in this passage is not the Primary Creation, and that the Elohim are not “*God*,” nor even the higher Planetary Spirits, but the Architects of this visible physical planet and of man's material body, or encasement.

A fundamental doctrine of the Kabbalah is that the gradual development of the Deity from negative to positive Existence is symbolized by the gradual development of the Ten Numbers of the denary scale of numeration, from the Zero, through the Unity, into the Plurality. This is the doctrine of the Sephiroth, or Emanations.

For the inward and concealed Negative Form concentrates a centre which is the primal Unity. But the Unity is one and indivisible: it can neither be increased by multiplication nor decreased by division, for $1 \times 1 = 1$, and no more; and $1 \div 1 = 1$, and no less. And it is this changelessness of the Unity, or Monad, which makes it a fitting type of the One and Changeless Deity. It answers thus to the Christian idea of God the Father, for as the Unity is the parent of the other numbers, so is the Deity the Father of All.

The philosophical Eastern mind would never fall into the error which the *connotation* of these words implies. With them the “One and Changeless”—Parabrahman—the Absolute All and One, cannot be conceived as standing in any *relation* to things finite and conditioned, and hence they would never use such terms as these, which in their very essence imply such a relation. Do they, then, absolutely sever man from God? On the contrary. They feel a closer union than the Western mind has done in calling God the “Father of All,” for they know that in his immortal essence man *is* himself the Changeless, Secondless One.

But we have just said that the Unity is one and changeless by either multiplication or division; how then is two, the Duad, formed? By reflection. For, unlike Zero, the Unity is partly definable—that is, in its positive aspect; and the definition creates an Eikon or Eidolon of itself

which, together with itself, forms a Duad; and thus the number two is to a certain extent analogous to the Christian idea of the Son as the Second Person. And as the Monad vibrates, and recoils into the Darkness of the Primary Thought, so is the Duad left as its vice-gerent and representative, and thus co-equal with the Positive Duad is the Triune Idea, the number three, co-equal and co-eternal with the Duad in the bosom of the Unity, yet, as it were, proceeding therefrom in the numerical conception of its sequence.

This explanation would seem to imply that Mr. Mathers is aware that this “creation” is not the truly divine or primary one, since the Monad—the first manifestation on *our* plane of objectivity—“recoils into the Darkness of the Primal Thought,” i.e., into the subjectivity of the first divine Creation.

And this, again, also partly answers to the Christian idea of the Holy Ghost, and of the whole three forming a Trinity in unity. This also explains the fact in geometry of the three right lines being the smallest number which will make a plane rectilinear figure, while two can never enclose a space, being powerless and without effect till completed by the number Three. These three first numbers of the decimal scale the Qabalists call by the names of Kether, the Crown, Chokmah, Wisdom, and Binah, Understanding; and they furthermore associate with them these divine names: with the Unity, Eheich, “I exist;” with the Duad, Yah; and with the Triad, Elohim; they especially also call the Duad, Abba—the Father, and the Triad, Aima—the Mother, whose eternal conjunction is symbolized in the word Elohim.

But what especially strikes the student of the Kabbalah is the malicious persistency with which the translators of the Bible have jealously crowded out of sight and suppressed every reference to the feminine form of the Deity. They have, as we have just seen, translated the feminine plural “Elohim,” by the masculine singular, “God.” But they have done more than this: they have carefully hidden the fact that the word Ruach—the “Spirit”—is feminine, and that consequently the Holy Ghost of the New Testament is a feminine Potency. How many Christians are cognizant of the fact that in the account of the Incarnation in Luke (i. 35) *two* divine Potencies are mentioned?

“The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.” The Holy Ghost (the feminine Potency) descends, and the Power of the Highest (the masculine Potency) is united therewith. “Therefore also that holy thing which shall be born of thee shall be called the Son of God”—of the Elohim namely, seeing that these two Potencies descend.

In the *Sepher Yetzirah*, or Book of Formation, we read: “One is She the Ruach Elohim Chüm—(Spirit of the Living Elohim)... Voice, Spirit, and Word; and this is She, the Spirit of the Holy One.” Here again we see the intimate connection which exists between the Holy Spirit and the Elohim. Furthermore, farther on in this same Book of Formation—which, is, be it remembered, one of the oldest of the Kabalistical Books, and whose authorship is ascribed to Abraham the Patriarch—we shall find the idea of a Feminine Trinity in the first place, from whom a masculine Trinity proceeds; or, as it is said in the text: “Three Mothers whence proceed three Fathers.” And yet this double Triad forms, as it were, but one complete Trinity. Again it is worthy of note that the Second and Third Sephiroth (Wisdom and Understanding) are both distinguished by feminine names, Chokmah and Binah, notwithstanding that to the former more particularly the masculine idea, and to the latter the feminine, are attributed, under the titles of Abba and Aima (or Father and Mother). This Aima (the Great Mother) is magnificently symbolized in the twelfth chapter of the Apocalypse, which is undoubtedly one of the most Kabalistical books in the Bible. In fact, without the Kabalistical keys its meaning is utterly unintelligible.

Now, in the Hebrew, as in the Greek, alphabet, there are no distinct numeral characters, and consequently each letter has a certain numerical value attached to it. From this circumstance results the important fact that every Hebrew word constitutes a number, and every number a word. This is referred to in the Revelations(xiii. 18) in mentioning the “number of the beast”! In the Kabbalah words of equal numerical values are supposed to have a certain explanatory connection with each other. This forms the science of Gematria, which is the first division of the Literal Kabbalah. Furthermore, each letter of the Hebrew alphabet had for the Initiates of the Kabbalah a certain hieroglyphical value and meaning which, rightly applied, gave to each word the value of a mystical sentence; and this again

was variable according to the relative positions of the letters with regard to each other. From these various Kabalistical points of view let us now examine this word Elohim.

First then we can divide the word into the two words, which signify “The Feminine Divinity of the Waters;” compare with the Greek Aphrodite. “sprung from the foam of the sea.” Again it is divisible into the “Mighty One, Star of the Sea,” or “the Mighty One breathing forth the Spirit upon the Waters.” Also by combination of the letters we get “the Silent Power of Iah.” And again, “My God, the Former of the Universe,” for Mah is a secret Kabalistical name applied to the idea of Formation. Also we obtain “Who is my God.” Furthermore “the Mother in Iah.”

The total number is $1 + 30 + 5 + 10 + 40 = 86 =$ “Violent heat,” or “the Power of Fire.” If we add together the three middle letters we obtain 45, and the first and last letters yield 41, making thus “the Mother of Formation.” Lastly, we shall find the two divine names “El” and “Yah,” together with the letter m, which signifies “Water,” for Mem, the name of this letter, means “water.”

If we divide it into its component letters and take them as hieroglyphical signs we shall have: “Will perfected through Sacrifice progressing through successive Transformation by Inspiration.”

The last few paragraphs of the above, in which the word “Elohim” is Kabalistically analyzed, show conclusively enough that the Elohim are not one, nor two, nor even a trinity, but a Host—the army of the creative powers.

The Christian Church, in making of Jehovah—one of these very Elohim—the one Supreme God, has introduced hopeless confusion into the celestial hierarchy, in spite of the volumes written by Thomas Aquinas and his school on the subject. The only explanation to be found in all their treatises on the nature and essence of the numberless classes of celestial beings mentioned in the Bible—Archangels, Thrones, Seraphim, Cherubim, Messengers, etc.—is that “The angelic host is God's militia.” They are “Gods *the creatures* ,” while he is “God *the Creator* ;” but of their true functions—of their actual place in the economy of Nature—not one word is said. They are

More brilliant than the flames, more rapid than the wind, and they live in love and harmony, mutually enlightening each other, feeding on bread and a mystic beverage—the communion wine and water?—surrounding as with a *river of fire* the throne of the Lamb, and veiling their faces with their wings. This throne of love and glory they leave only to carry to the stars, the earth, the kingdoms and all the sons of God, their brothers and pupils, in short, to all creatures *like themselves* the divine influence.... As to their number, it is that of the great army of Heaven (Sabaoth), more numerous than the stars.... Theology shows us these rational luminaries, each constituting a species, and containing in their natures such or another position of Nature: covering immense space, though of a determined area; residing—incorporeal though they are—within circumscribed limits; ... more rapid than light or thunderbolt, disposing of all the elements of Nature, providing at will inexplicable mirages [illusions?], objective and subjective in turn, speaking to men a language at one time articulate, at another purely spiritual. [388](#)

We learn farther on in the same work that it is these Angels and their hosts who are referred to in the sentence of verse I, chapter ii, of Genesis: “Igitur perfecti sunt cœli et terra et omnis ornatus eorum:” and that the Vulgate has peremptorily substituted for the Hebrew word “tsaba” (“host”) that of “ornament;” Munck shows the mistake of substitution and the derivation of the compound title, “Tsabaoth-Elohim,” from “tsaba.” Moreover, Cornelius à Lapide, “the master of all Biblical commentators,” says de Mirville, shows us that such was the real meaning. Those Angels are stars.

All this, however, teaches us very little as to the true functions of this celestial army, and nothing at all as to its place in evolution and its relation to the earth we live on. For an answer to the question, “Who are the true Creators?” we must go to the Esoteric Doctrine, since there only can the key be found which will render intelligible the Theogonies of the various world-religions.

There we find that the real creator of the Kosmos, as of all visible Nature—if not of all the invisible hosts of Spirits not yet drawn into the “Cycle of Necessity,” or evolution—is “the Lord—the Gods,” or the “Working Host,” the “Army” collectively taken, the “One in many.”

The One is infinite and unconditioned. It cannot create, for It can have no relation to the finite and conditioned. If everything we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the Absolute Perfection and were the direct work of even the *First Energy* that proceeded from It, [389](#) then every such thing would have been perfect, eternal, and unconditioned, like its author. The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyân Chohans, Archangels, or what ever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods. The Zohar gives us this assurance as well as the Secret Doctrine. It speaks of the auxiliaries of the “Ancient of Days,” the “Sacred Aged,” and calls them Auphanim, or the living Wheels of the celestial orbs, who participate in the work of the creation of the Universe.

Thus it is not the “Principle,” One and Unconditioned, nor even Its reflection, that creates, but only the “Seven Gods” who fashion the Universe out of the eternal Matter, vivified into objective life by the reflection into it of the One Reality.

The Creator is they—“God the Host”—called in the Secret Doctrine the Dhyân Chohans; with the Hindus the Prajâpatis; with the Western Kabalists the Sephiroth; and with the Buddhist the Devas—impersonal because blind forces. They are the Amshaspends with the Zoroastrians, and while with the Christian Mystic the “Creator” is the “Gods of the God,” with the dogmatic Churchman he is the “God of the Gods,” the “Lord of lords,” etc.

“Jehovah” is only the God who is greater than all Gods in the eyes of Israel.

I know, that the Lord [of Israel] is great and that our Lord is above all gods. [390](#)

And again:

For all the gods of the nations are idols, but the Lord made the heavens. [391](#)

The Egyptian Neteroo, translated by Champollion “ *the other Gods* ” are the Elohim of the Biblical writers, behind which stands concealed the One God, considered in the diversity of his powers. [392](#) This One is not Parabrahman, but the Unmanifested Logos, the Demiurgos, the real Creator or Fashioner, that follows him, standing for the Demiurgi collectively taken. Further on the great Egyptologist adds:

We see Egypt concealing and hiding, so to say, *the* God of Gods behind the *agents* she surrounds him with; she gives the precedence to her great gods before the one and sole Deity, so that the attributes of that God become their property. Those great Gods proclaim themselves uncreate.... Neith is “ *that which is* ,” as Jehovah; [393](#) Thoth is self-created [394](#) without having been begotten, etc. Judaism annihilating these potencies before the grandeur of its God, they cease to be simply Powers, like Philo's Archangels, like the Sephiroth of the Kabbalah, like the Ogdoades of the Gnostics—they merge together and become transformed into God himself. [395](#)

Jehovah is thus, as the Kabbalah teaches, at best but the “Heavenly Man,” Adam Kadmon, used by the self-created Spirit, the Logos, as a chariot, a vehicle in His descent towards manifestation in the phenomenal world.

Such are the teachings of the Archaic Wisdom, nor can they be repudiated even by the orthodox Christian, if he be sincere and open-minded in the study of his own Scripture. For if he reads St. Paul's Epistles carefully he will find that the Secret Doctrine and the Kabbalah are fully admitted by the “Apostle of the Gentiles.” The Gnosis which he appears to condemn is no less for him than for Plato “the supreme knowledge of the truth and of the One Being;” [396](#) for what St. Paul condemns is not the true, but only the false, Gnosis and its abuses: otherwise how could he use the language of a Platonist *pur sang*? The Ideas, types (Archai), of the Greek Philosopher; the Intelligences of Pythagoras; the Æons or Emanations of the Pantheist; the Logos or Word, Chief of these Intelligences; the Sophia or Wisdom; the Demiurgos, the Builder of the world under the direction of the Father, the Unmanifested Logos, from which He emanates; Ain-Suph, the Unknown of the Infinite; the angelic Periods; the *Seven* Spirits who are the representatives of the *Seven* of all the older cosmogonies—are all to be found in his writings, recognized by

the Church as canonical and divinely inspired. Therein, too, may be recognized the Depths of Ahriman, Rector of this our World, the “God of this World;” the Pleroma of the Intelligences; the Archontes of the air; the Principalities, the Kabalistic Metatron; and they can easily be identified again in the Roman Catholic writers when read in the original Greek and Latin texts, English translations giving but a very poor idea of the real contents of these.

Section XXIII. What the Occultists and Kabalists have to say.

The Zohar, an unfathomable store of hidden wisdom and mystery, is very often appealed to by Roman Catholic writers. A very learned Rabbi, now the Chevalier Drach, having been converted to Roman Catholicism, and being a great Hebraist, thought fit to step into the shoes of Picus de Mirandola and John Reuchlin, and to assure his new co-religionists that the Zohar contained in it pretty nearly all the dogmas of Catholicism. It is not our province to show here how far he has succeeded or failed; only to bring one instance of his explanations and preface it with the following: The Zohar, as already shown, is not a genuine production of the Hebrew mind. It is the repository and compendium of the oldest doctrines of the East, transmitted orally at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought together by Rabbi Simeon Ben Iochai, toward the beginning of the Christian era. As Mosaic cosmogony was born under a new form in Mesopotamian countries, so the Zohar was a vehicle in which were focussed rays from the light of Universal Wisdom. Whatever likenesses are found between it and the Christian teachings, the compilers of the Zohar never had Christ in their minds. Were it otherwise there would not be one single Jew of the Mosaic law left in the world by this time. Again, if one is to accept literally what the Zohar says, then any religion under the sun may find corroboration in its symbols and allegorical sayings; and this, simply because this work is the echo of the primitive truths, and every creed is founded on some of these; the Zohar being but a veil of the Secret Doctrine. This is so evident that we have only to point to the said ex-Rabbi, the Chevalier Drach, to prove the fact.

In Part III, fol. 87 (col. 346th) the Zohar treats of the Spirit guiding the Sun, its Rector, explaining that it is not the Sun itself that is meant thereby, but the Spirit “on, or *under* ” the Sun. Drach is anxious to show

that it was Christ who was meant by that “Sun,” or the Solar Spirit therein. In his comment upon that passage which refers to the Solar Spirit as “that stone which the builders rejected,” he asserts most positively that this

Sun-stone (pierre soleil) is identical with Christ, who was that stone, and that therefore

The sun is undeniably (sans contredit) the second hypostasis of the Deity, [397](#) or Christ.

If this be true, then the Vaidic or pre-Vaidic Âryans, Chaldæans and Egyptians, like all Occultists past, present, and future, Jews included, have been Christians from all eternity. If this be not so, then modern Church Christianity is Paganism pure and simple exoterically, and transcendental and practical Magic, or Occultism, Esoterically.

For this “stone” has a manifold significance, a dual existence, with gradations, a regular progression and retrogression. It is a “mystery” indeed.

The Occultists are quite ready to agree with St. Chrysostom, that the infidels—the *profane* , rather—

Being blinded by sun-light, thus lose sight of the true Sun in the contemplation of the false one.

But if that Saint, and along with him now the Hebraist Drach, chose to see in the Zohar and the Kabalistic Sun “the *second* hypostasis,” this is no reason why all others should be blinded by them. The mystery of the Sun is the grandest perhaps, of all the innumerable mysteries of Occultism. A Gordian knot, truly, but one that cannot be severed with the double-edged sword of scholastic casuistry. It is a true deo dignus vindice nodus , and can be untied only by the *Gods* . The meaning of this is plain, and every Kabalist will understand it.

Contra solem ne loquaris was not said by Pythagoras with regard to the visible Sun. It was the “Sun of Initiation” that was meant, in its triple form—two of which are the “Day-Sun” and the “Night-Sun.”

If behind the physical luminary there were no mystery that people sensed instinctively, why should every nation, from the primitive peoples down to the Parsîs of to-day, have turned towards the Sun during prayers? The Solar Trinity is not Mazdean, but is universal, and is as old as man. All the temples in Antiquity were invariably made to face the Sun, their portals to open to the East. See the old temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the Round Towers of Ireland, and the Serapeum of Egypt. The Initiates alone could give a philosophical explanation of this, and a reason for it—its mysticism notwithstanding—were only the world ready to receive it, which alas! it is not. The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate. [398](#) He tried to benefit the world by revealing at least a portion of the great mystery of the *τρεπλασιος* and—*he died*. “There are three in one,” he said of the Sun—the central Sun [399](#) being a precaution of Nature: the first is the universal cause of all, Sovereign Good and perfection; the Second Power is paramount Intelligence, having dominion over all reasonable beings, *νοεροῖς*; the third is the visible Sun. The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of heaven, that pure energy being the Logos of our system; the “Mysterious Word Spirit produces all through the Sun, and never operates through any other medium,” says Hermes Trismegistus. For it is *in* the Sun, more than in any other heavenly body that the [unknown] Power placed the seat of its habitation. Only neither Hermes Trismegistus nor Julian (an initiated Occultist), nor any other, meant by this Unknown Cause Jehovah, or Jupiter. They referred to the cause that produced all the manifested “great Gods” or Demiurgi (the Hebrew God included) of our system. Nor was our visible, *material* Sun meant, for the latter was only the manifested symbol. Philolaus the Pythagorean, explains and completes Trismegistus by saying:

The Sun is a mirror of fire, the splendour of whose flames by their reflection in that mirror [the Sun] is poured upon us, and that splendour we call image.

It is evident that Philolaus referred to the central spiritual Sun, whose beams and effulgence are only mirrored by our central Star, the Sun. This is as clear to the Occultists as it was to the Pythagoreans. As for the

profane of pagan antiquity, it was, of course, the physical Sun that was the “highest God” for them, as it seems—if Chevalier Drach's view be accepted—to have now virtually become for the modern Roman Catholics. If words mean anything, the statement made by the Chevalier Drach that “this sun is, undeniably, the second hypostasis of the Deity,” imply what we say; as “this Sun” refers to the Kabalistic Sun, and “hypostasis” means substance or subsistence of the Godhead or Trinity—distinctly personal. As the author, being an ex-Rabbi, thoroughly versed in Hebrew, and in the mysteries of the Zohar, ought to know the value of words; and as, moreover, in writing this, he was bent upon reconciling “the seeming contradictions,” as he puts it, between Judaism and Christianity—the fact becomes quite evident.

But all this pertains to questions and problems which will be solved naturally and in the course of the development of the doctrine. The Roman Catholic Church stands accused, not of worshipping under other names the Divine Beings worshipped by all nations in antiquity, but of declaring idolatrous, not only the Pagans ancient and modern, but every Christian nation that has freed itself from the Roman yoke. The accusation brought against herself by more than one man of Science, of worshipping the stars like true Sabæans of old, stands to this day uncontradicted, yet no star-worshipper has ever addressed his adoration to the material stars and planets, as will be shown before the last page of this work is written; none the less is it true that those Philosophers alone who studied Astrology and Magic knew that the last word of those sciences was to be sought in, and expected from, the Occult forces emanating from those constellations.

Section XXIV. Modern Kabalists in Science and Occult Astronomy.

There is a physical, an astral, and a super-astral Universe in the three chief divisions of the Kabalah; as there are terrestrial, super-terrestrial, and spiritual Beings. The “Seven Planetary Spirits” may be ridiculed by Scientists to their hearts' content, yet the need of intelligent ruling and

guiding Forces is so much felt to this day that scientific men and specialists, who will not hear of Occultism or of ancient systems, find themselves obliged to generate in their inner consciousness some kind of semi-mystical system. Metcalf's "sun-force" theory, and that of Zaliwsky, a learned Pole, which made Electricity the Universal Force and placed its storehouse in the Sun, [400](#) were revivals of the Kabalistic teachings. Zaliwsky tried to prove that Electricity, producing "the most powerful, attractive, calorific, and luminous effects," was present in the physical constitution of the Sun and explained its peculiarities. This is very near the Occult teaching. It is only by admitting the gaseous nature of the Sun-reflector, and the powerful Magnetism and Electricity of the solar attraction and repulsion, that one can explain (a) the evident absence of any waste of power and luminosity in the Sun—inexplicable by the ordinary laws of combustion; and (b) the behaviour of the planets, so often contradicting every accepted rule of weight and gravity. And Zaliwsky makes this "solar electricity" "*differ from anything known on earth*."

Father Secchi may be suspected of having sought to introduce

Forces of quite a new order and quite foreign to gravitation, which he had discovered in Space, [401](#)

in order to reconcile Astronomy with theological Astronomy. But Nagy, a member of the Hungarian Academy of Sciences, was no cleric, and yet he develops a theory on the necessity of intelligent Forces whose complacency "would lend itself to all the whims of the comets." He suspects that:

Notwithstanding all the actual researches on the rapidity of light—that *dazzling product of an unknown force* ... which we see too frequently to understand—*that light is motionless* in reality. [402](#)

C. E. Love, the well-known railway builder and engineer in France, tired of blind forces, made all the (then) "imponderable agents"—now called "forces"—subordinates of Electricity, and declares the latter to be an

Intelligence—albeit molecular in nature and material. [403](#)

In the author's opinion these Forces are atomistic agents, endowed with intelligence, spontaneous will, and motion, [404](#) and he thus, like the

Kabalists, makes the causal Forces substantial, while the Forces that act on this plane are only the effects of the former, as with him matter is eternal, and the Gods also; [405](#) so is the Soul likewise, though it has inherent in itself a still higher Soul [Spirit], preëxistent, endowed with memory, and superior to Electric Force; the latter is subservient to the higher Souls, those superior Souls forcing it to act according to the eternal laws. The concept is rather hazy, but is evidently on the Occult lines. Moreover, the system proposed is entirely pantheistic, and is worked out in a purely scientific volume. Monotheists and Roman Catholics fall foul of it, of course; but one who believes in the Planetary Spirits and who endows Nature with living Intelligences, must always expect this.

In this connection, however, it is curious that after the moderns have so laughed at the ignorance of the ancients,

Who, knowing only of seven planets [yet having an ogdoad which *did not* include the earth!], invented therefore seven Spirits to fit in with the number,

Babinet should have vindicated the “superstition” unconsciously to himself. In the *Revue des Deux Mondes* this eminent French Astronomer writes:

The ogdoad of the Ancients included the earth [which is an error], i.e., eight or seven according to whether or not the earth was comprised in the number. [406](#)

De Mirville assures his readers that:

M. Babinet was telling me but a few days ago that we had in reality only eight big planets, including the earth, and so many small ones between Mars and Jupiter... Herschel offering to call all those beyond the seven primary planets asteroids! [407](#)

There is a problem to be solved in this connection. How do Astronomers know that Neptune is a planet, or even that it is a body belonging to our system? Being found on the very confines of our Planetary World, so called, the latter was arbitrarily expanded to receive it; but what really mathematical and infallible proof have Astronomers that it is (a) a planet,

and (b) one of *our* planets? None at all! It is at such an immeasurable distance from us, the

Apparent diameter of the sun being to Neptune but one-fortieth of the sun's apparent diameter to us,

and it is so dim and hazy when seen through the best telescope that it looks like an astronomical romance to call it one of our planets. Neptune's heat and light are reduced to 1/900 part of the heat and light received by the earth. His motion and that of his satellites have always looked suspicious. They do not agree—in appearance, at least—with those of the other planets. His system is retrograde, etc. But even the latter abnormal fact resulted only in the creation of new hypotheses by our Astronomers, who forthwith suggested a probable overturn of Neptune, his collision with another body, etc. Was Adams' and Leverrier's discovery so welcomed because Neptune was as necessary as was Ether to throw a new glory upon astronomical prevision, upon the certitude of modern scientific data, and principally upon the power of mathematical analysis? It would so appear. A new planet that widens our planetary domain by more than four hundred million leagues is worthy of annexation. Yet, as in the case of terrestrial annexation, scientific authority may be proved “right” only because it has “might.” Neptune's motion happens to be dimly perceived: Eureka! it is a planet! A mere motion, however, proves very little. It is now an ascertained fact in Astronomy that there are no absolutely fixed stars in Nature, [408](#) even though such stars should continue to exist in astronomical parlance, while they have passed from the scientific imagination. Occultism, however, has a strange theory of its own with regard to Neptune.

Occultism says that if several hypotheses resting on mere assumption—which have been accepted only because they have been taught by eminent men of learning—are taken away from the Science of Modern Astronomy, to which they serve as props, then even the presumably universal law of gravitation will be found to be contrary to the most ordinary truths of mechanics. And really one can hardly blame Christians—foremost of all the Roman Catholics—however scientific some of these may themselves be, for refusing to quarrel with their Church for the sake of scientific beliefs. Nor can we even blame them for accepting in the secrecy of their

hearts—as some of them do—the theological “Virtues” and “Archons” of Darkness, instead of all the blind forces offered them by Science.

Never can there be intervention of any sort in the marshalling and the regular precession of the celestial bodies! The law of gravitation is the law of laws; who ever witnessed a stone rising in the air against gravitation? The permanence of the universal law is shown in the behaviour of the sidereal worlds and globes eternally faithful to their primitive orbits; never wandering beyond their respective paths. Nor is there any intervention needed, as it could only be disastrous. Whether the first sidereal incipient rotation took place owing to an intercosmic chance, or to the spontaneous development of latent primordial forces; or again, whether that impulse was given once for all by God or Gods—it does not make the slightest difference. At this stage of cosmic evolution no intervention, superior or inferior, is admissible. Were any to take place, the universal clock-work would stop, and Kosmos would fall into pieces.

Such are stray sentences, pearls of wisdom, fallen from time to time from scientific lips, and now chosen at random to illustrate a query. We lift our diminished heads and look heavenward. Such seems to be the fact: worlds, suns, and stars, the shining myriads of the heavenly hosts, remind the Poet of an infinite, shoreless ocean, whereon move swiftly numberless squadrons of ships, millions upon millions of cruisers, large and small, crossing each other, whirling and gyrating in every direction; and Science teaches us, that though they be without rudder or compass or any beacon to guide them, they are nevertheless secure from collision—almost secure, at any rate, save in chance accidents—as the whole celestial machine is built upon and guided by an immutable, albeit blind, law, and by constant and accelerating force or forces. “Built upon” by whom? “By self-evolution,” is the answer. Moreover, as dynamics teach that

A body in motion tends to continue in the same state of relative rest or motion unless acted upon by some external force,

this force has to be regarded as self-generated—even if not eternal, since this would amount to the recognition of perpetual motion—and so well self-calculated and self-adjusted as to last from the beginning to the end of Kosmos. But “self-generation” has still to generate from something,

generation ex-nihilo being as contrary to reason as it is to Science. Thus we are placed once more between the horns of a dilemma: are we to believe in perpetual motion or in self-generation ex-nihilo ? And if in neither, who or what is that something, which first produced that force or those forces?

There are such things in mechanics as superior levers, which give the impulse and act upon secondary or inferior levers. The former, however, need an impulse and occasional renovation, otherwise they would themselves very soon stop and fall back into their original status. What is the external force which puts and retains them in motion? Another dilemma!

As to the law of cosmical *non-intervention* , it could be justified only in one case, namely, if the celestial mechanism were perfect; but it is not. The so-called unalterable motions of celestial bodies alter and change incessantly; they are very often disturbed, and the wheels of even the sidereal locomotive itself occasionally jump off their invisible rails, as may be easily proved. Otherwise why should Laplace speak of the probable occurrence at some future time of an out-and-out reform in the arrangement of the planets; [409](#) or Lagrange maintain the gradual narrowing of the orbits; or our modern Astronomers, again, declare that the fuel in the sun is slowly disappearing? If the laws and forces which govern the behaviour of the celestial bodies are immutable, such modifications and wearing-out of substance or fuel, of force and fluids, would be impossible; yet they are not denied. Therefore one has to suppose that such modifications will have to rely upon the laws of forces, which will have to self-regenerate themselves once more on such occasions, thus producing an astral antinomy, and a kind of physical palinomy, since, as Laplace says, one would then see fluids disobeying themselves and reacting in a way contrary to all their attributes and properties.

Newton felt very uncomfortable about the moon. Her behaviour in progressively narrowing the circumference of her orbit around the earth made him nervous, lest it should end one day in our satellite falling upon the earth. The world, he confessed, needed repairing, and that very often. [410](#) In this he was corroborated by Herschel. [411](#) He speaks of real and

quite considerable deviations, besides those which are only apparent, but gets some consolation from his conviction that somebody or something will probably see to things.

We may be answered that the personal beliefs of some pious Astronomers, however great they may be as scientific characters, are no proofs of the actual existence and presence in space of intelligent supramundane Beings, of either Gods or Angels. It is the behaviour of the stars and planets themselves that has to be analysed and inferences must be drawn therefrom. Renan asserts that nothing that we know of the sidereal bodies warrants the idea of the presence of any Intelligence, whether internal or external to them.

Let us see, says Reynaud, if this is a fact, or only one more empty scientific assumption.

The orbits traversed by the planets are far from being immutable. They are, on the contrary, subject to perpetual mutation in position, as in form. Elongations, contractions, and orbital widenings, oscillations from right to left, slackening and quickening of speed ... and all this on a plane which seems to vacillate. [412](#)

As is very pertinently observed by des Mousseux:

Here is a path having little of the mathematical and mechanical precision claimed for it; for we know of no clock which, having gone slow for several minutes should catch up the right time *of itself* and *without a turn of the key* .

So much for blind law and force. As for the physical impossibility—a miracle indeed in the sight of Science—of a stone raised in the air against the law of gravitation, this is what Babinet—the deadliest enemy and opponent of the phenomena of levitation—(cited by Arago) says:

Everyone knows the theory of *bolides* [meteors] and aerolithes.... In Connecticut an immense aerolith was seen [a mass of eighteen hundred feet in diameter], bombarding a whole American zone and returning to the spot [in mid-air] from which it had started. [413](#)

Thus we find in both of the cases above cited—that of self-correcting planets and of meteors of gigantic size flying back into the air—a “blind force” regulating and resisting the natural tendencies of “blind matter,” and even occasionally repairing its mistakes and correcting its failures. This is far more miraculous and even “extravagant,” one would say, than any “Angel-guided” Element.

Bold is he who laughs at the idea of Von Haller, who declares that:

The stars are perhaps an abode of glorious Spirits; as here Vice reigns, there is Virtue master. [414](#)

Section XXV. Eastern and Western Occultism.

In The Theosophist for March, 1886, [415](#) in an answer to the “Solar Sphinx,” a member of the London Lodge of the Theosophical Society wrote as follows:

We hold and believe that the revival of Occult Knowledge now in progress will some day demonstrate that the Western system represents ranges of perceptions which the Eastern—at least as expounded in the pages of The Theosophist—has yet to attain. [416](#)

The writer is not the only person labouring under this erroneous impression. Greater Kabalists than he had said the same in the United States. This only proves that the knowledge possessed by Western Occultists of the true Philosophy, and the “ranges of perceptions” and thought of the Eastern doctrines, is very superficial. This assertion will be easily demonstrated by giving a few instances, instituting comparisons between the two interpretations of one and the same doctrine—the Hermetic Universal Doctrine. It is the more needed since, were we to neglect bringing forward such comparisons, our work would be left incomplete.

We may take the late Éliphas Lévi, rightly referred to by another Western Mystic, Mr. Kenneth Mackenzie, as “one of the greatest representatives of modern Occult Philosophy,” [417](#) as presumably the best and most learned expounder of the Chaldæan Kabalah, and compare his teaching with that of Eastern Occultists. In his unpublished manuscripts and letters, lent to us by a Theosophist, who was for fifteen years his pupil, we had hoped to find that which he was unwilling to publish. What we do find, however, disappoints us greatly. We will take these teachings, then, as containing the essence of Western or Kabalistic Occultism, analyzing and comparing them with the Eastern interpretation as we go on.

Éliphas Lévi teaches correctly, though in language rather too rhapsodically rhetorical to be sufficiently clear to the beginner, that

Eternal life is Motion equilibrated by the alternate manifestations of force.

But why does he not add that this perpetual motion is independent of the manifested Forces at work? He says:

Chaos is the Tohu-vah-bohu of perpetual motion and the sum total of primordial matter;

and he fails to add that Matter is “primordial” only at the beginning of every new reconstruction of the Universe, matter in abscondito, as it is called by the Alchemists, is eternal, indestructible, without beginning or end. It is regarded by Eastern Occultists as the eternal Root of all, the Mûlaprakriti of the Vedântin, and the Svabhâvat of the Buddhist, the Divine Essence, in short, or Substance; the radiations from This are periodically aggregated into graduated forms, from pure Spirit to gross Matter; the Root, or Space, is in its abstract presence the Deity Itself, the Ineffable and Unknown One Cause.

Ain-Suph with him also is the Boundless, the infinite and One Unity, secondless and causeless as Parabrahman. Ain-Suph is the indivisible point, and therefore, as “being everywhere and nowhere,” is the absolute All. It is also “Darkness” because it is absolute Light, and the Root of the seven fundamental Cosmic Principles. Yet Éliphas Lévi, by simply stating that “Darkness was upon the face of the Earth,” fails to show (a) that

“Darkness” in this sense is Deity Itself, and he is therefore withholding the only philosophical solution of this problem for the human mind; and (b) he allows the unwary student to believe that by “Earth” our own little globe—an atom in the Universe—is meant. In short, this teaching does not embrace the Occult Cosmogony, but deals simply with Occult Geology and the formation of our cosmic speck. This is further shown by his making a résumé of the Sephirothal Tree in this wise:

God is harmony, the astronomy of Powers and Unity outside of the World.

This seems to suggest (a) that he teaches the existence of an extra-cosmic God, thus limiting and conditioning both the Kosmos and the divine Infinity and Omnipresence, which cannot be extraneous to or outside of one single atom; and (b) that by skipping the whole of the pre-cosmic period—the manifested Kosmos here being meant—the very root of Occult teaching, he explains only the Kabalistic meaning of the dead-letter of the Bible and Genesis, leaving its spirit and essence untouched. Surely the “ranges of perception” of the Western mind will not be greatly enlarged by such a limited teaching.

Having said a few words on Tohu-vah-bohu—the meaning of which Wordsworth rendered graphically as “higgledy-piggledy”—and having explained that this term denoted Cosmos, he teaches that:

Above the dark abyss [Chaos] were the Waters; ... the earth [la terre!] was Tohu-vah-bohu, i.e., in confusion, and darkness covered the face of the Deep, and vehement Breath moved on the Waters when the Spirit exclaimed [?], “Let there be light,” and there was light. Thus the earth [our globe, of course] was in a state of cataclysm; *thick* vapours veiled the immensity of the sky, the earth was covered with waters and a violent wind was agitating this dark ocean, when at a given moment the equilibrium revealed itself and light reappeared; the letters that compose the Hebrew word “Bereshith” (the first word of Genesis) are “Beth,” the binary, the verb manifested by the act, a *feminine* letter; then “Resch,” the Verbum and Life, number 20, the disc multiplied by 2; and “Aleph,” the spiritual principle, the Unit, a masculine letter.

Place these letters in a triangle and you have the absolute Unity, that without being included into numbers creates the number, the first manifestation, which is 2, and these two united by harmony resulting from the analogy of contraries [opposites], make 1, only. This is why God is called Elohim (plural).

All this is very ingenious, but is very puzzling, besides being incorrect. For owing to the first sentence, “Above the dark abyss were the Waters,” the French Kabalist leads the student away from the right track. This an Eastern Chela will see at a glance, and even one of the profane may see it. For if the Tohu-vah-bohu is “under” and the Waters are “above,” then these two are quite distinct from each other, and this is not the case. This statement is a very important one, inasmuch as it entirely changes the spirit and nature of Cosmogony, and brings it down to a level with exoteric Genesis—perhaps it was so stated with an eye to this result. The Tohu-vah-bohu is the “Great Deep” and is identical with “the Waters of Chaos,” or the primordial Darkness. By stating the fact otherwise it makes both “the Great Deep” and the “Waters”—which cannot be separated except in the phenomenal world—limited as to space and conditioned as to their nature. Thus Éliphas in his desire to conceal the last word of Esoteric Philosophy, fails—whether intentionally or otherwise does not matter—to point out the fundamental principle of the one true Occult Philosophy, namely, the unity and absolute homogeneity of the One Eternal Divine Element, and he makes of the Deity a male God. Then he says:

Above the Waters was the powerful Breath of the Elohim [the creative Dhyân Chohans]. Above the Breath appeared the Light, and above the Light the Word ... that created it.

Now the fact is quite the reverse of this: it is the Primeval Light that creates the Word or Logos, Who in His turn creates physical light. For the Secret Doctrine teaches us that the reconstruction of the Universe takes place in this wise: At the periods of new generation, perpetual Motion becomes Breath; from the Breath comes forth primordial Light, through whose radiance manifests the Eternal Thought concealed in darkness, and this becomes the Word (Mantra). [418](#) It is *That* (the Mantra or Word) from which all This (the Universe) sprang into being.

Further on Éliphas Lévi says:

This [the concealed Deity] radiated a ray into the Eternal Essence [Waters of Space] and, fructifying thereby the primordial germ, the Essence expanded, [419](#) giving birth to the Heavenly Man from whose mind were born all forms.

The Kabbalah states very nearly the same. To learn what it really teaches one has to reverse the order in which Éliphas Lévi gives it, replacing the word “above” by that of “in,” as there cannot surely be any “above” or “under” in the Absolute. This is what he says:

Above the waters the powerful breath of the Elohim; above the Breath the Light; above Light the Word, or the Speech that created it. We see here the spheres of evolution: the souls [?] driven from the dark centre (Darkness) toward the luminous circumference. At the bottom of the lowest circle is the Tohu-vah-bohu, or the chaos which precedes all manifestation [Naissances—generation]; then the region of Water; then Breath; then Light; and, lastly, the Word.

The construction of the above sentences shows that the learned Abbé had a decided tendency to anthropomorphize creation, even though the latter has to be shaped out of preëxisting material, as the Zohar shows plainly enough.

This is how the “great” Western Kabbalist gets out of the difficulty: he keeps silent on the first stage of evolution and imagines a second Chaos. Thus he says:

The Tohu-vah-bohu is the Latin Limbus, or twilight of the morning and evening of life. [420](#) It is in perpetual motion, [421](#) it decomposes continually, [422](#) and the work of putrefaction accelerates, because the world is advancing towards regeneration. [423](#) The Tohu-vah-bohu of the Hebrews is not exactly the confusion of things called Chaos by the Greeks, and which is found described in the commencement of the Metamorphosis of Ovid; it is something greater and more profound; it is the foundation of religion, it is the philosophical affirmation of the immateriality of God.

Rather an affirmation of the materiality of a personal God. If a man has to seek his Deity in the Hades of the ancients—for the Tohu-vah-bohu, or

the Limbus of the Greeks, is the Hall of Hades—then one can wonder no longer at the accusations brought forward by the Church against the “witches” and sorcerers versed in Western Kabalism, that they adored the goat Mendes, or the devil personified by certain spooks and Elementals. But in face of the task Éliphas Lévi had set before himself—that of reconciling Jewish Magic with Roman ecclesiasticism—he could say nothing else.

Then he explains the first sentence in Genesis:

Let us put on one side the vulgar translation of the sacred texts and see what is hidden in the first chapter of Genesis.

He then gives the Hebrew text quite correctly, but transliterates it:

Bereschith Bara Eloim uth aschamam ouatti aares ouares ayete Tohu-vah-bohu.... Ouimas Eloim rai avur ouiai aour.

And he then explains:

The first word, “Bereschith,” signifies “genesis,” a word equivalent to “nature.”

“The act of generation or production,” we maintain; not “nature.” He then continues:

The phrase, then, is incorrectly translated in the Bible. It is not “in the beginning,” for it should be at the stage of the *generating force*, [424](#) which would thus exclude every idea of the ex-nihilo ... as *nothing* cannot produce something. The word “Eloim” or “Elohim” signifies the generating Powers, and such is the Occult sense of the first verse.... “Bereschith” (“nature” or “genesis”), “Bara” (“created”) “Eloim” (“the forces”) “Athat-ashamaim” (“heavens”) “ouath” and “oaris” (“the earth”); that is to say, “The generative potencies created indefinitely (eternally [425](#)) those forces that are the equilibrated opposites that we call heaven and earth, meaning the space and the bodies, the volatile and the fixed, the movement and the weight.”

Now this, if it be correct, is too vague to be understood by any one ignorant of the Kabalistic teaching. Not only are his explanations

unsatisfactory and misleading—in his published works they are still worse—but his Hebrew transliteration is entirely wrong: it precludes the student, who would compare it for himself with the equivalent symbols and numerals of the words and letters of the Hebrew alphabet, from finding anything of that he might have found were the words correctly spelt in the French transliteration.

Compared even with exoteric Hindu Cosmogony, the philosophy which Éliphas Lévi gives out as Kabalistic is simply mystical Roman Catholicism adapted to the Christian Kabalah. His *Histoire de la Magie* shows it plainly, and reveals also his object, which he does not even care to conceal. For, while stating with his Church, that

The Christian religion has imposed silence on the lying oracles of the Gentiles and put an end to the prestige of the false gods, [426](#)

he promises to prove in his work that the real Sanctum Regnum, the great Magic Art, is in that Star of Bethlehem which led the three Magi to adore the Saviour of the World. He says:

We will prove that the study of the sacred Pentagram had to lead all the Magi to know the new name which should be raised above all names, and before which every being capable of worship has to bend his knee. [427](#)

This shows that Lévi's Kabalah is mystic Christianity, and not Occultism; for Occultism is universal and knows no difference between the “Saviours” (or great Avatâras) of the several old nations. Éliphas Lévi was not an exception in preaching Christianity under a disguise of Kabalism. He was undeniably “the greatest representative of modern Occult Philosophy,” as it is studied in Roman Catholic countries generally, where it is fitted to the preconceptions of Christian students. But he never taught the real universal Kabalah, and least of all did he teach Eastern Occultism. Let the student compare the Eastern and Western teaching, and see whether the philosophy of the Upanishads “has yet to attain the ranges of perception” of this Western system. Everyone has the right to defend the system he prefers, but in doing this, there is no need to throw slurs upon the system of one's brother.

In view of the great resemblance between many of the fundamental “truths” of Christianity and the “myths” of Brâhmanism, there have been serious attempts made lately to prove that the Bhagavad Gîtâ and most of the Brâhmanas and the Purânas are of a far later date than the Mosaic Books and even than the Gospels. But were it possible that an enforced success should be obtained in this direction, such argument cannot achieve its object, since the Rig Veda remains. Brought down to the most modern limits of the age assigned to it, its date cannot be made to overlap that of the Pentateuch, which is admittedly later.

The Orientalists know well that they cannot make away with the landmarks, followed by all subsequent religions, set up in that “Bible of Humanity” called the Rig Veda. It is there that at the very dawn of intellectual humanity were laid the foundation-stones of all the faiths and creeds, of every fane and church built from first to last; and they are still there. Universal “myths,” personifications of Powers divine and cosmic, primary and secondary, and historical personages of all the now-existing as well as of extinct religions are to be found in the seven chief Deities and their 330,000,000 correlations of the Rig Veda, and those Seven, with the odd millions, are the Rays of the one boundless Unity.

But to This can never be offered profane worship. It can only be the “object of the most abstract meditation, which Hindus practise in order to obtain absorption in it.” At the beginning of every “dawn” of “Creation,” eternal Light—which is darkness—assumes the aspect of so-called Chaos: chaos to the human intellect; the eternal Root to the superhuman or spiritual sense.

“Osiris is a black God.” These were the words pronounced at “low breath” at Initiation in Egypt, because Osiris Noumenon is darkness to the mortal. In this Chaos are formed the “Waters,” Mother Isis, Aditi, etc. They are the “Waters of Life,” in which primordial germs are created—or rather reawakened—by the primordial Light. It is Purushottama, or the Divine Spirit, which in its capacity of Nârâyana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the “Golden Mundane Egg,” in which the male Brahmâ is created; [428](#) and from this the first Prajâpati, the Lord of Beings, emerges, and becomes the progenitor of mankind. And though it is not he, but the

Absolute, that is said to contain the Universe in Itself, yet it is the duty of the male Brahmâ to manifest it in a visible form. Hence he has to be connected with the procreation of species, and assumes, like Jehovah and other male Gods in subsequent anthropomorphism, a phallic symbol. At best every such male God, the “Father” of all, becomes the “Archetypal Man.” Between him and the Infinite Deity stretches an abyss. In the theistic religions of personal Gods the latter are degraded from abstract Forces into physical potencies. The Water of Life—the “Deep” of Mother Nature—is viewed in its terrestrial aspect in anthropomorphic religions. Behold, how holy it has become by theological magic! It is held sacred and is deified now as of old in almost every religion. But if Christians use it as a means of spiritual purification in baptism and prayer; if Hindus pay reverence to their sacred streams, tanks, and rivers; if Pârsî, Mahommedan and Christian alike believe in its efficacy, surely that element must have some great and Occult significance. In Occultism it stands for the Fifth Principle of Kosmos, in the lower septenary: for the whole visible Universe was built by Water, say the Kabalists who know the difference between the two waters—the “Waters of Life” and those of Salvation—so confused together in dogmatic religions. The “King-Preacher” says of himself:

I, the Preacher, was king over Israel in Jerusalem, and I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven. [429](#)

Speaking of the great work and glory of the Elohim [430](#)—unified into the “Lord God” in the English Bible, whose garment, he tells us, is light and heaven the curtain—he refers to the builder

Who layeth the beams of his chambers in the waters, [431](#)

that is, the divine Host of the Sephiroth, who have constructed the Universe out of the Deep, the Waters of Chaos. Moses and Thales were right in saying that only earth and water can bring forth a living Soul, water being on this plane the principle of all things. Moses was an Initiate, Thales a Philosopher—i.e., a Scientist, for the words were synonymous in his day.

The secret meaning of this is that water and earth stand in the Mosaic Books for the prima materia and the creative (feminine) Principle on our plane. In Egypt Osiris was Fire, and Isis was the Earth or its synonym Water; the two opposing elements—just because of their opposite properties—being necessary to each other for a common object: that of procreation. The earth needs solar heat and rain to make her throw out her germs. But these procreative properties of Fire and Water, or Spirit and Matter, are symbols but of physical generation. While the Jewish Kabbalists symbolized these elements only in their application to manifested things, and revered them as the emblems for the production of terrestrial life, the Eastern Philosophy noticed them only as an illusive emanation from their spiritual prototypes, and no unclean or unholy thought marred its Esoteric religious symbology.

Chaos, as shown elsewhere, is Theos, which becomes Kosmos: it is Space, the container of everything in the Universe. As Occult Teachings assert, it is called by the Chaldæans, Egyptians, and every other nation Tohu-vah-bohu, or Chaos, Confusion, because Space is the great storehouse of Creation, whence proceed not forms alone, but also ideas, which could receive their expression only through the Logos, the Word, Verbum, or Sound.

The numbers 1, 2, 3, 4 are the successive emanations from Mother [Space] as she forms running downward her garment, spreading it upon the seven steps of Creation. [432](#) The roller returns upon itself, as one end joins the other in infinitude, and the numbers 4, 3, and 2 are displayed, as it is the only side of the veil that we can perceive, the first number being lost in its inaccessible solitude.

... Father, which is Boundless Time, generates Mother, which is infinite Space, in Eternity; and Mother generates Father in Manvantaras, which are divisions of durations, that Day when that world becomes one ocean. Then the Mother becomes Nârâ [Waters—the Great Deep] for Nara [the Supreme Spirit] to rest—or move—upon, when, it is said, that 1, 2, 3, 4 descend and abide in the world of the unseen, while the 4, 3, 2, become the limits in the visible world to deal with the manifestations of Father [Time]. [433](#)

This relates to the Mahâyugas which in figures become 432, and with the addition of noughts, 4,320,000.

Now it is surpassingly strange, if it be a mere coincidence, that the numerical value of Tohu-vah-bohu, or “Chaos,” in the Bible—which Chaos, of course, is the “Mother” Deep, or the Waters of Space—should yield the same figures. For this is what is found in a Kabalist manuscript:

It is said of the Heavens and the Earth in the second verse of Genesis that they were “Chaos and Confusion”—that is, they were “Tohu-vah-bohu;” “and *darkness* was upon the face of the deep,” i.e., “the perfect material out of which construction was to be made lacked organization.” The order of the digits of these words as they stand—i.e., [434](#) the letters rendered by their numerical value—is 6,526,654 and 2,386. By art speech these are key-working numbers loosely shuffled together, the germs and keys of construction, but to be recognized, one by one, as used and required. They follow symmetrically in the work as immediately following the first sentence of grand enunciation: “In Rash developed itself Gods, the heavens and the earth.”

Multiply the numbers of the letters of “Tohu-vah-bohu” together continuously from right to left, placing the consecutive single products as we go, and we will have the following series of values, viz., (a) 30, 60, 360, 2,160, 10,800, 43,200, or as by the characterizing digits; 3, 6, 36, 216, 108, and 432; (b) 20, 120, 720, 1,440, 7,200, or 2, 12, 72, 144, 72, 432, the series closing in 432, one of the most famous numbers of antiquity, and which, though obscured, crops out in the chronology up to the Flood. [435](#)

...

This shows that the Hebrew usage of play upon the numbers must have come to the Jews from India. As we have seen, the final series yields, besides many another combination, the figures 108 and 1008—the number of the names of Vishnu, whence the 108 grains of the Yogî's rosary—and close with 432, the truly “famous” number in Indian and Chaldæan antiquity, appearing in the cycle of 4,320,000 years in the former, and in the 432,000 years, the duration of the Chaldæan divine dynasties.

Section XXVI. The Idols and the Teraphim.

The meaning of the “fairy-tale” told by the Chaldæan Qû-tâmy is easily understood. His modus operandi with the “idol of the moon” was that of all the Semites, before Terah, Abraham's father, made images—the Teraphim, called after him—or the “chosen people” of Israel ceased divining by them. These teraphim were just as much “idols” as is any pagan image or statue. [436](#) The injunction “Thou shalt not bow to a graven image,” or teraphim, must have either come at a later date, or have been disregarded, since the bowing-down to and the divining by the teraphim seem to have been so orthodox and general that the “Lord” actually threatens the Israelites, through Hosea, to deprive them of their teraphim.

For the children of Israel shall abide many days without a king, ... without a sacrifice, and without an image.

Matzebah, or statue, or pillar, is explained in the Bible to mean “without an ephod and without teraphim.” [437](#)

Father Kircher supports very strongly the idea that the statue of the Egyptian Serapis was identical in every way with those of the seraphim, or teraphim, in the temple of Solomon. Says Louis de Dieu:

They were, perhaps, images of angels, or statues dedicated to the angels, the presence of one of these spirits being thus attracted into a teraphim and answering the inquirers [consultans]; and even in this hypothesis the word “teraphim” would become the equivalent of “seraphim” by changing the “t” into “s” in the manner of Syrians. [438](#)

What says the Septuagint? The teraphim are translated successively by εἶδωλα—forms in someone's likeness; eidolon, an “astral body;” γλυπτὰ—the sculptured; κενοτάφια—sculptures in the sense of containing something hidden, or receptacles; θήλους—manifestations; ἀλήθειας—

truths or realities; μορφώματα or φωτισμοὺς—luminous, shining likenesses. The latter expression shows plainly what the teraphim were. The Vulgate translates the term by “annuntientes,” the “messengers who announce,” and it thus becomes certain that the teraphim were the oracles. They were the animated statues, the Gods who revealed themselves to the masses through the Initiated Priests and Adepts in the Egyptian, Chaldæan, Greek, and other temples.

As to the way of divining, or learning one's fate, and of being instructed by the teraphim, [439](#) it is explained quite plainly by Maimonides and Seldenus. The former says:

The worshippers of the teraphim claimed that the light of the principal stars [planets], penetrating into and filling the carved statue through and through, the angelic virtue [of the regents, or animating principle in the planets] conversed with them, teaching them many most useful arts and sciences. [440](#)

In his turn Seldenus explains the same, adding that the teraphim [441](#) were built and fashioned in accordance with the position of their respective planets, each of the teraphim being consecrated to a special “star-angel,” those that the Greeks called stoichæ, as also according to figures located in the sky and called the “tutelary Gods”:

Those who traced out the στοιχεῖα were called στοιχειωματικοὶ [or the diviners by the planets] and the στοιχεῖα. [442](#)

Ammianus Marcellinus states that the ancient divinations were always accomplished with the help of the “spirits” of the elements (spiritus elementorum), or as they are called in Greek πνεύματα τῶν στοιχείων. Now the latter are not the “spirits” of the stars (planets), nor are they divine Beings; they are simply the creatures inhabiting their respective elements, called by the Kabalists, elementary spirits, and by the Theosophists elementals. [443](#) Father Kircher, the Jesuit, tells the reader:

Every god had such instruments of divination to speak through. Each had his speciality.

Serapis gave instruction on agriculture; Anubis taught sciences; Horus advised upon psychic and spiritual matters; Isis was consulted on the rising of the Nile, and so on. [444](#)

This historical fact, furnished by one of the ablest and most erudite among the Jesuits, is unfortunate for the prestige of the “Lord God of Israel” with regard to his claims to priority and to his being the *one* living God. Jehovah, on the admission of the Old Testament itself, conversed with his elect in no other way, and this places him on a par with every other Pagan God, even of the inferior classes. In Judges, xvii., we read of Micah having an ephod and a teraphim fabricated, and consecrating them to Jehovah (see the Septuagint and the Vulgate); these objects were made by a founder from the two hundred shekels of silver given to him by his mother. True, King James' “Holy Bible” explains this little bit of idolatry by saying:

In those days there was no king in Israel, but every man did that which was right in his own eyes.

Yet the act must have been orthodox, since Micah, after hiring a priest, a diviner, for his ephod and teraphim, declares: “Now know I that the Lord will do me good.” And if Micah's act—who

Had an house of Gods, and made an ephod and teraphim and consecrated one of his sons

to their service, as also to that of the “graven image” dedicated “unto the Lord” by his mother—now seems prejudicial, it was not so in those days of one religion and one lip. How can the Latin Church blame the act, since Kircher, one of her best writers, calls the teraphim “the holy instruments of primitive revelations;” since Genesis shows us Rebecca going “to enquire of the Lord,” [445](#) and the Lord answering her (certainly through his teraphim), and delivering to her several prophecies? And if this be not sufficient, there is Saul, who deplores the silence of the ephod, [446](#) and David who consults the thummim, and receives oral advice from the Lord as to the best way of killing his enemies.

The thummim and urim, however—the object in our days of so much conjecture and speculation—was not an invention of the Jews, nor had it

originated with them, despite the minute instruction given about it by Jehovah to Moses. For the priest-hierophant of the Egyptian temples wore a breastplate of precious stones, in every way similar to that of the high priest of the Israelites.

The high-priests of Egypt wore suspended on their necks an image of sapphire, called Truth, the manifestation of truth becoming evident in it.

Seldenus is not the only Christian writer who assimilates the Jewish to the Pagan teraphim, and expressed a conviction that the former had borrowed them from the Egyptians. Moreover, we are told by Döllinger, a preëminently Roman Catholic writer:

The teraphim were used and remained in many Jewish families to the days of Josiah. [447](#)

As to the personal opinion of Döllinger, a Papist, and of Seldenus, a Protestant—both of whom trace Jehovah in the teraphim of the Jews and “evil spirits” in those of the Pagans—it is the usual one-sided judgment of odium theologicum and sectarianism. Seldenus is right, however, in arguing that in the days of old, all such modes of communication had been primarily established for purposes of divine and angelic communications only. But

The holy Spirit (spirits, rather) spake [not] to the children of Israel [alone] by urim and thummim, while the tabernacle remained,

as Dr. A. Cruden would have people believe. Nor had the Jews alone need of a “tabernacle” for such a kind of theophanic, or divine communication; for no Bath-Kol (or “Daughter of the divine Voice”), called thummim, could be heard whether by Jew, Pagan, or Christian, were there not a fit tabernacle for it. The “tabernacle” was simply the archaic telephone of those days of Magic when Occult powers were acquired by Initiation, just as they are now. The nineteenth century has replaced with an electric telephone the “tabernacle” of specified metals, wood, and special arrangements, and has natural mediums instead of high priests and hierophants. Why should people wonder, then, that instead of reaching Planetary Spirits and Gods, believers should now communicate with no greater beings than elementals and animated shells—the demons of

Porphyry? Who these were, he tells us candidly in his work *On the Good and Bad Demons*:

They whose ambition is to be taken for Gods, and whose leader demands to be recognized as the Supreme God.

Most decidedly—and it is not the Theosophists who will ever deny the fact—there are good as well as bad spirits, beneficent and malevolent “Gods” in all ages. The whole trouble was, and still is, to know which is which. And this, we maintain, the Christian Church knows no more than her profane flock. If anything proves this, it is, most decidedly, the numberless theological blunders made in this direction. It is idle to call the Gods of the heathen “devils,” and then to copy their symbols in such a servile manner, enforcing the distinction between the good and the bad with no weightier proof than that they are respectively Christian and Pagan. The planets—the elements of the Zodiac—have not figured only at Heliopolis as the twelve stones called the “mysteries of the elements” (*elementorum arcana*). On the authority of many an orthodox Christian writer they were found also in Solomon's temple, and may be seen to this day in several old Italian churches, and even in Notre Dame of Paris.

One would really say that the warning in Clement's *Stromateis* has been given in vain, though he is supposed to quote words pronounced by St. Peter. He says:

Do not adore God as the Jews do, who think they are the only ones to know Deity and fail to perceive that, instead of God, they are worshipping angels, the lunar months, and the moon. [448](#)

Who after reading the above can fail to feel surprise that, notwithstanding such understanding of the Jewish mistake, the Christians are still worshipping the Jewish Jehovah, the Spirit who spoke through his teraphim! That this is so, and that Jehovah was simply the “tutelary genius,” or spirit, of the people of Israel—only one of the *pneumata tōn stoicheiōn* (or “great spirits of the elements”), not even a high “Planetary”—is demonstrated on the authority of St. Paul and of Clemens Alexandrinus, if the words they use have any meaning. With the latter, the word *στοιχεῖα* signifies not only elements, but also

Generative cosmological principles, and notably the signs [or constellations] of the Zodiac, of the months, days, the sun and the moon. [449](#)

The expression is used by Aristotle in the same sense. He says, τῶν ἀστρῶν στοιχεῖα, [450](#) while Diogenes Laertius calls δώδεκα στοιχεῖα, the twelve signs of the Zodiac. [451](#) Now having the positive evidence of Ammianus Marcellinus to the effect that

Ancient divination was always accomplished with the help of the spirits of the elements,

or the same πνεύματα τῶν στοιχείων, and seeing in the Bible numerous passages that (a) the Israelites, including Saul and David, resorted to the same divination, and used the same means; and (b) that it was their “Lord”—namely, Jehovah—who answered them, what else can we believe Jehovah to be than a “spiritus elementorum”?

Hence one sees no great difference between the “idol of the moon”—the Chaldæan teraphim through which spoke Saturn—and the idol of urim and thummim, the organ of Jehovah. Occult rites, scientific at the beginning—and forming the most solemn and sacred of sciences—have fallen through the degeneration of mankind into Sorcery, now called “superstition.” As Diogenes explains in his History:

The Kaldhi, having made long observations on the planets and knowing better than anyone else the meaning of their motions and their influences, predict to people their futurity. They regard their doctrine of the *five* great orbs—which they call interpreters, and we, planets—as the most important. And though they allege that it is the *sun* that furnishes them with most of the predictions for great forthcoming events, yet they worship more particularly Saturn. Such predictions made to a number of kings, especially to Alexander, Antigonus, Seleucus, Nicanor, etc., ... have been so marvellously realised that people were struck with admiration. [452](#)

It follows from the above that the declaration made by Qû-tâmy, the Chaldæan Adept—to the effect that all that he means to impart in his work to the profane had been told by Saturn to the moon, by the latter to her

idol, and by that idol, or teraphim, to himself, the scribe—no more implied idolatry than did the practice of the same method by King David. One fails to perceive in it, therefore, either an apocrypha or a “fairy-tale.” The above-named Chaldæan Initiate lived at a period far anterior to that ascribed to Moses, in whose day the Sacred Science of the sanctuary was still in a flourishing condition. It began to decline only when such scoffers as Lucian had been admitted, and the pearls of the Occult Science had been too often thrown to the hungry dogs of criticism and ignorance.

Section XXVII. Egyptian Magic.

Few of our students of Occultism have had the opportunity of examining Egyptian papyri—those living, or rather re-arisen witnesses that Magic, good and bad, was practised many thousands of years back into the night of time. The use of the papyrus prevailed up to the eighth century of our era, when it was given up, and its fabrication fell into disuse. The most curious of the exhumed documents were immediately purchased and taken away from the country. Yet there are a number of beautifully-preserved papyri at Bulak, Cairo, though the greater number have never been yet properly read. [453](#)

Others—those that have been carried away and may be found in the museums and public libraries of Europe—have fared no better. In the days of the Vicomte de Rougé, some twenty-five years ago, only a few of them “were two-thirds deciphered;” and among those some most interesting legends, inserted parenthetically and for purposes of explaining royal expenses, are in the Register of the Sacred Accounts.

This may be verified in the so-called “Harris” and Anastasi collections, and in some papyri recently exhumed; one of these gives an account of a whole series of magic feats performed before the Pharaohs Ramses II. and III. A curious document, the first-mentioned, truly. It is a papyrus of the fifteenth century b.c., written during the reign of Ramses V., the last king of the eighteenth dynasty, and is the work of the scribe Thoutmes, who notes down some of the events with regard to defaulters occurring on the

twelfth and thirteenth days of the month of Paophs. The document shows that in those days of “miracles” in Egypt the taxpayers were not found among the living alone, but every mummy was included. All and everything was taxed; and the Khou of the mummy, in default, was punished “by the priest-exorciser, who deprived it of the liberty of action.” Now what was the Khou? Simply the astral body, or the aerial simulacrum of the corpse or the mummy—that which in China is called the Hauen, and in India the Bhût.

Upon reading this papyrus to-day, an Orientalist is pretty sure to fling it aside in disgust, attributing the whole affair to the crass superstition of the ancients. Truly phenomenal and inexplicable must have been the dullness and credulity of that otherwise highly philosophical and civilized nation if it could carry on for so many consecutive ages, for thousands of years, such a system of mutual deception! A system whereby the people were deceived by the priests, the priests by their King-Hierophants, and the latter themselves were cheated by the ghosts, which were, in their turn, but “the fruits of hallucination.” The whole of antiquity, from Menes to Cleopatra, from Manu to Vikramaditya, from Orpheus down to the last Roman augur, were hysterical, we are told. This must have been so, if the whole were not a system of fraud. Life and death were guided by, and were under the sway of, sacred “conjuring.” For there is hardly a papyrus, though it be a simple document of purchase and sale, a deed belonging to daily transactions of the most ordinary kind, that has not Magic, white or black, mixed up in it. It looks as though the sacred scribes of the Nile had purposely, and in a prophetic spirit of race-hatred, carried out the (to them) most unprofitable task of deceiving and puzzling the generations of a future white race of unbelievers yet unborn! Anyhow, the papyri are full of Magic, as are likewise the stelæ. We learn, moreover, that the papyrus was not merely a smooth-surfaced parchment, a fabric made of

Ligneous matter from a shrub, the pellicles of which superposed one over the other formed a kind of writing-paper;

but that the shrub itself, the implements and tools for fabricating the parchment, etc., were all previously subjected to a process of magical preparation—according to the ordinance of the Gods, who had taught that art, as they had all others, to their Priest-Hierophants.

There are, however, some modern Orientalists who seem to have an inkling of the true nature of such things, and especially of the analogy and the relations that exist between the Magic of old and our modern-day phenomena. Chabas is one of these, for he indulges, in his translation of the “Harris” papyrus, in the following reflections:

Without having recourse to the imposing ceremonies of the wand of Hermes, or to the obscure formulæ of an unfathomable mysticism, a mesmerizer in our own day will, by means of a few passes, disturb the organic faculties of a subject, inculcate the knowledge of foreign languages, transport him to a far-distant country, or into secret places, make him guess the thoughts of those absent, read in closed letters, etc.... The antre of the modern sybil is a modest-looking room, the tripod has made room for a small round table, a hat, a plate, a piece of furniture of the most vulgar kind; only the latter is even superior to the oracle of antiquity [how does M. Chabas know?], inasmuch as the latter only spoke, [454](#) while the oracle of our day writes its answers. At the command of the medium the spirits of the dead descend to make the furniture creak, and the authors of bygone centuries deliver to us works written by them beyond the grave. Human credulity has no narrower limits to-day than it had at the dawn of historical times.... As teratology is an essential part of general physiology now, so the *pretended* Occult Sciences occupy in the annals of humanity a place which is not without its importance, and deserve for more than one reason the attention of the philosopher and the historian. [455](#)

Selecting the two Champollions, Lenormand, Bunsen, Vicomte de Rougé, and several other Egyptologists to serve as our witnesses, let us see what they say of Egyptian Magic and Sorcery. They may get out of the difficulty by accounting for each “superstitious belief” and practice by attributing them to a chronic psychological and physiological derangement, and to collective hysteria, if they like; still facts are there, staring us in the face, from the hundreds of these mysterious papyri, exhumed after a rest of four, five, and more thousands of years, with their magical containments and evidence of antediluvian Magic.

A small library, found at Thebes, has furnished fragments of every kind of ancient literature, many of which are dated, and several of which have

thus been assigned to the accepted age of Moses. Books or manuscripts on ethics, history, religion and medicine, calendars and registers, poems and novels—everything—may be had in that precious collection; and old legends—traditions of long forgotten ages (please to remark this: legends recorded during the Mosaic period)—are already referred to therein as belonging to an immense antiquity, to the period of the dynasties of Gods and Giants. Their chief contents, however, are formulæ of exorcisms against black Magic, and funeral rituals: true breviaries, or the vade mecum of every pilgrim-traveller in eternity. These funeral texts are generally written in hieratic characters. At the head of the papyrus is invariably placed a series of scenes, showing the defunct appearing before a host of Deities successively, who have to examine him. Then comes the judgment of the Soul, while the third act begins with the launching of that Soul into the divine light. Such papyri are often forty feet long. [456](#)

The following is extracted from general descriptions. It will show how the moderns understand and interpret Egyptian (and other) Symbology.

The papyrus of the priest Nevo-loo (or Nevolen), at the Louvre, may be selected for one case. First of all there is the bark carrying the coffin, a black chest containing the defunct's mummy. His mother, Ammenbem-Heb, and his sister, Hooissanoob, are near; at the head and feet of the corpse stand Nephtys and Isis clothed in red, and near them a priest of Osiris clad in his panther's skin, his censer in his right hand, and four assistants carrying the mummy's intestines. The coffin is received by the God Anubis (of the jackal's head), from the hands of female weepers. Then the Soul rises from its mummy and the Khou (astral body) of the defunct. The former begins its worship of the four genii of the East, of the sacred birds, and of Ammon as a ram. Brought into the "Palace of Truth," the defunct is before his judges. While the Soul, a scarabæus, stands in the presence of Osiris, his astral Khou is at the door. Much laughter is provoked in the West by the invocations to various Deities, presiding over each of the limbs of the mummy, and of the living human body. Only judge: in the papyrus of the mummy Petamenoph "the anatomy becomes theographical," "astrology is applied to physiology," or rather "to the anatomy of the human body, the heart and the soul." The defunct's "hair belongs to the Nile, his eyes to Venus (Isis), his ears to Macedo, the guardian of the tropics; his nose to Anubis, his left temple to the Spirit

dwelling in the sun.... What a series of intolerable absurdities and ignoble prayers ... to Osiris, imploring him to give the defunct in the other world, geese, eggs, pork, etc.” [457](#)

It might have been prudent, perhaps, to have waited to ascertain whether all these terms of “geese, eggs, and pork” had not some other Occult meaning. The Indian Yogî who, in an *exoteric* work, is invited to drink a certain intoxicating liquor till he loses his senses, was also regarded as a drunkard representing his sect and class, until it was found that the Esoteric sense of that “spirit” was quite different: that it meant divine light, and stood for the ambrosia of Secret Wisdom. The symbols of the dove and the lamb which abound now in Eastern and Western Christian Churches may also be exhumed long ages hence, and speculated upon as objects of present-day worship. And then some “Occidentalists” in the forthcoming ages of high Asiatic civilization and learning, may write karmically upon the same as follows: “The ignorant and superstitious Gnostics and Agnostics of the sects of ‘Pope’ and ‘Calvin’ (the two monster Gods of the Dynamite-Christian period) adored a pigeon and a sheep!” There will be portable hand-fetishes in all and every age for the satisfaction and reverence of the rabble, and the Gods of one race will always be degraded into devils by the next one. The cycles revolve within the depths of Lethe, and Karma shall reach Europe as it has Asia and her religions.

Nevertheless,

This grand and dignified language [in the Book of the Dead], these pictures full of majesty, this orthodoxy of the whole evidently proving a very precise doctrine concerning the immortality of the soul and its personal survival,

as shown by De Rougé and the Abbé Van Drival, have charmed some Orientalists. The psychostasy (or judgment of the Soul) is certainly a whole poem to him who can read it correctly and interpret the images therein. In that picture we see Osiris, the horned, with his sceptre hooked at the end—the original of the pastoral bishop's crook or crosier—the Soul hovering above, encouraged by Tmei, daughter of the Sun of Righteousness and Goddess of Mercy and Justice; Horus and Anubis,

weighing the deeds of the soul. One of these papyri shows the Soul found guilty of gluttony sentenced to be re-born on earth as a hog; forthwith comes the learned conclusion of an Orientalist, “This is an indisputable proof of belief in *metempsychosis* , of transmigration *into animals* ,” etc.

Perchance the Occult law of Karma might explain the sentence otherwise. It may, for all our Orientalists know, refer to the physiological vice in store for the Soul when re-incarnated—a vice that will lead that personality into a thousand and one scrapes and misadventures.

Tortures to begin with, then metempsychosis *during 3,000 years* as a hawk, an angel, a lotus-flower, a heron, a stork, a swallow, a serpent, and a crocodile: one sees that the consolation of such a progress was far from being satisfactory,

argues De Mirville, in his work on the Satanic character of the Gods of Egypt. [458](#) Again, a simple suggestion may throw on this a great light. Are the Orientalists quite sure they have read correctly the “metempsychosis during 3,000 years”? The Occult Doctrine teaches that Karma waits at the threshold of Devachan (the Amenti of the Egyptians) for 3,000 years; that then the eternal *Ego* is reincarnated *de novo* , to be punished in its new temporary personality for sins committed in the preceding birth, and the suffering for which, in one shape or another, will atone for past misdeeds. And the hawk, the lotus-flower, the heron, serpent, or bird—every object in Nature, in short—had its symbolical and manifold meaning in ancient religious emblems. The man who all his life acted hypocritically and passed for a good man, but had been in sober reality watching like a bird of prey his chance to pounce upon his fellow-creatures, and had deprived them of their property, will be sentenced by Karma to bear the punishment for hypocrisy and covetousness in a future life. What will it be? Since every human unit has ultimately to progress in its evolution, and since that “man” will be reborn at some future time as a good, sincere, well-meaning man, his sentence to be re-incarnated as a hawk may simply mean that he will then be regarded metaphorically as such. That, notwithstanding his real, good, intrinsic qualities, he will, perhaps during a long life, be unjustly and falsely charged with and suspected of greed and hypocrisy and of secret exactions, all of which will make him suffer more than he can bear. The law of retribution can never err, and yet how many such

innocent victims of false appearance and human malice do we not meet in this world of incessant illusion, of mistake and deliberate wickedness. We see them every day, and they may be found within the personal experience of each of us. What Orientalist can say with any degree of assurance that he has understood the religions of old? The metaphorical language of the priests has never been more than superficially revealed, and the hieroglyphics have been very poorly mastered to this day. [459](#)

What says Isis Unveiled on this question of Egyptian rebirth and transmigration, and does it clash with anything that we say now?

It will be observed that this philosophy of cycles, which was allegorized by the Egyptian Hierophants in the “cycle of necessity,” explains at the same time the allegory of the “Fall of Man.” According to the Arabian descriptions, each of the seven chambers of the pyramids—those grandest of all cosmic symbols—was known by the name of a planet. The peculiar architecture of the pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen Universe from whence started the first race of the spiritual prototypes of man. Each mummy from the moment that it was embalmed lost its physical individuality in one sense: it symbolised the human race. Placed in such a way as was best calculated to aid the exit of the “Soul,” the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres [of our Chain] and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3000 years the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can realise fully the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents. [460](#)

This is all Magic when once the details are given; and it relates at the same time to the evolution of our seven Root-Races, each with the characteristics of its special guardian or “God,” and his Planet. The astral body of each Initiate, after death, had to reënact in its funeral mystery the

drama of the birth and death of each Race—the past and the future—and pass through the seven “planetary chambers,” which, as said above, typified also the seven spheres of our Chain.

The mystic doctrine of Eastern Occultism teaches that “The Spiritual Ego [not the astral Khou] has to revisit, before it incarnates into a new body, the scenes it left at its last disincarnation. It has to see for itself and take cognizance of all the effects produced by the causes [the Nidânas] generated by its actions in a previous life; that, seeing, it should recognize the justice of the decree, and help the law of Retribution [Karma] instead of impeding it.” [461](#)

The translations by Vicomte de Rougé of several Egyptian papyri, imperfect as they may be, give us one advantage: they show undeniably the presence in them of white, divine Magic, as well as of Sorcery, and the practice of both throughout all the dynasties. The Book of the Dead, far older than Genesis [462](#) or any other book of the Old Testament, shows it in every line. It is full of incessant prayers and exorcisms against the Black Art. Therein Osiris is the conqueror of the “aerial demons.” The worshipper implores his help against Matat, “from whose eye proceeds the invisible arrow.” This “invisible arrow” that proceeds from the eye of the Sorcerer (whether living or dead) and that “circulates throughout the world,” is the evil eye—cosmic in its origin, terrestrial in its effects on the microcosmical plane. It is not the Latin Christians whom it behoves to view this as a superstition. Their Church indulges in the same belief, and has even a prayer against the “arrow circulating in darkness.”

The most interesting of all those documents, however, is the “Harris” papyrus, called in France “le papyrus magique de Chabas,” as it was first translated by the latter. It is a manuscript written in hieratic characters, translated, commented upon, and published in 1860 by M. Chabas, but purchased at Thebes in 1855 by Mr. Harris. Its age is given at between twenty-eight and thirty centuries. We quote a few extracts from these translations:

Calendar of lucky and unlucky days: ... He who makes a bull work on the 20th of the month of Pharmuths will surely die; he who on the 24th day of the same month pronounces the name of Seth aloud will see trouble

reigning in his house from that day; ... he who on the 5th day of Patchous leaves his house falls sick and dies.

Exclaims the translator, whose cultured instincts are revolted:

If one had not these words under our eyes, one could never believe in such servitude at the epoch of the Ramessides. [463](#)

We belong to the nineteenth century of the Christian era, and are therefore at the height of civilization, and under the benign sway and enlightening influence of the Christian Church, instead of being subject to the Pagan Gods of old. Nevertheless we personally know dozens, and have heard of hundreds, of educated, highly-intellectual persons who would as soon think of committing suicide as of starting on any business on a Friday, of dining at a table where thirteen sit down, or of beginning a long journey on a Monday. Napoleon the Great became pale when he saw three candles lit on a table. Moreover, we may gladly concur with De Mirville in this, at any rate, that such “superstitions” are “the outcome of observation and experience.” If the former had never agreed with facts, the authority of the Calendar, he thinks, would not have lasted for a week. But to resume:

Genethliacal influences: The child born on the 5th day of Paophi will be killed by a bull; on the 27th by a serpent. Born on the 4th of the month of Athyr, he will succumb to blows.

This is a question of horoscopic predictions; judiciary astrology is firmly believed in in our own age, and has been proven to be scientifically possible by Kepler.

Of the Khous two kinds were distinguished: first, the justified Khous, i.e., those who had been absolved from sin by Osiris when they were brought before his tribunal; these lived a second life. Secondly, there were the guilty Khous, “the Khous dead a second time;” these were the damned. Second death did not annihilate them, but they were doomed to wander about and to torture people. Their existence had phases analogous to those of the living man, a bond so intimate between the dead and the living that one sees how the observation of religious funeral rites and exorcisms and prayers (or rather magic incantations) should have become necessary. [464](#)
Says one prayer:

Do not permit that the venom should master his limbs [of the defunct], ... that he should be penetrated by any male dead, or any female dead; or that the shadow of any spirit should haunt him (or her). [465](#)

M. Chabas adds:

These Khous were beings of that kind to which human beings belong after their death; they were exorcised in the name of the god Chons.... The Manes then could enter the bodies of the living, haunt and obsess them. Formulæ and talismans, and especially statues or *divine figures* , were used against such *formidable* invasions. [466](#)... They were combated by the help of the divine power, the god Chons being famed for such deliverances. The Khou, in obeying the orders of the god, none the less preserved the precious faculty inherent in him of accommodating himself in any other body at will.

The most frequent formula of exorcism is as follows. It is very suggestive:

Men, gods, elect, dead spirits, amous, negroes, menti-u, do not look at this soul to show cruelty toward it.

This is addressed to all who were acquainted *with Magic* .

“Amulets and mystic names.” This chapter is called “very mysterious,” and contains invocations to Penhakahakaherher and Uranaokarsankrobite, and other such easy names. Says Chabas:

We have proofs that mystic names similar to these were in common use during the stay of the Israelites in Egypt.

And we may add that, whether got from the Egyptians or the Hebrews, these are sorcery names. The student can consult the works of Éliphas Lévi, such as his *Grimoire des Sorciers*. In these exorcisms Osiris is called Mamuram-Kahab, and is implored to prevent the twice-dead Khou from attacking the justified Khou and his next of kin, since the accursed (astral spook)

Can take any form he likes and penetrate at will into any locality or body.

In studying Egyptian papyri, one begins to find that the subjects of the Pharaohs were not very much inclined to the Spiritism or Spiritualism of their day. They dreaded the “blessed spirit” of the dead more than a Roman Catholic dreads the devil!

But how uncalled-for and unjust is the charge against the Gods of Egypt that they are these “devils,” and against the priests of exercising their magic powers with the help of “the fallen angels,” may be seen in more than one papyrus. For one often finds in them records of Sorcerers sentenced to the death penalty, as though they had been living under the protection of the holy Christian Inquisition. Here is one case during the reign of Ramses III., quoted by De Mirville from Chabas.

The first page begins with these words: “From the place where I am to the people of my country.” There is reason to suppose, as one will see, that the person who wrote this, in the first personal pronoun, is a magistrate making a report, and attesting it before men, after an accustomed formula, for here is the main part of this accusation: “This Hai, a bad man, was an overseer [or perhaps keeper] of sheep: he said: ‘Can I have a book that will give me great power?’ ... And a book was given him with the formulæ of Ramses-Meri-Amen, the great God, his royal master; and he succeeded in getting a divine power enabling him to fascinate men. He also succeeded in building a place and in finding a very *deep place*, and produced men of Menh [magical homunculi?] and ... love-writings ... stealing them from the Khen [the occult library of the palace] by the hand of the stonemason Atirma, ... by forcing one of the supervisors to go aside, and acting magically on the others. Then he sought to read futurity by them and succeeded. All the horrors and abominations he had conceived in his heart, he did them really, he practised them all, and other great crimes as well, such as *the horror* [?] of all the Gods and Goddesses. Likewise let the prescriptions *great* [*severe?*] *unto death* be done unto him, such as the divine words order to be done to him.” The accusation does not stop there, it specifies the crimes. The first line speaks of a hand paralysed by means of the *men of Menh*, to whom it is simply said, “*Let such an effect be produced*,” and it is produced. Then come the *great abominations*, such as deserve death.... The judges who had examined him (the culprit) reported saying, “Let him die according to the order of Pharaoh, and according to what is written in the lines of the divine language.”

M. Chabas remarks:

Documents of this kind abound, but the task of analysing them all cannot be attempted with the limited means we possess. [467](#)

Then there is an inscription taken in the temple of Khous, the God who had power over the elementaries, at Thebes. It was presented by M. Prisse d'Avenne to the Imperial—now National—Library of Paris, and was translated first by Mr. S. Birch. There is in it a whole romance of Magic. It dates from the day of Ramses XII. [468](#) of the twentieth dynasty; it is from the rendering of M. de Rougé as quoted by De Mirville, that we now translate it.

This monument tells us that one of the Ramses of the twentieth dynasty, while collecting at Naharain the tributes paid to Egypt by the Asiatic nations, fell in love with a daughter of the chief of Bakhten, one of his tributaries, married her and, bringing her to Egypt with him, raised her to the dignity of Queen, under the royal name of Ranefrou. Soon afterwards the chief of Bakhten dispatched a messenger to Ramses, praying the assistance of Egyptian science for Bent-Rosh, a young sister of the queen, attacked with illness in all her limbs.

The messenger asked expressly that a “wise-man” [an Initiate—Reh-Het] should be sent. The king gave orders that all the hierogrammatists of the palace and the guardians of the secret books of the Khen should be sent for, and choosing from among them the royal scribe Thoth-em-Hebi, an intelligent man, well versed in writing, charged him to examine the sickness.

Arrived at Bakhten, Thoth-em-Hebi found that Bent-Rosh was possessed by a Khou (Em-seh-'eru ker h'ou), but declared himself too weak to engage in a struggle with him. [469](#)

Eleven years elapsed, and the young girl's state did not improve. The chief of Bakhten again sent his messenger, and on his formal demand Khons-peiri-Seklerem-Zam, one of the divine forms of Chons—God the Son in the Theban Trinity—was dispatched to Bakhten....

The God [incarnate] having saluted (besa) the patient, she felt immediately relieved, and the Khou who was in her manifested forthwith

his intention of obeying the orders of the God. “O great God, who forcest the phantom to vanish,” said the Khou, “I am thy slave and I will return whence I came!” [470](#)

Evidently Khons-peiri-Seklerem-Zam was a real Hierophant of the class named the “Sons of God,” since he is said to be one of the forms of the God Khons; which means either that he was considered as an incarnation of that God—an Avatâra—or that he was a full Initiate. The same text shows that the temple to which he belonged was one of those to which a School of Magic was attached. There was a Khen in it, or that portion of the temple which was inaccessible to all but the highest priest, the library or depository of secret works, to the study and care of which special priests were appointed (those whom all the Pharaohs consulted in cases of great importance), and wherein they communicated with the Gods and obtained advice from them. Does not Lucian tell his readers in his description of the temple of Hierapolis, of “Gods who manifest their presence independently?” [471](#) And further on that he once travelled with a priest from Memphis, who told him he had passed twenty-three years in the subterranean crypts of his temple, receiving instructions on Magic from the Goddess Isis herself. Again we read that it was by Mercury himself that the great Sesostris (Ramses II.) was instructed in the Sacred Sciences. On which Jablonsky remarks that we have here the reason why Amun (Ammon)—whence he thinks our “Amen” is derived—was a real evocation to the light. [472](#)

In the Papyrus Anastasi, which teems with various formulæ for the evocation of Gods, and with exorcisms against Khous and the elementary demons, the seventh paragraph shows plainly the difference made between the real Gods, the Planetary Angels, and those shells of mortals which are left behind in Kâma-loka, as though to tempt mankind and to puzzle it the more hopelessly in its vain search after the truth, outside the Occult Sciences and the veil of Initiation. This seventh verse says with regard to such divine evocations or theomantic consultations:

One must invoke that divine and great name [473](#) only in cases of absolute necessity, and when one feels absolutely pure and irreproachable.

Not so in the formula of black Magic. Reuvens, speaking of the two rituals of Magic of the Anastasi collection, remarks that they

Undeniably form the most instructive commentary upon the Egyptian mysteries attributed to Jamblichus, and the best pendant to that classical work, for understanding the thaumaturgy of the philosophical sects, thaumaturgy based on ancient Egyptian religion. According to Jamblichus, thaumaturgy was exercised by the ministry of secondary genii. [474](#)

Reuvens closes with a remark which is very suggestive and is very important to the Occultists who defend the antiquity and genuineness of their documents, for he says:

All that he [Jamblichus] gives out as theology we find as history in our papyri.

But then how deny the authenticity, the credibility, and, beyond all, the trustworthiness of those classical writers, who all wrote about Magic and its Mysteries in a most worshipful spirit of admiration and reverence? Listen to Pindarus, who exclaims:

Happy he who descends into the grave thus initiated, for he knows the end of his life and the kingdom [475](#) given by Jupiter. [476](#)

Or to Cicero:

Initiation not only teaches us to feel happy in this life, but also to die with better hope. [477](#)

Plato, Pausanias, Strabo, Diodorus and dozens of others bring their evidence as to the great boon of Initiation; all the great as well as the partially-initiated Adepts, share the enthusiasm of Cicero.

Does not Plutarch, thinking of what he had learned in his initiation, console himself for the loss of his wife? Had he not obtained the certitude at the Mysteries of Bacchus that “the soul [spirit] remains incorruptible, and that there is a hereafter”?... Aristophanes went even farther: “All those who participated in the Mysteries,” he says, “led an innocent, calm, and holy life; they died looking for the light of the Eleusinian Fields

[Devachan], while the rest could never expect anything but eternal darkness [ignorance?].

“... And when one thinks about the importance attached by the States to the principle and the correct celebration of the Mysteries, to the stipulations made in their treaties for the security of their celebration, one sees to what degree those Mysteries had so long occupied their first and their last thought.

“It was the greatest among public as well as private preoccupations, and this is only natural, since according to Döllinger, ‘the Eleusinian Mysteries were viewed as the efflorescence of all the Greek religion, as the purest essence of all its conceptions.’” [478](#)

Not only conspirators were refused admittance therein, but those who had not denounced them; traitors, perjurers, debauchees, [479](#)... so that Porphyry could say that: “Our soul has to be at the moment of death as it was during the Mysteries, i.e., exempt from any blemishes, passion, envy, hatred, or anger.” [480](#)

Truly,

Magic was considered a Divine Science which led to a participation in the attributes of the Divinity itself. [481](#)

Herodotus, Thales, Parmenides, Empedocles, Orpheus, Pythagoras, all went, each in his day, in search of the wisdom of Egypt's great Hierophants, in the hope of solving the problems of the universe.

Says Philo:

The Mysteries were known to unveil the secret operations of Nature. [482](#)

The prodigies accomplished by the priests of theurgic magic are so well authenticated and the evidence—if human testimony is worth anything at all—is so overwhelming that, rather than confess that the pagan theurgists far outrivalled the Christians in miracles, Sir David Brewster conceded to the former the greatest proficiency in physics and everything that pertains to natural philosophy. Science finds herself in a very disagreeable dilemma....

“Magic,” says Psellus, “formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sublunary; of the elements and their parts, of animals, of various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects. And it formed *statues* [magnetized] which procure health, and made all various figures and things [talismans], which could equally become the instruments of disease as well as of health. Often, too, celestial fire is made to appear through magic, and then statues laugh and lamps are spontaneously enkindled.”
[483](#)

This assertion of Psellus that Magic “made statues which procure health,” is now proven to the world to be no dream, no vain boast of a hallucinated Theurgist. As Reuvens says, it becomes “history.” For it is found in the Papyrus Magique of Harris and on the votive stele just mentioned. Both Chabas and De Rougé state that:

On the eighteenth line of this very mutilated monument is found the formula with regard to the acquiescence of the God (Chons) who made his consent known by a motion he imparted to his statue. [484](#)

There was even a dispute over it between the two Orientalists. While M. de Rougé wanted to translate the word “Han” by “favour” or “grace,” M. Chabas insisted that “Han” meant a “movement” or “*a sign*” made by the statue.

Excesses of power, abuse of knowledge and personal ambition very often led selfish and unscrupulous Initiates to black Magic, just as the same causes led to precisely the same thing among Christian popes and cardinals; and it was black Magic that led finally to the abolition of the Mysteries, and not Christianity, as is often erroneously thought. Read Mommsen's Roman History, vol. i., and you will find that it was the Pagans themselves who put an end to the desecration of the Divine Science. As early as 560 b.c. the Romans had discovered an Occult association, a school of black Magic of the most revolting kind; it celebrated mysteries brought from Etruria, and very soon the moral pestilence had spread all over Italy

More than seven thousand Initiates were prosecuted, and most of them were sentenced to death....

Later on, Titus-Livius shows us another three thousand Initiates sentenced during a single year for the crime of poisoning. [485](#)

And yet black Magic is derided and denied!

Paulthier may or may not be too enthusiastic in saying that India appears to him as

The grand and primitive hearth of human thought, that has ended by embracing the whole ancient world,

but he was right in his idea. That primitive thought led to Occult knowledge, which in our Fifth Race is reflected from the earliest days of the Egyptian Pharaohs down to our modern times. Hardly a hieratic papyrus is exhumed with the tightly swathed-up mummies of kings and high priests that does not contain some interesting information for the modern students of Occultism.

All that is, of course, derided Magic, the outcome of primitive knowledge and of revelation, though it was practised in such ungodly ways by the Atlantean Sorcerers that it has since become necessary for the subsequent Race to draw a thick veil over the practices which were used to obtain so-called magical effects on the psychic and on the physical planes. In the letter no one in our century will believe the statements, with the exception of the Roman Catholics, and these will give the acts a satanic origin. Nevertheless, Magic is so mixed up with the history of the world, that if the latter is ever to be written it has to rely upon the discoveries of Archæology, Egyptology, and hieratic writings and inscriptions; if it insists that they must be free from that “superstition of the ages” it will never see the light. One can well imagine the embarrassing position in which serious Egyptologists, Assyriologists, savants and academicians find themselves. Forced to translate and interpret the old papyri and the archaic inscriptions on stelæ and Babylonian cylinders, they find themselves compelled from first to last to face the distasteful, and to them repulsive, subject of Magic, with its incantations and paraphernalia. Here they find sober and grave narratives from the pens of learned scribes, made up under the direct

supervision of Chaldæan or Egyptian Hierophants, the most learned among the Philosophers of antiquity. These statements were written at the solemn hour of the death and burial of Pharaohs, High Priests, and other mighty ones of the land of Chemi; their purpose was the introduction of the newly-born, Osirified Soul before the awful-tribunal of the “Great Judge” in the region of Amenti—there where a *lie* was said to outweigh the greatest crimes. Were the Scribes and Hierophants, Pharaohs, and King-Priests all fools or frauds to have either believed in, or tried to make others believe in, such “cock-and bull stories” as are found in the most respectable papyri? Yet there is no help for it. Corroborated by Plato and Herodotus, by Manetho and Syncellus, as by all the greatest and most trustworthy authors and philosophers who wrote upon the subject, those papyri note down—as seriously as they note any history, or any fact so well known and accepted as to need no commentary—whole royal dynasties of Manes, to wit, of shadows and phantoms (astral bodies), and such feats of magic skill and such Occult phenomena, that the most credulous Occultist of our own times would hesitate to believe them to be true.

The Orientalists have found a plank of salvation, while yet publishing and delivering the papyri to the criticism of literary Sadducees: they generally call them “romances of the days of Pharaoh So-and-So.” The idea is ingenious, if not absolutely fair.

Section XXVIII. The Origin of the Mysteries.

All that is explained in the preceding Sections and a hundredfold more was taught in the Mysteries from time immemorial. If the first appearance of those institutions is a matter of historical tradition with regard to some of the later nations, their origin must certainly be assigned to the time of the Fourth Root Race. The Mysteries were imparted to the elect of that Race when the average Atlantean had begun to fall too deeply into sin to be trusted with the secrets of Nature. Their establishment is attributed in the Secret Works to the King-Initiates of the divine dynasties, when the “Sons of God” had gradually allowed their country to become Kookarmades (the land of vice).

The antiquity of the Mysteries may be inferred from the history of the worship of Hercules in Egypt. This Hercules, according to what the priests told Herodotus, was not Grecian, for he says:

Of the Grecian Hercules I could in no part of Egypt procure any knowledge: ... the name was never borrowed by Egypt from Greece.... Hercules, ... as they [the priests] affirm, is one of the twelve (great Gods), who were reproduced from the earlier eight Gods 17,000 years before the year of Amasis.

Hercules is of Indian origin, and—his Biblical chronology put aside—Colonel Tod was quite right in his suggestion that he was Balarâma or Baladeva. Now one must read the Purânas with the Esoteric key in one's hand in order to find out how on almost every page they corroborate the Secret Doctrine. The ancient classical writers so well understood this truth that they unanimously attributed to Asia the origin of Hercules.

A section of the Mahâbhârata is devoted to the history of the Hercûla, of which race was Vyasa.... Diodorus has the same legend with some variety.

He says: "Hercules was born amongst the Indians and, like the Greeks, they furnish him with a club and lion's hide." Both [Krishna and Baladeva] are (lords) of the race (cûla) of Heri (Heri-cul-es) of which the Greeks might have made the compound Hercules. [486](#)

The Occult Doctrine explains that Hercules was the last incarnation of one of the seven "Lords of the Flame," as Krishna's brother, Baladeva. That his incarnations occurred during the Third, Fourth, and Fifth Root-Races, and that his worship was brought into Egypt from Lanka and India by the later immigrants. That he was borrowed by the Greeks from the Egyptians is certain, the more so as the Greeks place his birth at Thebes, and only his twelve labours at Argos. Now we find in the Vishnu Purâna a complete corroboration of the statement made in the Secret Teachings, of which Purânic allegory the following is a short summary: Raivata, a grandson of Sharyâti, Manu's fourth son, finding no man worthy of his lovely daughter, repaired with her to Brahmâ's region to consult the God in this emergency. Upon his arrival, Hâhâ Hûhû, and other Gandharvas were singing before the throne, and Raivata, waiting till they had done, imagined that but one Muhûrta (instant) had passed, whereas long ages had elapsed. When they had finished Raivata prostrated himself and explained his perplexity. Then Brahmâ asked him whom he wished for a son-in-law, and upon hearing a few personages named, the Father of the World smiled and said: "Of those whom you have named the third and fourth generation [Root-Races] no longer survive, for many successions of ages [Chatur-Yuga, or the four Yuga cycles] have passed away while you were listening to our songsters. Now on earth the twenty-eighth great age of the present Manu is nearly finished and the Kali period is at hand. You must therefore bestow this virgin-gem upon some other husband. For you are now alone."

Then the Râja Raivata is told to proceed to Kushasthalî, his ancient capital, which was now called Dvârakâ, and where reigned in his stead a portion of the divine being (Vishnu) in the person of Baladeva, the brother of Krishna, regarded as the seventh incarnation of Vishnu whenever Krishna is taken as a full divinity.

"Being thus instructed by the Lotus-born [Brahmâ], Raivata returned with his daughter to earth, where he found the race of men dwindled in

stature [see what is said in the Stanzas and Commentaries of the races of mankind gradually decreasing in stature]; ... reduced in vigour, and enfeebled in intellect. Repairing to the city of Kushasthalî, he found it much altered,” because, according to the allegorical explanation of the commentator, “Krishna had reclaimed from the sea a portion of the country,” which means in plain language that the continents had all been changed meanwhile—and “had renovated the city”—or rather built a new one, Dvârakâ; for one reads in the Bhagavad Purâna [487](#) that Kushasthalî was founded and built by Raivata within the sea; and subsequent discoveries showed that it was the same, or on the same spot, as Dvârakâ. Therefore it was on an island before. The allegory in Vishnu Purâna shows King Raivata giving his daughter to “the wielder of the ploughshare”—or rather “the plough-bannered”—Baladeva, who “beholding the damsel of excessively lofty height ... shortened her with the end of his ploughshare, and she became his wife.” [488](#)

This is a plain allusion to the Third and Fourth Races—to the Atlantean giants and the successive incarnations of the “Sons of the Flame” and other orders of Dhyân Chohans in the heroes and kings of mankind, down to the Kali Yuga, or Black Age, the beginning of which is within historical times. Another *coincidence* : Thebes is the city of a hundred gates, and Dvârakâ is so called from its many gateways or doors, from the word “Dvâra,” “gateway.” Both Hercules and Baladeva are of a passionate, hot temper, and both are renowned for the fairness of their white skins. There is not the slightest doubt that Hercules is Baladeva in Greek dress. Arrian notices the great similarity between the Theban and the Hindu Hercules, the latter being worshipped by the Suraseni who built Methorea, or Mathûrâ, Krishna's birthplace. The same writer places Sandracottus (Chandragupta, the grandfather of King Asoka, of the clan of Morya) in the direct line of the descendants of Baladeva.

There were no Mysteries in the beginning, we are taught. Knowledge (Vidyâ) was common property, and it reigned universally throughout the Golden Age (Satya Yuga). As says the Commentary: Men had not created evil yet in those days of bliss and purity, for they were of God-like more than of human nature.

But when mankind, rapidly increasing in numbers, increased also in variety of idiosyncrasies of body and mind, then incarnated Spirit showed its weakness. Natural exaggerations, and along with these superstitions, arose in the less cultured and healthy minds. Selfishness was born out of desires and passions hitherto unknown, and but too often knowledge and power were abused, until finally it became necessary to limit the number of those *who knew* . Thus arose Initiation.

Every separate nation now arranged for itself a religious system, according to its enlightenment and spiritual wants. Worship of mere form being discarded by the wise men, these confined true knowledge to the very few. The need of veiling truth to protect it from desecration becoming more apparent with every generation, a thin veil was used at first, which had to be gradually thickened according to the spread of personality and selfishness, and this led to the Mysteries. They came to be established in every country and among every people, while to avoid strife and misunderstanding exoteric beliefs were allowed to grow up in the minds of the profane masses. Inoffensive and innocent in their incipient stage—like a historical event arranged in the form of a fairy tale, adapted for and comprehensible to the child's mind—in those distant ages such beliefs could be allowed to grow and make the popular faith without any danger to the more philosophical and abstruse truths taught in the sanctuaries. Logical and scientific observation of the phenomena in Nature, which alone leads man to the knowledge of eternal truths—provided he approaches the threshold of observation unbiassed by preconception and sees with his spiritual eye before he looks at things from their physical aspect—does not lie within the province of the masses. The marvels of the One Spirit of Truth, the ever-concealed and inaccessible Deity, can be unravelled and assimilated only through Its manifestations by the secondary “Gods,” Its acting powers. While the One and Universal Cause has to remain for ever in abscondito , Its manifold action may be traced through the effects in Nature. The latter alone being comprehensible and manifest to average mankind, the Powers causing those effects were allowed to grow in the imagination of the populace. Ages later in the Fifth, the Âryan, Race some unscrupulous priests began to take advantage of the too-easy beliefs of the people in every country, and finally raised those

secondary Powers to the rank of God and Gods, thus succeeding in isolating them altogether from the One Universal Cause of all causes. [489](#)

Henceforward the knowledge of the primeval truths remained entirely in the hands of the Initiates.

The Mysteries had their weak points and their defects, as every institution welded with the human element must necessarily have. Yet Voltaire has characterised their benefits in a few words:

In the chaos of popular superstitions there existed an institution which has ever prevented man from falling into absolute brutality: it was that of the Mysteries.

Verily, as Ragon puts it of Masonry;

Its temple has Time for duration, the Universe for space.... "Let us divide that we may rule," have said the crafty; "Let us unite to resist," have said the first Masons. [490](#)

Or rather, the Initiates whom the Masons have never ceased to claim as their primitive and direct Masters. The first and fundamental principle of moral strength and power is association and solidarity of thought and purpose. "The Sons of Will and Yoga" united in the beginning to resist the terrible and ever-growing iniquities of the left-hand Adepts, the Atlanteans. This led to the foundation of still more Secret Schools, temples of learning, and of Mysteries inaccessible to all except after the most terrible trials and probations.

Anything that might be said of the earliest Adepts and their divine Masters would be regarded as fiction. It is necessary, therefore, if we would know something of the primitive Initiates to judge of the tree by its fruits; to examine the bearing and the work of their successors in the Fifth Race as reflected in the works of the classic writers and the great Philosophers. How were Initiation and the Initiates regarded during some 2,000 years by the Greek and Roman writers? Cicero informs his readers in very clear terms. He says:

An Initiate must practise all the virtues in his power: justice, fidelity, liberality, modesty, temperance; these virtues cause men to forget the

talents that he may lack. [491](#)

Ragon says:

When the Egyptian priests said: “All for the people, nothing through the people,” they were right: in an ignorant nation truth must be revealed only to trustworthy persons.... We have seen in our days, “all through the people, nothing for the people,” a false and dangerous system. The real axiom ought to be: “All for the people and *with* the people.” [492](#)

But in order to achieve this reform the masses have to pass through a dual transformation: (a) to become divorced from every element of exoteric superstition and priestcraft, and (b) to become educated men, free from every danger of being enslaved whether by a man or an idea.

This, in view of the preceding, may seem paradoxical. The Initiates were “priests,” we may be told—at any rate, all the Hindu, Egyptian, Chaldaean, Greek, Phœnician, and other Hierophants and Adepts were priests in the temples, and it was they who invented their respective exoteric creeds. To this the answer is possible: “The cowl does not make the friar.” If one may believe tradition and the unanimous opinion of ancient writers, added to the examples we have in the “priests” of India, the most conservative nation in the world, it becomes quite certain that the Egyptian priests were no more priests in the sense we give to the word than are the temple Brâhmans. They could never be regarded as such if we take as our standard the European clergy. Laurens observes very correctly that:

The priests of Egypt were not, strictly speaking, ministers of religion. The word “priest,” which translation has been badly interpreted, had an acceptation very different from the one that is applied to it among us. In the language of antiquity, and especially in the sense of the initiation of the priests of ancient Egypt, the word “priest” is synonymous with that of “philosopher.”... The institution of the Egyptian priests seems to have been really a confederation of sages gathered to study the art of ruling men, to centre the domain of truth, modulate its propagation, and arrest its too dangerous dispersion. [493](#)

The Egyptian Priests, like the Brâhmans of old, held the reins of the governing powers, a system that descended to them by direct inheritance

from the Initiates of the great Atlantis. The pure cult of Nature in the earliest patriarchal days—the word “patriarch” applying in its first original sense to the Progenitors of the human race, [494](#) the Fathers, Chiefs, and Instructors of primitive men—became the heirloom of those alone who could discern the noumenon beneath the phenomenon. Later, the Initiates transmitted their knowledge to the human kings, as their divine Masters had passed it to their forefathers. It was their prerogative and duty to reveal the secrets of Nature that were useful to mankind—the hidden virtues of plants, the art of healing the sick, and of bringing about brotherly love and mutual help among mankind. No Initiate was one if he could not heal—aye, recall to life from apparent death (coma) those who, too long neglected, would have indeed died during their lethargy. [495](#) Those who showed such powers were forthwith set above the crowds, and were regarded as Kings and Initiates. Gautama Buddha was a King-Initiate, a healer, and recalled to life those who were in the hands of death. Jesus and Apollonius were healers, and were both addressed as Kings by their followers. Had they failed to raise those who were to all intents and purposes the dead, none of their names would have passed down to posterity; for this was the first and crucial test, the certain sign that the Adept had upon Him the invisible hand of a primordial divine Master, or was an incarnation of one of the “Gods.”

The later royal privilege descended to our Fifth Race kings through the kings of Egypt. The latter were all initiated into the mysteries of medicine, and they healed the sick, even when, owing to the terrible trials and labours of final Initiation, they were unable to become full Hierophants. They were healers by privilege and by tradition, and were assisted in the healing art by the Hierophants of the temples, when they themselves were ignorant of Occult curative Science. So also in far later historical times we find Pyrrhus curing the sick by simply touching them with his foot; Vespasian and Hadrian needed only to pronounce a few words taught to them by their Hierophants, in order to restore sight to the blind and health to the cripple. From that time onward history has recorded cases of the same privilege conferred on the emperors and kings of almost every nation. [496](#)

That which is known of the Priests of Egypt and of the ancient Brâhmans, corroborated as it is by all the ancient classics and historical

writers, gives us the right to believe in that which is only traditional in the opinion of sceptics. Whence the wonderful knowledge of the Egyptian Priests in every department of Science, unless they had it from a still more ancient source? The famous “Four,” the seats of learning in old Egypt, are more historically certain than the beginnings of modern England. It was in the great Theban sanctuary that Pythagoras upon his arrival from India studied the Science of Occult numbers. It was in Memphis that Orpheus popularized his too-abstruse Indian metaphysics for the use of Magna Grecia; and thence Thales, and ages later Democritus, obtained all they knew. It is to Saïs that all the honour must be given of the wonderful legislation and the art of ruling people, imparted by its Priests to Lycurgus and Solon, who will both remain objects of admiration for generations to come. And had Plato and Eudoxus never gone to worship at the shrine of Heliopolis, most probably the one would have never astonished future generations with his ethics, nor the other with his wonderful knowledge of mathematics. [497](#)

The great modern writer on the Mysteries of Egyptian Initiation—one, however, who knew nothing of those in India—the late Ragon, has not exaggerated in maintaining that:

All the notions possessed by Hindustan, Persia, Syria, Arabia, Chaldæa, Sydonia, and the priests of Babylonia, [on the secrets of Nature], was known to the Egyptian priests. It is thus Indian philosophy, without mysteries, which, having penetrated into Chaldæa and ancient Persia, gave rise to the doctrine of Egyptian Mysteries. [498](#)

The Mysteries preceded the hieroglyphics. [499](#) They gave birth to the latter, as permanent records were needed to preserve and commemorate their secrets. It is primitive Philosophy [500](#) that has served as the foundation-stone for modern Philosophy; only the progeny, while perpetuating the features of the external body, has lost on its way the Soul and Spirit of its parent.

Initiation, though it contained neither rules and principles, nor any special teaching of Science—as now understood—was nevertheless Science, and the Science of sciences. And though devoid of dogma, of physical discipline, and of exclusive ritual, it was yet the one true Religion

—that of eternal truth. Outwardly it was a school, a college, wherein were taught sciences, arts, ethics, legislation, philanthropy, the cult of the true and real nature of cosmic phenomena; secretly, during the Mysteries, practical proofs of the latter were given. Those who could learn truth on all things—i.e., those who could look the great Isis in her unveiled face and bear the awful majesty of the Goddess—became Initiates. But the children of the Fifth Race had fallen too deeply into matter always to do so with impunity. Those who failed disappeared from the world, without leaving a trace behind. Which of the highest kings would have dared to claim any individual, however high his social standing, from the stern priests, once that the victim had crossed the threshold of their sacred Adytum?

The noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldæa, and thus spread all over the world. All that is good, noble, and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the “atheist,” who taught that “he who loves not his brother has no virtue in him,” and in the Old Testament precept, “Thou shalt love thy neighbour as thyself.” [501](#) The greater Initiates became like unto Gods, and Socrates, in Plato's *Phædo*, is represented as saying:

The Initiates are sure to come into the company of the Gods.

In the same work the great Athenian Sage is made to say:

It is quite apparent that those who have established the Mysteries, or the secret assemblies of the Initiates, were no mean persons, but powerful genii, who from the first ages had endeavoured to make us understand under those enigmas that he who will reach the invisible regions unpurified will be hurled into the abyss [the Eighth Sphere of the Occult Doctrine; that is, he will lose his personality for ever], while he who will attain them purged of the maculations of this world, and accomplished in virtues, will be received in the abode of the Gods.

Said Clemens Alexandrinus, referring to the Mysteries:

Here ends all teaching. One sees Nature and all things.

A Christian Father of the Church speaks then as did the Pagan Pretextatus, the pro-consul of Achaia (fourth century a.d.), “a man of eminent virtues,” who remarked that to deprive the Greeks of “the sacred Mysteries which bind in one the whole of mankind,” was to render their very lives worthless to them. Would the Mysteries have ever obtained the highest praise from the noblest men of antiquity had they not been of more than human origin? Read all that is said of this unparalleled institution, as much by those who had never been initiated, as by the Initiates themselves. Consult Plato, Euripides, Socrates, Aristophanes, Pindar, Plutarch, Isocrates, Diodorus, Cicero, Epictetus, Marcus Aurelius, not to name dozens of other famous Sages and writers. That which the Gods and Angels had *revealed*, exoteric religions, beginning with that of Moses, *reveiled* and hid for ages from the sight of the world. Joseph, the son of Jacob, was an Initiate, otherwise he would not have married Aseneth, the daughter of Petephre (“Potiphar”—“he who belongs to Phre,” the Sun-God), priest of Heliopolis and governor of On. [502](#) Every truth *revealed* by Jesus, and which even the Jews and early Christians understood, was *reveiled* by the Church that pretends to serve Him. Read what Seneca says, as quoted by Dr. Kenealy:

“The world being melted and having reëntered the bosom of Jupiter [or Parabrahman], this God continues for some time totally centred in himself and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him.... An innocent race of men is formed.” And again, speaking of a mundane dissolution as involving the destruction or death of all, he [Seneca] teaches us that when the laws of Nature shall be buried in ruin and the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa; and the North Pole shall overwhelm all the countries beneath its axis. *The affrighted sun shall be deprived of its light*; the palace of heaven, falling to decay, shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities, who thus shall return to their original chaos. [503](#)

One might fancy oneself reading the Purânic account by Parâshara of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity

nothing of the kind? Let the reader open any English Bible and read chapter iii. of the Second Epistle of Peter, and he will find there the same ideas.

There shall come in the last days scoffers, ... saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are ... reserved unto fire, ... in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.... Nevertheless we ... look for new heavens and a new earth.

If the interpreters chose to see in this a reference to a creation, a deluge, and a promised coming of Christ, when they will live in a New Jerusalem in heaven, that is no fault of Peter. What he meant was the destruction of the Fifth Race and the appearance of a new continent for the Sixth Race.

The Druids understood the meaning of the Sun in Taurus, therefore when all the fires were extinguished on the 1st of November their sacred and inextinguishable fire remained alone to illumine the horizon like those of the Magi and the modern Zoroastrian. And like the early Fifth Race and the later Chaldæans and Greeks, and again like the Christians (who do it to this day without suspecting the real meaning), they greeted the “Morning-Star,” the beautiful Venus-Lucifer. [504](#) Strabo speaks of an island near Britannia where Ceres and Persephone were worshipped with the same rites as in Samothrace, and this was the sacred Ierna, where a perpetual fire was lit. The Druids believed in the rebirth of man, not, as Lucian explains,

That the same *Spirit* shall animate a new body, not here, but in a different world,

but in a series of reïncarnations in this same world; for as Diodorus says, they declared that the souls of men after a determinate period would pass into other bodies. [505](#)

These tenets came to the Fifth Race Âryans from their ancestors of the Fourth Race, the Atlanteans. They piously preserved the teachings, while their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, were gradually approaching their end.

Section XXIX. The Trial of the Sun Initiate.

We will begin with the ancient Mysteries—those received from the Atlanteans by the primitive Âryans—whose mental and intellectual state Professor Max Müller has described with such a masterly hand, yet left so incomplete withal.

He says: We have in it [in the Rig Veda] a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the Vedawe see man left to himself to solve the riddle of this world... He invokes the gods around him, he praises, he worships them. But still with all these gods ... beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is “Brahman;” for brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it “Âtman,” for âtman, originally breath or spirit, comes to mean Self and Self alone, Self, whether divine or human; Self, whether creating or suffering; Self, whether One or All; but always Self, independent and free. “Who has seen

the first-born?” says the poet, “when he who had no bones (i.e., form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it? (Rig Veda, I, 164, 4.) This idea of a divine Self once expressed, everything else must acknowledge its supremacy; *Self* is the Lord of all things; it is the King of all things; as all the spokes of a wheel are contained in the nave and circumference, all things are contained in this Self; all selves are contained in this *Self*.” (Brihadâraryaka, IV. v. 15). [506](#)

This Self, the highest, the one, and the universal, was symbolised on the plane of mortals by the Sun, its life-giving effulgence being in its turn the emblem of the Soul—killing the terrestrial passions which have ever been an impediment to the re-union of the Unit Self (the Spirit) with the All-Self. Hence the allegorical mystery, only the broad features of which may be given here. It was enacted by the “Sons of the Fire-Mist” and of “Light.” The second Sun (the “second hypostasis” of Rabbi Drach) appeared as put on his trial, Vishvakarma, the Hierophant, cutting off seven of his beams, and replacing them with a crown of brambles, when the “Sun” became Vikarttana, shorn of his beams or rays. After that, the Sun—enacted by a neophyte ready to be initiated—was made to descend into Pâtâla, the nether regions, on a trial of Tantalus. Coming out of it triumphant, he emerged from this region of lust and iniquity, to re-become Karmasâkshin, witness of the Karma of men, [507](#) and arose once more triumphant in all the glory of his regeneration, as the Graha-Râjah, King of the Constellations, and was addressed as Gabhastiman, “re-possessed of his rays.”

The “fable” in the popular Pantheon of India, founded upon, and born out of the poetical mysticism of the Rig-Veda—the sayings of which were mostly all dramatised during the religious Mysteries—grew in the course of its exoteric evolution into the following allegory. It may be found now in several of the Purânas and in other Scriptures. In the Rig-Veda and its Hymns, Vishvakarma, a Mystery-God, is the Logos, the Demiurgos, one of the greatest Gods, and spoken of in two of the hymns as the highest. He is the Omnificent (Vishvakarma), called the “Great Architect of the Universe,” the

All seeing God, ... the father, the generator, the disposer, who gives the gods their names, and is beyond the comprehension of mortals,

as is every Mystery-God. Esoterically, He is the personification of the creative manifested Power: and mystically He is the seventh principle in man, in its collectivity. For He is the son of Bhuvana, the self-created, luminous Essence, and of the virtuous, chaste and lovely Yoga-Siddhâ, the virgin Goddess, whose name speaks for itself, since it personified Yoga-power, the “chaste mother” that creates the Adepts. In the Rig-Vaidic Hymns, Vishvakarma performs the “great sacrifice,” i.e., sacrifices himself for the world; or, as the Nirukta is made to say, translated by the Orientalists:

Vishvakarma first of all offers up all the world in a sacrifice, and then ends by sacrificing himself.

In the mystical representations of his character, Vishvakarma is often called Vittoba, and is pictured as the “Victim,” the “Man-God,” or the Avatâra crucified in space.

[Of the true Mysteries, the real Initiations, nothing of course can be said in public; they can be known only to those who are able to experience them. But a few hints can be given of the great ceremonial Mysteries of Antiquity, which stood to the public as the real Mysteries, and into which candidates were initiated with much ceremony and display of Occult Arts. Behind these, in silence and darkness, were the true Mysteries, as they have always existed and continue to exist. In Egypt, as in Chaldæa and later in Greece, the Mysteries were celebrated at stated times, and the first day was a public holiday, on which, with much pomp, the candidates were escorted to the Great Pyramid and passed thereinto out of sight. The second day was devoted to ceremonies of purification, at the close of which the candidate was presented with a white robe; on the third day] [508](#) he was tried and examined as to his proficiency in Occult learning. On the fourth day, after another ceremony symbolical of purification, he was sent alone to pass through various trials, finally becoming entranced in a subterranean crypt, in utter darkness, for two days and two nights. In Egypt, the entranced neophyte was placed in an empty sarcophagus in the Pyramid, where the initiatory rites took place. In India and Central Asia,

he was bound on a lathe, and when his body had become like that of one dead (entranced), he was carried into the crypt. Then the Hierophant kept watch over him “guiding the apparitional soul (astral body) from this world of Samsâra (or delusion) to the *nether* kingdoms, from which, if successful, he had the right of releasing *seven suffering souls* ” (Elementaries). Clothed with his Anandamayakosha, the body of bliss—the Srotâpanna remained there where we have no right to follow him, and upon returning—received the *Word* , with or without the “heart's blood” of the Hierophant. [509](#)

Only in truth the Hierophant was never killed—neither in India nor elsewhere, the murder being simply feigned—unless the Initiator had chosen the Initiate for his successor and had decided to pass to him the last and supreme Word, after which he had to die—only one man in a nation having the right to know that word. Many are those grand Initiates who have thus passed out of the world's sight, disappearing

As mysteriously from the sight of men as Moses from the top of Mount Pisgah (Nebo, oracular Wisdom), after he had laid his hands upon Joshua, who thus became “full of the spirit of wisdom,” i.e., initiated.

But he died, he was not killed. For killing, if really done, would belong to black, not to divine Magic. It is the transmission of light, rather than a transfer of life, of life spiritual and divine, and it is the shedding of Wisdom, not of blood. But the uninitiated inventors of theological Christianity took the allegorical language à la lettre ; and instituted a dogma, the crude, misunderstood expression of which horrifies and repels the spiritual “heathen.”

All these Hierophants and Initiates were types of the Sun and of the Creative Principle (spiritual potency) as were Vishvakarma and Vikarttana, from the origin of the Mysteries. Ragon, the famous Mason, gives curious details and explanations with regard to the Sun rites. He shows that the biblical Hiram, the great hero of Masonry (the “widow's son”) a type taken from Osiris, is the Sun-God, the inventor of arts, and the “architect,” the name Hiram meaning the *elevated* , a title belonging to the Sun. Every Occultist knows how closely related to Osiris and the Pyramids are the narratives in Kings concerning Solomon, his Temple and its construction;

he knows also that the whole of the Masonic rite of Initiation is based upon the Biblical allegory of the construction of that Temple, Masons conveniently forgetting, or perhaps ignoring, the fact that the latter narrative is modelled upon Egyptian and still earlier symbolisms. Ragon explains it by showing that the three companions of Hiram, the “three murderers,” typify the three last months of the year; and that Hiram stands for the Sun—from its summer solstice downwards, when it begins decreasing—the whole rite being an astronomical allegory.

During the summer solstice, the Sun provokes songs of gratitude from all that breathes; hence Hiram, who represents it, can give to whomsoever has the right to it, the sacred Word, that is to say life. When the Sun descends to the inferior signs all Nature becomes mute, and Hiram can no longer give the sacred Word to the companions, who represent the three inert months of the year. The first companion strikes Hiram feebly with a rule twenty-four inches long, symbol of the twenty-four hours which make up each diurnal revolution; it is the first distribution of time, which after the exaltation of the mighty star, feebly assails his existence, giving him the first blow. The second companion strikes him with an *iron square* , symbol of the last season, figured by the intersections of two right lines, which would divide into four equal parts the Zodiacal circle, whose centre symbolises Hiram's heart, where it touches the point of the four squares representing the four seasons: second distribution of time, which at that period strikes a heavier blow at the solar existence. The third companion strikes him mortally on his forehead with a heavy blow of his mallet, whose cylindrical form symbolises the year, the ring or circle: third distribution of time, the accomplishment of which deals the last blow to the existence of the *expiring* Sun. From this interpretation it has been inferred that Hiram, a *founder* of metals, the hero of the new legend with the title of *architect* , is Osiris (the Sun) of modern initiation; that Isis, his widow, is the *Lodge* , the emblem of the Earth (*loka* in Sanskrit, the world) and that Horus, son of Osiris (or of light) and the widow's son, is the *free Mason* , that is to say, the *Initiate* who inhabits the terrestrial lodge (*the child of the Widow, and of Light* .) [510](#)

And here again, our friends the Jesuits have to be mentioned, for the above rite is of their making. To give one instance of their success in throwing dust into the eyes of ordinary individuals to prevent their seeing

the truths of Occultism, we will point out what they did in what is now called Freemasonry.

This Brotherhood does possess a considerable portion of the symbolism, formulæ, and ritual of Occultism, handed down from time immemorial from the primeval Initiations. To render this Brotherhood a mere harmless negation, the Jesuits sent some of their most able emissaries into the Order, who first made the simple brethren believe that the true secret was lost with Hiram Abiff; and then induced them to put this belief into their formularies. They then invented specious but spurious higher degrees, pretending to give further light upon this lost secret, to lead the candidate on and amuse him with forms borrowed from the real thing but containing no substance, and all artfully contrived to lead the aspiring Neophyte to nowhere. And yet men of good sense and abilities, in other respects, will meet at intervals, and with solemn face, zeal and earnestness, go through the mockery of revealing “substituted secrets” instead of the real thing.

If the reader turns to a very remarkable and very useful work called *The Royal Masonic Cyclopædia*, Art. “Rosicrucianism,” he will find its author, a high and learned Mason, showing what the Jesuits have done to destroy Masonry. Speaking of the period when the existence of this mysterious Brotherhood (of which many pretend to know “something” if not a good deal, and know in fact nothing) was first made known, he says:

There was a dread among the great masses of society in byegone days of the unseen—a dread, as recent events and phenomena show very clearly, not yet overcome in its entirety. Hence students of Nature and mind were forced into an obscurity not altogether unwelcome.... The Kabalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and the patient labours of Trittenheim produced the modern system of diplomatic cipher writing.... It is very worthy of remark, that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past [Popery and Ecclesiasticism] occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organised pseudo-Rosicrucian and Masonic societies in return; and these societies were instructed to irregularly entrap the weaker brethren of the True and

Invisible Order, and then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities, fighting in self-defence against the progress of truth, to engage, by persuasion, interest or terror, such as might be cajoled into receiving the Pope as Master—when gained, as many converts to that faith know, but dare not own, they are treated with neglect, and left to fight the battle of life as best they may, not even being admitted to the knowledge of such miserable aporrheta as the Romish faith considers itself entitled to withhold.

But if Masonry has been spoiled, none is able to crush the real, invisible Rosicrucian and the Eastern Initiate. The symbolism of Vishvakarma and Sûrya Vikarttana has survived, where Hiram Abiff was indeed murdered, and we will now return to it. It is not simply an astronomical, but is the most solemn rite, an inheritance from the Archaic Mysteries that has crossed the ages and is used to this day. It typifies a whole drama of the Cycle of Life, of progressive incarnations, and of psychic as well as of physiological secrets, of which neither the Church nor Science knows anything, though it is this rite that has led the former to the greatest of its Christian Mysteries.

Section XXX. The Mystery “Sun of Initiation.”

The antiquity of the Secret Doctrine may be better realised when it is shown at what point of history its Mysteries had already been desecrated, by being made subservient to the personal ambition of despot-ruler and crafty priest. These profoundly philosophical and scientifically composed religious dramas, in which were enacted the grandest truths of the Occult or Spiritual Universe and the hidden lore of learning, had become subject to persecution long before the days when Plato and even Pythagoras flourished. Withal, primal revelations given to Mankind have not died with the Mysteries; they are still preserved as heirlooms for future and more spiritual generations.

It has been already stated in *Isis Unveiled*, [511](#) that so far back as in the days of Aristotle, the great Mysteries had already lost their primitive grandeur and solemnity. Their rites had fallen into desuetude, and they had to a great degree degenerated into mere priestly speculations and had become religious shams. It is useless to state when they first appeared in Europe and Greece, since recognised history may almost be said to begin with Aristotle, everything before him appearing to be in an inextricable chronological confusion. Suffice it to say, that in Egypt the Mysteries had been known since the days of Menes, and that the Greeks received them only when Orpheus introduced them from India. In an article “Was writing known before Pânini?” [512](#) it is stated that the Pândus had acquired universal dominion and had taught the “sacrificial” Mysteries to other races as far back as 3,300 b.c. Indeed, when Orpheus, the son of Apollo or Helios, received from his father the phorminx—the seven-stringed lyre, symbolical of the sevenfold mystery of Initiation—these Mysteries were already hoary with age in Central Asia and India. According to Herodotus it was Orpheus who brought them from India, and Orpheus is far anterior to Homer and Hesiod. Thus even in the days of Aristotle few were the true

Adepts left in Europe and even in Egypt. The heirs of those who had been dispersed by the conquering swords of various invaders of old Egypt had been dispersed in their turn. As 8,000 or 9,000 years earlier the stream of knowledge had been slowly running down from the tablelands of Central Asia into India and towards Europe and Northern Africa, so about 500 years b.c. it had begun to flow backward to its old home and birthplace. During the two thousand subsequent years the knowledge of the existence of great Adepts nearly died out in Europe. Nevertheless, in some secret places the Mysteries were still enacted in all their primitive purity. The “Sun of Righteousness” still blazed high on *the midnight sky* ; and, while darkness was upon the face of the profane world, there was the eternal light in the Adyta on the nights of Initiation. The *true* Mysteries were never made public. Eleusinia and Agræ for the multitudes; the God Εύβουλή “of the good counsel,” the great Orphic Deity, for the neophyte.

This mystery God—mistaken by our Symbologists for the Sun—who was He? Everyone who has any idea of the ancient Egyptian exoteric faith is quite aware that for the multitudes Osiris was the Sun in Heaven, “the Heavenly King,” Ro-Imphab; that by the Greeks the Sun was called the “Eye of Jupiter,” as for the modern orthodox Pârsî he is “the Eye of Ormuzd:” that the Sun, moreover, was addressed as the “All-seeing God” (πολυόφθαλμος) as the “God Saviour,” and the “saving God” (Αἴτιον τῆς σωτηρίας). Read the papyrus of Papheronmes at Berlin, and the stela as rendered by Mariette Bey, [513](#) and see what they say:

Glory to thee, O Sun, divine child! ... thy rays carry life to the pure and to those ready... The Gods [the “Sons of God”] who approach thee tremble with delight and awe.... Thou art the first born, the Son of God, the Word. [514](#)

The Church has now seized upon these terms and sees presentments of the coming Christ in these expressions in the initiatory rites and prophetic utterances of the Pagan Oracles. They are nothing of the kind, for they were applied to every worthy Initiate. If the expressions that were used in hieratic writings and glyphs thousands of years before our era are now found in the laudatory hymns and prayers of Christian Churches, it is simply because they have been unblushingly appropriated by the Latin Christians, in the full hope of never being detected by posterity.

Everything that could be done had been done to destroy the original Pagan manuscripts and the Church felt secure. Christianity has undeniably had her great Seers and Prophets, like every other religion; but their claims are not strengthened by denying their predecessors.

Listen to Plato:

Know then, Glaucus, that when I speak of the production of good, it is the Sun I mean. The Son has a perfect analogy with his Father.

Iamblichus calls the Sun “the image of divine intelligence or Wisdom.” Eusebius, repeating the words of Philo, calls the rising Sun (ἀνατολή) the chief Angel, the most ancient, adding that the Archangel who is *polyonymous* (of many names) is the Verbum or Christ. The word Sol (Sun) being derived from solus, the One, or the “He alone,” and its Greek name Helios meaning the “Most High,” the emblem becomes comprehensible. Nevertheless, the Ancients made a difference between the Sun and its prototype.

Socrates saluted the rising Sun as does a true Pârsî or Zoroastrian in our own day; and Homer and Euripides, as Plato did after them several times, mention the Jupiter-Logos, the “Word” or the Sun. Nevertheless, the Christians maintain that since the oracle consulted on the God Iao answered: “It is the Sun,” therefore

The Jehovah of the Jews was well known to the Pagans and Greeks; [515](#)

and “Iao is our Jehovah.” The first part of the proposition has nothing, it seems, to do with the second part, and least of all can the conclusion be regarded as correct. But if the Christians are so anxious to prove the identity, Occultists have nothing against it. Only, in such case, Jehovah is also Bacchus. It is very strange that the people of civilised Christendom should until now hold on so desperately to the skirts of the idolatrous Jews—Sabæans and Sun worshippers as they were, [516](#) like the rabble of Chaldæa—and that they should fail to see that the later Jehovah is but a Jewish development of the Ja-va, or the Iao, of the Phœnicians; that this name, in short, was the secret name of a Mystery-God, one of the many Kabiri. “Highest God” as He was for one little nation, he never was so regarded by the Initiates who conducted the Mysteries; for them he was

but a Planetary Spirit attached to the visible Sun; and the visible Sun is only the central Star, not the central spiritual Sun.

And the Angel of the Lord said unto him [Manoah] “Why askest thou thus after my name, seeing it is secret.” [517](#)

However this may be, the identity of the Jehovah of Mount Sinai with the God Bacchus is hardly disputable, and he is surely—as already shown in Isis Unveiled—Dionysos. [518](#) Wherever Bacchus was worshipped there was a tradition of Nyssa, [519](#) and a cave where he was reared. Outside Greece, Bacchus was the all-powerful “Zagreus, the highest of Gods,” in whose service was Orpheus, the founder of the Mysteries. Now, unless it be conceded that Moses was an initiated Priest, an Adept, whose actions are all narrated allegorically, then it must be admitted that he personally, together with his hosts of Israelites, worshipped Bacchus.

And Moses built an altar, and called the name of it Jehovah Nissi [or, Iao-nisi, or again Dionisi]. [520](#)

To strengthen the statement we have further to remember that the place where Osiris, the Egyptian Zagreus or Bacchus, was born, was Mount Sinai, which is called by the Egyptians Mount Nissa. The brazen serpent was a nis, נִשָּׁ, and the month of the Jewish Passover is Nisan.

Section XXXI. The Objects of the Mysteries.

The earliest Mysteries recorded in history are those of Samothrace. After the distribution of pure Fire, a new life began. This was the new birth of the Initiate, after which, like the Brâhmans of old in India, he became a dwija—a “twice born,”

Initiated into that which may be rightly called the most blessed of all Mysteries ... being ourselves pure, [521](#)

says Plato. Diodorus Siculus, Herodotus, and Sanchoniathon the Phœnician—the oldest of Historians—say that these Mysteries originated in the night of time, thousands of years probably before the historical period. Iamblichus informs us that Pythagoras

Was initiated in all the Mysteries of Byblus and Tyre, in the sacred operations of the Syrians, and in the Mysteries of the Phœnicians. [522](#)

As was said in Isis Unveiled:

When men like Pythagoras, Plato and Iamblichus, renowned for their severe morality, took part in the Mysteries and spoke of them with veneration, it ill behoves our modern critics to judge them [and their Initiates] upon their merely external aspect.

Yet this is what has been done until now, especially by the Christian Fathers. Clement Alexandrinus stigmatises the Mysteries as “indecent and diabolical” though his words, showing that the Eleusinian Mysteries were identical with, and even, as he would allege, borrowed from, those of the Jews, are quoted elsewhere in this work. The Mysteries were composed of two parts, of which the Lesser were performed at Agræ, and the Greater at Eleusis, and Clement had been himself initiated. But the Katharsis, or trials of purification, have ever been misunderstood. Iamblichus explains the worst; and his explanation ought to be perfectly satisfactory, at any rate for every unprejudiced mind.

He says:—

Exhibitions of this kind in the Mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, through the awful sanctity with which these rites were accompanied.

Dr. Warburton remarks:

The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means.

Although persons of both sexes and all classes were allowed to take part in the Mysteries, and a participation in them was even obligatory, very few indeed attained the higher and final Initiation in these celebrated rites. The gradation of the Mysteries is given us by Proclus in the fourth book of his Theology of Plato.

The perfective rite, precedes in order the initiation Telete, Muesis, and the initiation, Epopteia, or the final apocalypse [revelation].

Theon of Smyrna, in Mathematica, also divides the mystic rites into five parts:

The first of which is the previous purification; for neither are the Mysteries communicated to all who are willing to receive them; but there are certain persons who are prevented by the voice of the crier ... since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications: but after purification the reception of the sacred rites succeeds. The third part is denominated epopteia or reception. And the fourth, which is the end and design of the revelation, is (the investiture) the binding of the head and fixing of the crowns [523](#)... whether after this he [the initiated person] becomes a torchbearer, or an hierophant of the Mysteries, or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, *is friendship and interior communion with God* . And this was the last and most awful of all the Mysteries. [524](#)

The chief objects of the Mysteries, represented as diabolical by the Christian Fathers and ridiculed by modern writers, were instituted with the highest and the most moral purpose in view. There is no need to repeat here that which has been already described in Isis Unveiled [525](#) that whether through temple Initiation or the private study of Theurgy, every student obtained the proof of the immortality of his Spirit, and the survival of his Soul. What the last epopteia was is alluded to by Plato in Phædrus:

Being *initiated* in those *Mysteries* , which it is lawful to call the most blessed of all mysteries ... we were freed from the molestations of evils, which otherwise await us in a future period of time. Likewise in consequence of this divine *initiation* , we became spectators of entire, simple, immoveable, and blessed visions, resident in a pure light. [526](#)

This veiled confession shows that the Initiates enjoyed Theophany—saw visions of Gods and of real immortal Spirits. As Taylor correctly infers:

The most sublime part of the epopteia or final revealing, consisted in beholding the Gods [the high Planetary Spirits] themselves, invested with a resplendent light. [527](#)

The statement of Proclus upon the subject is unequivocal:

In all the Initiations and Mysteries, the Gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes indeed a formless light of themselves is held forth to the view; sometimes this light is according to a human form and sometimes it proceeds into a different shape. [528](#)

Again we have

Whatever is on earth is the resemblance and shadow of something that is in the sphere, while that resplendent thing [the prototype of the Soul-Spirit] remaineth in *unchangeable* condition, it is well also with its shadow. When that resplendent one removeth far from its shadow life removeth [from the latter] to a distance. Again that light is the shadow of something more resplendent than itself. [529](#)

Thus speaks the Desatir, in the Book of Shet (the prophet Zirtusht), thereby showing the identity of its Esoteric doctrines with those of the Greek Philosophers.

The second statement of Plato confirms the view that the Mysteries of the Ancients were identical with the Initiations practised even now among the Buddhist and the Hindu Adepts. The higher visions, the most truthful, were produced through a regular discipline of gradual Initiations, and the development of psychical powers. In Europe and Egypt the Mystæ were brought into close union with those whom Proclus calls “mystical natures,” “resplendent Gods,” because, as Plato says:

[We] were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell. [530](#)

As to the East,

The doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees. [531](#)

The word Pitris may now be explained and something else added. In India the chela of the third degree of Initiation has two Gurus: One, the living Adept; the other the disembodied and glorified Mahâtmâ, Who remains the adviser or instructor of even the high Adepts. Few are the accepted chelas who even see their living Master, their Guru, till the day and hour of their final and for ever binding vow. It is this that was meant in Isis Unveiled, when it was stated that few of the fakirs (the word chela being unknown to Europe and America in those days) however

Pure, and honest, and self-devoted, have yet ever seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the Guru, and just before the vatou-fakir [the just initiated chela] is despatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown Presence [of his Pitar or Father, the glorified invisible Master, or disembodied Mahâtmâ]. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable.

The Initiate, says Éliphas Lévi, *knows* ; therefore, “he dares all and keeps silent.” Says the great French Kabalist:

You may see him often sad, never discouraged or desperate; often poor, never humbled or wretched; often persecuted, never cowed down or vanquished. For he remembers the widowhood and the murder of Orpheus, the exile and solitary death of Moses, the martyrdom of the prophets, the tortures of Apollonius, the Cross of the Saviour. He knows in what forlorn state died Agrippa, whose memory is slandered to this day; he knows the trials that broke down the great Paracelsus, and all that Raymond Lully had to suffer before he arrived at a bloody death. He remembers Swedenborg having to feign insanity, and losing even his reason before his knowledge was forgiven to him; St. Martin, who had to hide himself all

his life; Cagliostro, who died forsaken in the cells of the Inquisition [532](#); Cazotte, who perished on the guillotine. Successor of so many victims, he dares, nevertheless, but understands the more the necessity to keep silent. [533](#)

Masonry—not the political institution known as the Scotch Lodge, but real Masonry, some rites of which are still preserved in the Grand Orient of France, and that Elias Ashmole, a celebrated English Occult Philosopher of the XVIIth century, tried in vain to remodel, after the manner of the Indian and Egyptian Mysteries—Masonry rests, according to Ragon, the great authority upon the subject, upon three fundamental degrees: the triple duty of a Mason is to study *whence he comes*, *what he is*, and *whither he goes*; the study that is, of God, of himself, and of the future transformation. [534](#) Masonic Initiation was modelled on that in the lesser Mysteries. The third degree was one used in both Egypt and India from time immemorial, and the remembrance of it lingers to this day in every Lodge, under the name of the death and resurrection of Hiram Abiff, the “Widow's Son.” In Egypt the latter was called “Osiris;” in India “Loka-chakshu” (Eye of the World), and “Dinakara” (day-maker) or the Sun—and the rite itself was everywhere named the “gate of death.” The coffin, or sarcophagus, of Osiris, killed by Typhon, was brought in and placed in the middle of the Hall of the Dead, with the Initiates all around it and the candidate near by. The latter was asked whether he had participated in the murder, and notwithstanding his denial, and after sundry and very hard trials, the Initiator feigned to strike him on the head with a hatchet; he was thrown down, swathed in bandages like a mummy, and wept over. Then came lightning and thunder, the supposed corpse was surrounded with fire, and was finally raised.

Ragon speaks of a rumour that charged the Emperor Commodus—when he was at one time enacting the part of the Initiator—with having played this part in the initiatory drama so seriously that he actually killed the postulant when dealing him the blow with the hatchet. This shows that the *lesser* Mysteries had not quite died out in the second century a.d.

The Mysteries were carried into South and Central America, Northern Mexico and Peru by the Atlanteans in those days when

A pedestrian from the North [of what was once upon a time also India] might have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. [535](#)

They continued to exist down to the day of the Spanish invaders. These destroyed the Mexican and Peruvian records, but were prevented from laying their desecrating hands upon the many Pyramids—the lodges of an ancient Initiation—whose ruins are scattered over Puente Nacional, Cholula, and Teotihuacan. The ruins of Palenque, of Ocozingo in Chiapas, and others in Central America are known to all. If the pyramids and temples of Guiengola and Mitla ever betray their secrets, the present Doctrine will then be shown to have been a forerunner of the grandest truths in Nature. Meanwhile they have all a claim to be called Mitla, “the place of sadness” and “the abode of the (desecrated) dead.”

Section XXXII. Traces of the Mysteries.

Says the Royal Masonic Cyclopædia, art. “Sun:”

In all times, the Sun has necessarily played an important part as a symbol, and especially in Freemasonry. The W.M. represents the rising sun, the J.W. the sun at the meridian, and the S.W. the setting sun. In the Druidical rites, the Arch-Druid represented the sun, and was aided by two other officers, one representing the Moon in the West, and the other the Sun at the South in its meridian. It is quite unnecessary to enter into any lengthened discussion on this symbol.

It is the more “unnecessary” since J. M. Ragon has discussed it very fully, as one may find at the end of Section XXIX., where part of his

explanations have been quoted. Freemasonry derived her rites from the East, as we have said. And if it be true to say of the modern Rosicrucians that “they are invested with a knowledge of chaos, not perhaps a very desirable acquisition,” the remark is still more true when applied to all the other branches of Masonry, since the knowledge of their members about the full signification of their symbols is nil. Dozens of hypotheses are resorted to, one more unlikely than the other, as to the “Round Towers” of Ireland; one fact is enough to show the ignorance of the Masons, namely, that, according to the Royal Masonic Cyclopædia, the idea that they are connected with Masonic Initiation may be at once dismissed as unworthy of notice. The “Towers,” which are found throughout the East in Asia, were connected with the Mystery-Initiations, namely, with the Vishvakarma and the Vikarttana rites. The candidates for Initiation were placed in them for three days and three nights, wherever there was no temple with a subterranean crypt close at hand. These round towers were built for no other purposes. Discredited as are all such monuments of Pagan origin by the Christian clergy, who thus “soil their own nest,” they are still the living and indestructible relics of the Wisdom of old. Nothing exists in this objective and illusive world of ours that cannot be made to serve two purposes—a good and a bad one. Thus in later ages, the Initiates of the *Left* Path and the anthropomorphists took in hand most of those venerable ruins, then silent and deserted by their first wise inmates, and turned them indeed into phallic monuments. But this was a deliberate, wilful, and vicious misinterpretation of their real meaning, a deflection from their first use. The Sun—though ever, even for the multitudes, μὸνος οὐρανοῦ θεός, “the only and one King and God in Heaven,” and the Εὐβουλῆ, “the God of Good Counsel” of Orpheus—had in every exoteric popular religion a dual aspect which was anthropomorphised by the profane. Thus the Sun was Osiris-Typhon, Ormuzd-Ahriman, Bel-Jupiter and Baal, the life-giving and the *death*-giving luminary. And thus one and the same monolith, pillar, pyramid, tower or temple, originally built to glorify the first principle or aspect, might become in time an idol-fane, or worse, a phallic emblem in its crude and brutal form. The Lingam of the Hindus has a spiritual and highly philosophical meaning, while the missionaries see in it but an “indecent emblem;” it has just the meaning which is to be found in all those baalim, chammanim, and the bamoth with the pillars of unhewn stone of the Bible, set up for the glorification of the

male Jehovah. But this does not alter the fact that the pureia of the Greeks, the nur-hags of Sardinia, the teocalli of Mexico, etc., were all in the beginning of the same character as the “Round Towers” of Ireland. They were sacred places of Initiation.

In 1877, the writer, quoting the authority and opinions of some most eminent scholars, ventured to assert that there was a great difference between the terms Chrestos and Christos, a difference having a profound and Esoteric meaning. Also that while Christos means “to live” and “to be born into a new life,” Chrestos, in “Initiation” phraseology, signified the death of the inner, lower, or personal nature in man; thus is given the key to the Brâhmanical title, the twice-born; and finally,

There were Chrestians long before the era of Christianity, and the Essenes belonged to them. [536](#)...

For this epithets sufficiently opprobrious to characterise the writer could hardly be found. And yet then as well as now, the author never attempted a statement of such a serious nature without showing as many learned authorities for it as could be mustered. Thus on the next page it was said:

Lepsius shows that the word Nofre means Chrestos, “good,” and that one of the titles of Osiris, “Onnofre,” must be translated “the goodness of God made manifest.” “The worship of Christ was not universal at this early date,” explains Mackenzie, “by which I mean that Christolatry had not been introduced; but the worship of Chrestos—the Good Principle—had preceded it by many centuries, and even survived the general adoption of Christianity, as shown on monuments still in existence...” Again, we have an inscription which is pre-Christian on an epitaphial tablet (Spon. Misc. Erud., Ant., x. xviii. 2). *Υαχινθε Λαρισαιων Δημοσιε Πρωσ Χρηστε Χαιρε*, and de Rossi (Roma Sotteranea, tome i., tav. xxi.) gives us another example from the catacombs—“Ælia Chreste, in Pace.” [537](#)

To-day the writer is able to add to all those testimonies the corroboration of an erudite author, who proves whatever he undertakes to show on the authority of geometrical demonstration. There is a most curious passage with remarks and explanations in the Source of Measures, whose author has probably never heard of the “Mystery-God” Visvakarma of the early

Âryans. Treating on the difference between the terms Chrest and Christ, he ends by saying that:

There were two Messiahs: one who went down into the pit for the salvation of this world; this was the Sun shorn of his golden rays, and crowned with blackened ones (symbolising this loss), as the thorns: the other was the triumphant Messiah mounting up to the summit of the arch of heaven, and *personified as the Lion of the Tribe of Judah*. In both instances he had the cross; once in humiliation and once holding it in his control as the law of creation, He being Jehovah.

And then the author proceeds to give “the fact” that “there were two Messiahs,” etc., as quoted above. And this—leaving the divine and mystic character and claim for Jesus entirely independent of this event of His mortal life—shows Him, beyond any doubt, as an Initiate of the Egyptian Mysteries, where the same rite of Death and of spiritual Resurrection for the neophyte, or the suffering Chrestos on his trial and new birth by Regeneration, was enacted—for this was a universally adopted rite.

The “pit” into which the Eastern Initiate was made to descend was, as shown before, Pâtâla, one of the seven regions of the nether world, over which ruled Vâsuki, the great “snake God.” This pit, Pâtâla, has in the Eastern Symbolism precisely the same manifold meaning as is found by Mr. Ralston Skinner in the Hebrew word shiac in its application to the case in hand. For it was the synonym of Scorpio—Pâtâla's depths being “impregnated with the brightness of the new Sun”—represented by the “newly born” into the glory; and Pâtâla was and is in a sense, “a pit, a grave, the place of death, and the door of Hades or Sheol”—as, in the partially exoteric Initiations in India, the candidate had to pass through the matrix of the heifer before proceeding to Pâtâla. In its non-mystic sense it is the Antipodes—America being referred to in India as Pâtâla. But in its symbolism it meant all that, and much more. The fact alone that Vâsuki, the ruling Deity of Pâtâla, is represented in the Hindu Pantheon as the great Nâga (Serpent)—who was used by the Gods and Asuras as a rope round the mountain Mandara, at the churning of the ocean for Amrita, the water of immortality—connects him directly with Initiation.

For he is Shesha Nâga also, serving as a couch for Vishnu, and upholding the seven worlds; and he is also Ananta, “the endless,” and the symbol of eternity—hence the “God of Secret Wisdom,” degraded by the Church to the rôle of the tempting Serpent, of Satan. That what is now said is correct may be verified by the evidence of even the exoteric rendering of the attributes of various Gods and Sages both in the Hindu and the Buddhist Pantheons. Two instances will suffice to show how little our best and most erudite Orientalists are capable of dealing correctly and fairly with the symbolism of Eastern nations, while remaining ignorant of the corresponding points to be found only in Occultism and the Secret Doctrine.

(1) The learned Orientalist and Tibetan traveller, Professor Emil Schlagintweit, mentions in one of his works on Tibet, a national legend to the effect that

Nâgârjuna [a “mythological” personage “without any real existence,” the learned German scholar thinks] received the book Paramârtha, or according to others, the book Avatamsaka, from the Nâgas, fabulous creatures of the nature of serpents, who occupy a place among the beings superior to man, and are regarded as protectors of the law of Buddha. To these spiritual beings Shâkyamuni is said to have taught a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance. [538](#)

Nor are men sufficiently advanced for it now; for “the more philosophical religious system” is the Secret Doctrine, the Occult Eastern Philosophy, which is the corner-stone of all sciences rejected by the unwise builders even at this day, and more to-day perhaps than ever before, in the great conceit of our age. The allegory means simply that Nâgârjuna having been initiated by the “Serpents”—the Adepts, “the wise ones”—and driven out from India by the Brâhmans, who dreaded to have their Mysteries and sacerdotal Science divulged (the real cause of their hatred of Buddhism), went away to China and Tibet, where he initiated many into the truths of the hidden Mysteries taught by Gautama Buddha.

(2) The hidden symbolism of Nârada—the great Rishi and the author of some of the Rig-Vaidic hymns, who incarnated again later on during

Krishna's time—has never been understood. Yet, in connection with the Occult Sciences, Nârada, the son of Brahmâ, is one of the most prominent characters; he is directly connected in his first incarnation with the “Builders”—hence with the seven “Rectors” of the Christian Church, who “helped God in the work of creation.” This grand personification is hardly noticed by our Orientalists, who refer only to that which he is alleged to have said of Pâtâla, namely, “that it is a place of sexual and sensual gratifications.” This is thought to be amusing, and the reflection is suggested that Nârada, no doubt, “found the place delightful.” Yet this sentence simply shows him to have been an Initiate, connected directly with the Mysteries, and walking, as all the other neophytes, before and after him, had to walk, in “the pit among the thorns” in the “sacrificial Chrest condition,” as the suffering victim made to descend thereinto—a mystery, truly!

Nârada is one of the seven Rishis, the “mind-born sons” of Brahmâ. The fact of his having been during his incarnation a high Initiate—he, like Orpheus, being the founder of the Mysteries—is corroborated, and made evident by his history. The Mahâbhârata states that Nârada, having frustrated the scheme formed for peopling the universe, in order to remain true to his vow of chastity, was cursed by Daksha, and sentenced to be born once more. Again, when born during Krishna's time, he is accused of calling his father Brahmâ “a false teacher,” because the latter advised him to get married, and he refused to do so. This shows him to have been an Initiate, going against the orthodox worship and religion. It is curious to find this Rishi and leader among the “Builders” and the “Heavenly Host” as the prototype of the Christian “leader” of the same “Host”—the Archangel Mikael. Both are the male “Virgins,” and both are the only ones among their respective “Hosts” who refuse to create. Nârada is said to have dissuaded the Hari-ashvas, the five thousand sons of Daksha, begotten by him for the purpose of peopling the Earth, from producing offspring. Since then the Hari-ashvas have “dispersed themselves through the regions, and have never returned.” The Initiates are, perhaps, the incarnations of these Hari-ashvas?

It was on the seventh day, the third of his ultimate trial, that the neophyte arose, a regenerated man, who, having passed through his second spiritual

birth, returned to earth a glorified and triumphant conqueror of Death, a Hierophant.

An Eastern neophyte in his Chrest condition may be seen in a certain engraving in Moor's Hindu Pantheon, whose author mistook another form of the crucified Sun or Vishnu, Vittoba, for Krishna, and calls it "Krishna crucified in Space." The engraving is also given in Dr. Lundy's Monumental Christianity, in which work the reverend author has collected as many proofs as his ponderous volume could hold of "Christian symbols *before* Christianity," as he expresses it. Thus he shows us Krishna and Apollo as good shepherds, Krishna holding the cruciform Conch and the Chakra, and Krishna "crucified in Space," as he calls it. Of this figure it may be truly said, as the author says of it himself:

This representation I believe to be anterior to Christianity.... It looks like a Christian crucifix in many respects.... The drawing, the attitude, the nail-marks in hands and feet, indicate a Christian origin, while the Parthian coronet of seven points, the absence of the wood, and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the victim-man, or the priest and victim both in one, of the Hindu Mythology, who offered himself a sacrifice before the worlds were?

It is surely so.

Can it be Plato's Second God who impressed himself on the universe in the form of the cross? Or is it his divine man, who would be scourged, tormented, fettered, have his eyes burnt out; and lastly ... *would be crucified*?

It is all that and much more; archaic religious Philosophy was universal, and its Mysteries are as old as man. It is the eternal symbol of the personified Sun—astronomically purified—in its mystic meaning regenerated, and symbolised by all the Initiates in memory of a sinless Humanity when all were "Sons of God." Now, mankind has become the "Son of Evil" truly. Does all this take anything away from the dignity of Christ as an ideal, or of Jesus as a divine man? Not at all. On the contrary, made to stand alone, glorified above all other "Sons of God," He can only foment evil feelings in all those many millioned nations who do not

believe in the Christian system, provoking their hatred and leading to iniquitous wars and strifes. If, on the other hand, we place Him among a long series of “Sons of God” and Sons of divine Light, every man may then be left to choose for himself, among those many ideals, which he will choose as a God to call to his help, and worship on earth as in Heaven.

Many among those called “Saviours” were “good shepherds,” as was Krishna for one, and all of them are said to have “crushed the serpent's head”—in other words to have conquered their sensual nature and to have mastered divine and Occult Wisdom. Apollo killed Python, a fact which exonerates him from the charge of being himself the great Dragon, Satan: Krishna slew the snake Kalinâga, the Black Serpent; and the Scandinavian Thor bruised the head of the symbolical reptile with his crucifixion mace.

In Egypt every city of importance was separated from its burial-place by a sacred lake. The same ceremony of judgment, as is described in The Book of the Dead—“that precious and mysterious book” (Bunsen)—as taking place in the world of Spirit, took place on earth during the burial of the mummy. Forty-two judges or assessors assembled on the shore and judged the departed “Soul” according to its actions when in the body. After that the priests returned within the sacred precincts and instructed the neophytes upon the probable fate of the Soul, and the solemn drama that was then taking place in the invisible realm whither the Soul had fled. The immortality of the Spirit was strongly inculcated on the neophytes by the Al-om-jah—the name of the highest Egyptian Hierophant. In the Crata Nepoa—the priestly Mysteries in Egypt—the following are described as four out of the seven degrees of Initiation.

After a preliminary trial at Thebes, where the neophyte had to pass through many probations, called the “Twelve Tortures,” he was commanded, in order that he might come out triumphant, to govern his passions and never lose for a moment the idea of his inner God or seventh Principle. Then, as a symbol of the wanderings of the unpurified Soul, he had to ascend several ladders and wander in darkness in a cave with many doors, all of which were locked. Having overcome all, he received the degree of Pastophoris, after which he became, in the second and third degrees, the Neocoris and Melancphoris. Brought into a vast subterranean chamber, thickly furnished with mummies lying in state, he was placed in

presence of the coffin which contained the mutilated body of Osiris. This was the hall called the “Gates of Death,” whence the verse in Job:

Have the gates of Death been opened to thee, Hast thou seen the doors of the shadow of death?

Thus asks the “Lord,” the Hierophant, the Al-om-jah, the Initiator of Job, alluding to this third degree of Initiation. For the Book of Job is the poem of Initiation par excellence.

When the neophyte had conquered the terrors of this trial, he was conducted to the “Hall of Spirits,” to be judged by them. Among the rules in which he was instructed, he was commanded:

Never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to bury every dead body; to honour his parents above all; to respect old age, and protect those weaker than himself; and, finally, to ever bear in mind the hour of death, and that of resurrection in a new and imperishable body.

Purity and chastity were highly recommended, and adultery was threatened with death. Thus the Egyptian neophyte was made a Kristophoros. In this degree the mystery-name of IAO was communicated to him.

Let the reader compare the above sublime precepts with the precepts of Buddha, and the noble commandments in the “Rule of Life” for the ascetics of India, and he will understand the unity of the Secret Doctrine everywhere.

It is impossible to deny the presence of a sexual element in many religious symbols, but this fact is not in the least open to censure, once it becomes generally known that—in the religious traditions of every country—man was not born in the first “human” race from father and mother. From the bright “mind-born Sons of Brahmâ,” the Rishis, and from Adam Kadmon with his Emanations, the Sephiroth, down to the “parentless,” the Anupâdaka, or the Dhyâni-Buddhas, from whom sprang the Bodhisattvas and Manushi-Buddhas, the earthly Initiates—men—the first race of men was with every nation held as being born without father or mother. Man, the “Manushi-Buddha,” the Manu, the “Enosh,” son of

Seth, or the “Son of Man” as he is called—is born in the present way only as the consequence, the unavoidable fatality, of the law of natural evolution. Mankind—having reached the last limit, and that turning point where its spiritual nature had to make room for mere physical organisation—had to “fall into matter” and generation. But man's evolution and involution are cyclic. He will end as he began. Of course to our grossly material minds even the sublime symbolism of Kosmos conceived in the matrix of Space after the divine Unit had entered into and fructified it with Its holy fiat, will no doubt suggest materiality. Not so with primitive mankind. The initiatory rite in the Mysteries of the self-sacrificing Victim that dies a spiritual death to save the world from destruction—really from depopulation—was established during the Fourth Race, to commemorate an event, which, physiologically, has now become the Mystery of Mysteries among the world-problems. In the Jewish script it is Cain and the female Abel who are the sacrificed and sacrificing couple—both immolating themselves (as permutations of Adam and Eve, or the dual Jehovah) and shedding their blood “of separation and union,” for the sake of and to save mankind by inaugurating a new physiological race. Later still, when the neophyte, as already mentioned, in order to be re-born once more into his lost spiritual state, had to pass through the entrails (the womb) of a *virgin* heifer [539](#) killed at the moment of the rite, it involved again a mystery and one as great, for it referred to the process of birth, or rather the first entrance of man on to this earth, through Vâch—“the melodious cow who milks forth sustenance and water”—and who is the female Logos. It had also reference to the same self-sacrifice of the “divine Hermaphrodite”—of the third Root-Race—the transformation of Humanity into truly physical men, after the loss of spiritual potency. When, the fruit of evil having been tasted along with the fruit of good, there was as a result the gradual atrophy of spirituality and a strengthening of the materiality in man, then he was doomed to be born thenceforth through the present process. This is the Mystery of the Hermaphrodite, which the Ancients kept so secret and veiled. It was neither the absence of moral feeling, nor the presence of gross sensuality in them that made them imagine their Deities under a dual aspect; but rather their knowledge of the mysteries and processes of primitive Nature. The Science of Physiology was better known to them than it is to us now. It is in this that lies buried the key to the Symbolism of old, the true focus of national

thought, and the strange dual-sexed images of nearly every God and Goddess in both pagan and monotheistic Pantheons.

Says Sir William Drummond in *Œdipus Judaïcus*:

The truths of science were the arcana of the priests because these truths were the foundations of religion.

But why should the missionaries so cruelly twit the Vaishnavas and Krishna worshippers for the supposed grossly indecent meaning of their symbols, since it is made clear beyond the slightest doubt, and by the most unprejudiced writers, that Chrestos in the pit—whether the pit be taken as meaning the grave or hell—had likewise a sexual element in it, from the very origin of the symbol.

This fact is no longer denied to-day. The “Brothers of the Rosy Cross” of the Middle Ages were as good Christians as any to be found in Europe, nevertheless, all their rites were based on symbols whose meaning was pre-eminently phallic and sexual. Their biographer, Hargrave Jennings, the best modern authority on Rosicrucianism, speaking of this mystic Brotherhood, describes how

The tortures and the sacrifice of Calvary, the Passion of the Cross, were, in their [the Rose-Croix's] glorious blessed magic and triumph, the protest and appeal.

Protest—by whom? The answer is, the protest of the crucified Rose, the greatest and the most unveiled of all sexual symbols—the Yoni and Lingam, the “victim” and the “murderer,” the female and male principles in Nature. Open the last work of that author, *Phallicism*, and see in what glowing terms he describes the sexual symbolism in that which is most sacred to the Christian:

The flowing blood streamed from the crown, or the piercing circlet of the thorns of Hell. The Rose is feminine. Its lustrous carmine petals are guarded with thorns. The Rose is the most beautiful of flowers. The Rose is the Queen of God's Garden (Mary, the Virgin). It is not the Rose alone which is the magical idea, or truth. But it is the “crucified rose,” or the “martyred rose” (by the grand mystic apocalyptic figure) which is the

talisman, the standard, the object of adoration of all the “Sons of Wisdom” or the true Rosicrucians. [540](#)

Not of *all* the “Sons of Wisdom,” by any means, not even of the *true* Rosicrucian. For the latter would never put in such sickening relieve, in such a purely sensual and terrestrial, not to say animal light, the grandest, the noblest of Nature's symbols. To the Rosicrucian, the “Rose” was the symbol of Nature, of the ever prolific and virgin Earth, or Isis, the mother and nourisher of man, considered as feminine and represented as a virgin woman by the Egyptian Initiates. Like every other personification of Nature and the Earth she is the sister and wife of Osiris, as the two characters answer to the personified symbol of the Earth, both she and the Sun being the progeny of the same mysterious Father, because the Earth is fecundated by the Sun—according to the earliest Mysticism—by divine insufflation. It was the pure ideal of mystic Nature that was personified in the “World Virgins,” the “Celestial Maidens,” and later on by the human Virgin, Mary, the Mother of the Saviour, the Salvator Mundi now chosen by the Christian World. And it was the character of the Jewish maiden that was adapted by Theology to archaic Symbolism, [541](#) and not the Pagan symbol that was modelled for the new occasion.

We know through Herodotus that the Mysteries were brought from India by Orpheus—a hero far anterior to both Homer and Hesiod. Very little is really known of him, and till very lately Orphic literature, and even the Argonauts, were attributed to Onamacritus, a contemporary of Pisistratus, Solon and Pythagoras—who was credited with their compilation in the present form toward the close of the sixth century b.c., or 800 years after the time of Orpheus. But we are told that in the days of Pausanias there was a sacerdotal family, who, like the Brâhmans with the Vedas, had committed to memory all the Orphic Hymns, and that they were usually thus transmitted from one generation to another. By placing Orpheus so far back as 1200 b.c., official Science—so careful in her chronology to choose in each case as late a period as possible—admits that the Mysteries, or in other words Occultism dramatised, belong to a still earlier epoch than the Chaldæan and Egyptians.

The downfall of the Mysteries in Europe may now be mentioned.

Section XXXIII. The Last of the Mysteries in Europe.

As was predicted by the great Hermes in his dialogue with Æsculapius, the time had indeed come when impious foreigners accused Egypt of adoring monsters, and naught but the letters engraved in stone upon her monuments survived—enigmas unintelligible to posterity. Her sacred Scribes and Hierophants became wanderers upon the face of the earth. Those who had remained in Egypt found themselves obliged for fear of a profanation of the sacred Mysteries to seek refuge in deserts and mountains, to form and establish secret societies and brotherhoods—such as the Essenes; those who had crossed the oceans to India and even to the (now-called) New World, bound themselves by solemn oaths to keep silent, and to preserve secret their Sacred Knowledge and Science; thus these were buried deeper than ever out of human sight. In Central Asia and on the northern borderlands of India, the triumphant sword of Aristotle's pupil swept away from his path of conquest every vestige of a once pure Religion: and its Adepts receded further and further from that path into the most hidden spots of the globe. The cycle of —— being at its close, the first hour for the disappearance of the Mysteries struck on the clock of the Races, with the Macedonian conqueror. The first strokes of its last hour sounded in the year 47 b.c. Alesia [542](#) the famous city in Gaul, the Thebes of the Kelts, so renowned for its ancient rites of Initiation and Mysteries, was, as J. M. Ragon well describes it:

The ancient metropolis and the tomb of Initiation, of the religion of the Druids and of the freedom of Gaul. [543](#)

It was during the first century before our era, that the last and supreme hour of the great Mysteries had struck. History shows the populations of Central Gaul revolting against the Roman yoke. The country was subject to Cæsar, and the revolt was crushed; the result was the slaughter of the garrison at Alesia (or Alisa), and of all its inhabitants, including the

Druids, the college-priests and the neophytes; after this the whole city was plundered and razed to the ground.

Bibractis, a city as large and as famous, not far from Alesia, perished a few years later. J. M. Ragon describes her end as follows:

Bibractis, the mother of sciences, the soul of the early nations [in Europe], a town equally famous for its sacred college of Druids, its civilisation, its schools, in which 40,000 students were taught philosophy, literature, grammar, jurisprudence, medicine, astrology, occult sciences, architecture, etc. Rival of Thebes, of Memphis, of Athens and of Rome, it possessed an amphitheatre, surrounded with colossal statues, and accommodating 100,000 spectators, gladiators, a capitol, temples of Janus, Pluto, Proserpine, Jupiter, Apollo, Minerva, Cybele, Venus and Anubis; and in the midst of those sumptuous edifices the Naumachy, with its vast basin, an incredible construction, a gigantic work wherein floated boats and galleys devoted to naval games; then a Champ de Mars, an aqueduct, fountains, public baths; finally fortifications and walls, the construction of which dated from the heroic ages. [544](#)

Such was the last city in Gaul wherein died for Europe the secrets of the Initiations of the Great Mysteries, the Mysteries of Nature, and of her forgotten Occult truths. The rolls and manuscripts of the famous Alexandrian Library were burned and destroyed by the same Cæsar, [545](#) but while History deprecates the action of the Arab general, Amrus, who gave the final touch to this act of vandalism perpetrated by the great conqueror, it has not a word to say to the latter for his destruction of nearly the same amount of precious rolls in Alesia, nor to the destroyer of Bibractis. While Sacrovir—chief of the Gauls, who revolted against Roman despotism under Tiberius, and was defeated by Silius in the year 21 of our era—was burning himself alive with his fellow conspirators on a funeral pyre before the gates of the city, as Ragon tells us, the latter was sacked and plundered, and all her treasures of literature on the Occult Sciences perished by fire. The once majestic city, Bibractis, has now become Autun, Ragon explains.

A few monuments of glorious antiquity are still there, such as the temples of Janus and of Cybele.

Ragon goes on:

Arles, founded two thousand years before Christ, was sacked in 270. This metropolis of Gaul, restored 40 years later by Constantine, has preserved to this day a few remains of its ancient splendour; amphitheatre, capitol, an obelisk, a block of granite 17 metres high, a triumphal arch, catacombs, etc. Thus ended Kelto-Gaulic civilisation. Cæsar, as a barbarian worthy of Rome, had already accomplished the destruction of the ancient Mysteries by the sack of the temples and their initiatory colleges, and by the massacre of the Initiates and the Druids. Remained Rome; but she never had but the lesser Mysteries, shadows of the Secret Sciences. The Great Initiation was extinct. [546](#)

A few further extracts may be given from his Occult Masonry, as they bear directly upon our subject. However learned and erudite, some of the chronological mistakes of that author are very great. He says:

After deified man (Hermes) came the King-Priest [the Hierophant] Menes was the first legislator and the founder of Thebes of the hundred palaces. He filled that city with magnificent splendour; it is from his day that the sacerdotal epoch of Egypt dates. The priests reigned, for it is they who made the laws. It is said that there have been three hundred and twenty-nine [Hierophants] since his time—all of whom have remained unknown.

After that, genuine Adepts having become scarce, the author shows the Priests choosing false ones from the midst of slaves, whom they exhibited, having crowned and deified them, for the adoration of the ignorant masses.

Tired of reigning in such a servile way, the kings rebelled and freed themselves. Then came Sesostris, the founder of Memphis (1613, they say, before our era). To the sacerdotal election to the throne succeeded that of the warriors.... Cheops who reigned from 1178 to 1122 built the great Pyramid which bears his name. He is accused of having persecuted theocracy and closed the temples.

This is utterly incorrect, though Ragon repeats "History." The Pyramid called by the name of Cheops is the Great Pyramid, the building of which

even Baron Bunsen assigned to 5,000 b.c. He says in Egypt's Place in Universal History:

The Origines of Egypt go back to the ninth millennium before Christ. [547](#)

And as the Mysteries were performed and the Initiations took place in that Pyramid—for indeed it was built for that purpose—it looks strange and an utter contradiction with known facts in the history of the Mysteries, to suppose that Cheops, if the builder of that Pyramid, ever turned against the initiated Priests and their temples. Moreover, as far as the Secret Doctrine teaches, it was not Cheops who built the Pyramid of that name, whatever else he might have done.

Yet, it is quite true that

Owing to an Ethiopian invasion and the federated government of twelve chiefs, royalty fell into the hands of Amasis, a man of low birth.

This was in 570 b.c., and it is Amasis who destroyed priestly power. And

Thus perished that ancient theocracy which showed its crowned priests for so many centuries to Egypt and the whole world.

Egypt had gathered the students of all countries around her Priests and Hierophants before Alexandria was founded. Ennemoser asks:

How comes it that so little has become known of the Mysteries and of their particular contents, through so many ages, and amongst so many different times and people? The answer is that it is again owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity.

Numa's books, described by Livy, consisting of natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion.... The senate and the tribunes of the people determined ... that the books themselves should be burned, which was done. [548](#)

Cassain mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.

Alchemy also was first taught in Egypt by her learned Priests, though the first appearance of this system is as old as man. Many writers have declared that Adam was the first Adept; but that was a blind and a pun upon the name, which is “red earth” in one of its meanings. The correct information—under its allegorical veil—is found in the sixth chapter of Genesis, which speaks of the “Sons of God” who took wives of the daughters of men, after which they communicated to these wives many a mystery and secret of the phenomenal world. The cradle of Alchemy, says Olaus Borrichius, is to be sought in the most distant times. Democritus of Abdera was an Alchemist, and a Hermetic Philosopher. Clement of Alexandria wrote considerably upon the Science, and Moses and Solomon are called proficients in it. We are told by W. Godwin:

The first authentic record on this subject is an edict of Diocletian about 300 years a.d., ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might, without distinction, be consigned to the flames.

The Alchemy of the Chaldæans and the old Chinamen is not even the parent of that Alchemy which revived among the Arabians many centuries later. There is a spiritual Alchemy and a physical transmutation. The knowledge of both was imparted at the Initiations.

Section XXXIV. The Post-Christian Successors to the Mysteries.

The Eleusinian Mysteries were no more. Yet it was these which gave their principal features to the Neo-platonic school of Ammonius Saccas, for the Eclectic System was chiefly characterised by its Theurgy and

ecstasis. It was Iamblichus who added to it the Egyptian doctrine of Theurgy with its practices, and Porphyry, the Jew, who opposed this new element. The school, however, with but few exceptions, practised asceticism and contemplation, its mystics passing through a discipline as rigorous as that of the Hindu devotee. Their efforts never tended so much to develop the successful practice of thaumaturgy, necromancy or sorcery—such as they are now accused of—as to evolve the higher faculties of the inner man, the Spiritual Ego. The school held that a number of spiritual beings, denizens of spheres quite independent of the earth and of the human cycle, were mediators between the “Gods” and men, and even between man and the Supreme Soul. To put it in plainer language, the soul of man became, owing to the help of the Planetary Spirits, “recipient of the soul of the world” as Emerson puts it. Apollonius of Tyana asserted his possession of such a power in these words (quoted by Professor Wilder in his Neo-Platonism):

I can see the present and the future in a clear mirror. The sage [Adept] need not wait for the vapours of the earth and the corruption of the air to foresee plagues and fevers; he must know them later than God, but earlier than the people. The theoi or gods see the future; common men, the present; sages, that which is about to take place. My peculiar abstemious mode of living produces such an acuteness of the senses, or creates some other faculty, so that the greatest and most remarkable things may be performed. [549](#)

Professor A. Wilder's comment thereupon is remarkable:

This is what may be termed *spiritual photography*. The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our everyday world of limits, all is as one day or state—the past and future comprised in the present. Probably this is the “great day,” the “*last day*,” the “day of the Lord,” of the Bible writers—the day into which everyone passes by death or ecstasy. Then the soul is freed from the constraint of the body, and its nobler part is united to higher nature and becomes partaker in the wisdom and foreknowledge of the higher beings. [550](#)

How far the system practised by the Neo-Platonists was identical with that of the old and the modern Vedântins may be inferred from what Dr. A. Wilder says of the Alexandrian Theosophists.

The anterior idea of the New Platonists was that of a single Supreme Essence.... All the old philosophies contained the doctrine that θεοὶ, theoi, gods or disposers, angels, demons, and other spiritual agencies, emanated from the Supreme Being. Ammonius accepted the doctrine of the Books of Hermes, that from the divine All proceeded the Divine Wisdom or Amun; that from Wisdom proceeded the Demiurge or Creator; and from, the Creator, the subordinate spiritual beings; the world and its peoples being the last. The first is contained in the second, the first and second in the third, and so on through the entire series. [551](#)

This is a perfect echo of the belief of the Vedântins, and it proceeds directly from the secret teachings of the East. The same author says:

Akin to this is the doctrine of the Jewish Kabala which was taught by the Pharsi or Pharisees, who probably borrowed it, as their sectarian designation would seem to indicate, from the Magians of Persia. It is substantially embodied in the following synopsis.

The Divine Being is the All, the source of all existence, the Infinite; and He cannot be known. The Universe reveals Him, and subsists by Him. At the beginning His effulgence went forth everywhere. [552](#) Eventually He retired within Himself and so formed around Him a vacant space. Into this He transmitted His first Emanation, a Ray, containing in it the generative and conceptive power, and hence the name IE, or Jah. This in its turn produced the tikkun, the *pattern* or idea of form; and in this emanation, which also contained the male and female, or generative and conceptive potencies, were the three primitive forces of Light, Spirit and Life. This Tikkun is united to the Ray, or first emanation, and pervaded by it: and by that union is also in perpetual communication with the infinite source. It is the pattern, the primitive man, the Adam Kadmon, the *macrocosm* of Pythagoras and other philosophers. From it proceeded the Sephiroth.... From the Sephiroth in turn emanated the four worlds, each proceeding out of the one immediately above it, and the lower one enveloping its superior.

These worlds became less pure as they descended in the scale, the lowest of all being the material world. [553](#)

This veiled enunciation of the Secret Teaching will be clear to our readers by this time. These worlds are:

Aziluth is peopled with the purest emanations [the First, almost spiritual, Race of the human beings that were to inhabit] the Fourth; the second, Beriah, by a lower order, the servants of the former [the second Race]; the third, Jesirah, by the cherubim and seraphim, the Elohim and B'ni Elohim [“Sons of Gods” or Elohim, our Third Race]. The fourth world, Asiah, is inhabited by the Klipputh, of whom Belial is chief [the Atlantean Sorcerers]. [554](#)

These worlds are all the earthly duplicates of their heavenly prototypes, the mortal and temporary reflections and shadows of the more durable, if not eternal, races dwelling in other, to us, invisible worlds. The souls of the men of our Fifth Race derive their elements from these four worlds—Root Races—that preceded ours: namely, our intellect, Manas, the fifth principle, our passions and mental and corporeal appetites. A conflict having arisen, called “war in heaven,” among our prototypical worlds, war came to pass, æons later, between the Atlanteans [555](#) of Asiah, and those of the third Root Race, the B'ni Elohim or the “Sons of God,” [556](#) and then evil and wickedness were intensified. Mankind (in the last sub-race of the third Root Race) having

Sinned in their first parent [a physiological allegory, truly!] from whose soul every human soul is an emanation,

says the Zohar, men were “exiled” into more material bodies to

Expiate that sin and become proficient in goodness.

To accomplish the cycle of necessity, rather, explains the doctrine; to progress on their task of evolution, from which task none of us can be freed, neither by death nor suicide, for each of us have to pass through the “Valley of Thorns” before he emerges into the plains of divine light and rest. And thus men will continue to be born in new bodies

Till they have become sufficiently pure to enter a higher form of existence.

This means only that Mankind, from the First down to the last, or Seventh Race, is composed of one and the same company of actors, who have descended from higher spheres to perform their artistic tour on this our planet, Earth. Starting as pure spirits on our downward journey around the world (verily!) with the knowledge of truth—now feebly echoed in the Occult Doctrines—inherent in us, cyclic law brings us down to the reversed apex of matter, which is lost down here on earth and the bottom of which we have already struck; and then, the same law of spiritual gravity will make us slowly ascend to still higher, still purer spheres than those we started from.

Foresight, prophecy, oracular powers! Illusive fancies of man's dwarfed perceptions, which see actual images in reflections and shadows, and mistake past actualities for prophetic images of a future that has no room in Eternity. Our macrocosm and its smallest microcosm, man, are both repeating the same play of universal and individual events at each station, as on every stage on which Karma leads them to enact their respective dramas of life. False prophets could have no existence had there been no true prophets. And so there were, and many of both classes, and in all ages. Only, none of these ever saw anything but that which had already come to pass, and had been before prototypically enacted in higher spheres—if the event foretold related to national or public weal or woe—or in some preceding life, if it concerned only an individual, for every such event is stamped as an indelible record of the Past and Future, which are only, after all, the ever Present in Eternity. The “worlds” and the purifications spoken of in the Zohar and other Kabalistic books, relate to our globe and races no more and no less than they relate to other globes and other races that have preceded our own in the great cycle. It was such fundamental truths as these that were performed in allegorical plays and images during the Mysteries, the last Act of which, the Epilogue for the Mystæ, was the anastasis or “continued existence,” as also the “Soul transformation.”

Hence, the author of Neo-platonism and Alchemy shows us that all such Eclectic doctrines were strongly reflected in the Epistles of Paul, and were

Inculcated more or less among the Churches. Hence, such passages as these “Ye were dead in errors and sins; ye walked according to the æon of this world, according to the archon that has the domination of the air.” “We wrestle not against flesh and blood, but against the dominations, against potencies, against the lords of darkness, and against the mischievousness of spirits in the empyrean regions.” But Paul was evidently hostile to the effort to blend his gospel with the gnostic ideas of the Hebrew-Egyptian school, as seems to have been attempted at Ephesus; and accordingly, wrote to Timothy, his favourite disciple, “Keep safe the precious charge entrusted to thee; and reject the new doctrines and the antagonistic principles of the gnosis, falsely so-called, of which some have made profession and gone astray from the faith.” [557](#)

But as the Gnosis is the Science pertaining to our Higher Self, as blind faith is a matter of temperament and emotionalism, and as Paul's doctrine was still newer and his interpretations far more thickly veiled, to keep the inner truths hidden far away from the Gnostic, preference has been given to the former by every earnest seeker after truth.

Besides this, the great Teachers who professed the so-called “false Gnosis” were very numerous in the days of the Apostles, and were as great as any converted Rabbi could be. If Porphyry, the Jew Malek, went against Theurgy on account of old traditional recollections, there were other teachers who practised it. Plotinus, Iamblichus, Proclus were all thaumaturgists, and the latter

Elaborated the entire theosophy and theurgy of his predecessors into a complete system. [558](#)

As to Ammonius,

Countenanced by Clemens and Athenagoras, in the Church, and by learned men of the Synagogue, the Academy, and the Grove, he fulfilled his labour by teaching a common doctrine for all. [559](#)

Thus it is not Judaism and Christianity that re-modelled the ancient Pagan Wisdom, but rather the latter that put its heathen curb, quietly and insensibly, on the new faith; and this, moreover, was still further influenced by the Eclectic Theosophical system, the direct emanation of

the Wisdom Religion. All that is grand and noble in Christian theology comes from Neo-Platonism. It is too well-known to now need much repetition that Ammonius Saccas, the God-taught (theodidaktos) and the lover of the truth (philaethes), in establishing his school, made a direct attempt to benefit the world by teaching those portions of the Secret Science that were permitted by its direct guardians to be revealed in those days. [560](#) The modern movement of our own Theosophical Society was begun on the same principles; for the Neo-Platonic school of Ammonius aimed, as we do, at the reconciliation of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions—in religious matters at any rate—by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom Religion.

Nor was the Eclectic Theosophical system—as some writers inspired by Rome would make the world believe—developed only during the third century of our era; but it belongs to a much earlier age, as has been shown by Diogenes Laertius. He traces it to the beginning of the dynasty of the Ptolemies; to the great seer and prophet, the Egyptian Priest Pot-Amun, of the temple of the God of that name—for Amun is the God of Wisdom. Unto that day the communication between the Adepts of Upper India and Bactria and the Philosophers of the West had never ceased.

Under Philadelphus ... the Hellenic teachers became rivals of the College of Rabbis of Babylon. The Buddhistic, Vedântic and Magian systems were expounded along with the philosophies of Greece.... Aristobulus, the Jew, declared that the ethics of Aristotle were derived from the law of Moses (!); and Philo, after him, attempted to interpret the Pentateuch in accordance with the doctrines of Pythagoras and the Academy. In Josephus it is said that, in the Book of the Genesis, Moses wrote philosophically—that is, in the figurative style; and the Essenes of Carmel were reproduced in the Therapeutæ of Egypt, who, in turn, were declared by Eusebius to be identical with the Christians, though they actually existed long before the Christian era. Indeed, in its turn, Christianity also was taught at Alexandria, and underwent an analogous metamorphosis. Pantænus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the oriental systems. [561](#)

Ammonius, though the son of Christian parents, was a *lover* of the truth, a true Philaletheian foremost of all. He set his heart upon the work of reconciling the different systems into a harmonious whole, for he had already perceived the tendency of Christianity to raise itself on the hecatomb which it had constructed out of all other creeds and faiths. What says history?

The ecclesiastical historian, Mosheim, declares that

Ammonius, conceiving that not only the philosophers of Greece, but also all those of the different barbarous nations, were perfectly in unison with each other with regard to every essential point, made it his business so to temper and expound the tenets of all these various sects, as to make it appear they had all of them originated from one and the same source, and all tended to one and the same end. Again, Mosheim says that Ammonius taught that the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition, and lies; that it ought, therefore, to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles; and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the Wisdom of the Ancients. [562](#)

Now what was that “Wisdom of the Ancients” that the Founder of Christianity “had in view”? The system taught by Ammonius in his Eclectic Theosophical School was made of the crumbs permitted to be gathered from the antediluvian lore; those Neo-Platonic teachings are described in the Edinburgh Encyclopædia as follows:

He [Ammonius] adopted the doctrines which were received in Egypt concerning the Universe and the Deity, considered as constituting one great whole; concerning the eternity of the world, the nature of souls, the empire of Providence [Karma] and the government of the world by demons [daimons or spirits, archangels]. He also established a system of moral discipline which allowed the people in general to live according to the laws of their country and the dictates of nature; but required the wise to exalt their minds by contemplation, and to mortify the body, [563](#) so that they might be capable of enjoying the presence and assistance of the

demons [including their own daimon or Seventh Principle] ... and ascending after death to the presence of the Supreme [Soul] Parent. In order to reconcile the popular religions, and particularly the Christian, with this new system, he made the whole history of the heathen gods an allegory, maintaining that they were only celestial ministers [564](#) entitled to an inferior kind of worship; and he acknowledged that Jesus Christ was an excellent man and the friend of God, but alleged that it was not his design entirely to abolish the worship of demons, [565](#) and that his only intention was to purify the ancient religion.

No more could be declared except for those Philaletheians who were initiated, “persons duly instructed and disciplined” to whom Ammonius communicated his more important doctrines,

Imposing on them the obligations of secrecy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries [where an oath was required from the neophytes or catechumens not to divulge what they had learned]. The great Pythagoras divided his teachings into exoteric and esoteric. [566](#)

Has not Jesus done the same, since He declared to His disciples that to them it was given to know the mysteries of the kingdom of heaven, whereas to the multitudes it was not given, and therefore He spoke in parables which had a two-fold meaning?

Dr. A. Wilder proceeds:

Thus Ammonius found his work ready to his hand. His deep spiritual intuition, his extensive learning, and his familiarity with the Christian fathers, Pantæus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour he performed so thoroughly.... The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism, oldest of them all, has taken upon itself changes which were suggested by the “God-taught” Alexandrian. [567](#)

The Neo-Platonic School of Alexandria founded by Ammonius—the prototype proposed for the Theosophical Society—taught Theurgy and Magic, as much as they were taught in the days of Pythagoras, and by others far earlier than his period. For Proclus says that the doctrines of Orpheus, who was an Indian and came from India, were the origin of the systems afterwards promulgated.

What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic Mysteries; and Plato next received a perfect knowledge of them from Orphic and Pythagorean writings. [568](#)

The Philaletheians had their division into neophytes (chelas) and Initiates, or Masters; and the eclectic system was characterised by three distinct features, which are purely Vedântic; a Supreme Essence, One and Universal; the eternity and indivisibility of the human spirit; and Theurgy, which is Mantricism. So also, as we have seen, they had their secret or Esoteric teachings like any other mystic school. Nor were they allowed to reveal anything of their secret tenets, any more than were the Initiates of the Mysteries. Only the penalties incurred by the revealers of the secrets of the latter were far more terrible, and this prohibition has survived to this day, not only in India, but even among the Jewish Kabalists in Asia. [569](#)

One of the reasons for such secrecy may be the undoubtedly serious difficulties and hardships of chelaship, and the dangers attending Initiation. The modern candidate has, like his predecessor of old, to either conquer or die; when, which is still worse, he does not lose his reason. There is no danger to him who is true and sincere, and, especially, unselfish. For he is thus prepared beforehand to meet any temptation.

He, who fully recognised the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed. [570](#)

There were no such dangers in Neo-Platonic Initiations. The selfish and the unworthy failed in their object, and in the failure was the punishment.

The chief aim was “reunion of the part with the *all* .” This All was One, with numberless names. Whether called Dui, the “bright Lord of Heaven” by the Âryan; Iao, by the Chaldæan and Kabalist; Iabe by the Samaritan; the Tiu or Tuisco by the Northman; Duw by the Briton; Zeus, by the Thracian or Jupiter by the Roman—it was *the* Being, the Facit, One and Supreme, [571](#) the unborn and the inexhaustible source of every emanation, the fountain of life and light eternal, a Ray of which every one of us carries in him on this earth. The knowledge of this Mystery had reached the Neo-Platonists from India through Pythagoras, and still later through Apollonius of Tyana and the rules and methods for producing ecstasy had come from the same lore of the divine Vidyâ, the Gnosis. For Âryavarta, the bright focus into which had been poured in the beginning of time the flames of Divine Wisdom, had become the centre from which radiated the “tongues of fire” into every portion of the globe. What was Samâdhi but that

Sublime ecstasy, in which state things divine and the mysteries of Nature are revealed to us,

of which Porphyry speaks?

The efflux from the divine soul is imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine, and enabling it while in the body to be partaker of the life which is not in the body,

he explains elsewhere.

Thus under the title of Magic was taught every Science, physical and metaphysical, natural or deemed supernatural by those who are ignorant of the omnipresence and universality of Nature.

Divine Magic makes of man a God; human magic creates a new fiend.

We wrote in *Isis Unveiled*:

In the oldest documents now in the possession of the World—the Vedas and the older laws of Manu—we find many magical rites practised and permitted by the Brâhmans. [572](#) Tibet, Japan, and China, teach in the present age that which was taught by the oldest Chaldæans. The clergy of

these respective countries prove moreover what they teach—namely, that the practice of moral and physical purity, and of certain austerities, develops the vital soul-power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself. In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practised it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the “wisdom” [573](#) of the leaders of the Celts. The Semothees—the Druids of the Gauls—expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all—the immortality of the Soul. [574](#) In their sacred groves—natural academies built by the hand of the Invisible Architect—the initiates assembled at the still hour of midnight, to learn about what man once was, and what he will be. [575](#) They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault. [576](#)

During the palmy days of Neo-Platonism these Bards were no more, for their cycle had run its course, and the last of the Druids had perished at Bibractis and Alesia. But the Neo-Platonic school was for a long time successful, powerful and prosperous. Still, while adopting Âryan Wisdom in its doctrines, the school failed to follow the wisdom of the Brâhmans in practice. It showed its moral and intellectual superiority too openly, caring too much for the great and powerful of this earth. While the Brâhmans and their great Yogîs—experts in matters of philosophy, metaphysics, astronomy, morals and religion—preserved their dignity under the sway of the most powerful princes, remained aloof from the world and would not condescend to visit them or ask for the slightest favour, [577](#) the Emperors Alexander, Severus, and Julian, and the greatest among the aristocracy of the land, embraced the tenets of the Neo-Platonists, who mixed freely with the world. The system flourished for several centuries and comprised within the ranks of its followers the ablest and most learned among the men of the time; Hypatia, the teacher of the Bishop Synesius, was one of the ornaments of the School until the fatal and shameful day when she was murdered by the Christian mob at the instigation of Bishop Cyril of

Alexandria. The school was finally removed to Athens, and closed by order of the Emperor Justinian.

How accurate is Dr. Wilder's remark that

Modern writers have commented upon the peculiar views of the Neo-Platonists upon these [metaphysical] subjects, seldom representing them correctly, even if this was desired or intended. [578](#)

The few speculations on the sublunary, material, and spiritual universes that they did put into writing—Ammonius never having himself written a line, after the wont of reformers—could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the Middle Ages, destroyed three parts of that which remained of the Alexandrian Library and its later schools.

Professor Draper shows that Cardinal Ximenes alone

Delivered to the flames in the squares of Granada eighty thousand Arabic manuscripts, many of them translations of classical authors.

In the Vatican Library, whole passages in the most rare and precious treatises of the Ancients were found erased and blotted out, “for the sake of interlining them with absurd psalmodies!” Moreover it is well known that over thirty-six volumes written by Porphyry were burnt and otherwise destroyed by the “Fathers.” Most of the little that is known of the doctrines of the Eclectics is found in the writings of Plotinus and of those same Church Fathers.

Says the author of Neo-Platonism:

What Plato was to Socrates, and the Apostle John to the head of the Christian faith, Plotinus became to the God-taught Ammonius. To Plotinus, Origenes, and Longinus we are indebted for what is known of the Philaletheian system. They were duly instructed, initiated and entrusted with the interior doctrines. [579](#)

This accounts marvellously for Origen's calling people “idiots” who believe in the Garden of Eden and Adam and Eve fables; as also for the fact that so few of the writings of that Church Father have passed to

posterity. Between the secrecy imposed, the vows of silence and that which was maliciously destroyed by every foul means, it is indeed miraculous that even so much of the Philaletheian tenets has reached the world.

Section XXXV. Symbolism of Sun and Stars.

And the Heaven was visible in Seven Circles and the planets appeared with all their signs, in star-form, and the stars were divided and numbered with the rulers that were in them, and their revolving course, through the agency of the divine Spirit. [580](#)

Here Spirit denotes Pneuma, collective Deity, manifested in its “Builders,” or, as the Church has it, “the seven Spirits of the Presence,” the *mediantibus angelis* of whom Thomas Aquinas says that “God never works but through them.”

These seven “rulers” or mediating Angels were the Kabiri Gods of the Ancients. This was so evident, that it forced from the Church, together with the admission of the fact, an explanation and a theory, whose clumsiness and evident sophistry are such that it must fail to impress. The world is asked to believe, that while the Planetary Angels of the Church are divine Beings, the genuine “Seraphim,” [581](#) these very same angels, under identical names and planets, were and are “false”—as Gods of the ancients. They are no better than pretenders; the cunning copies of the real Angels, produced beforehand through the craft and power of Lucifer and of the fallen Angels. Now, what are the Kabiri?

Kabiri, as a name, is derived from Habir *הבר*, great, and also from Venus, this Goddess being called to the present day Kabar, as is also her star. The Kabiri were worshipped at Hebron, the city of the Anakim, or anakas (kings, princes). They are the highest Planetary Spirits, the “greatest Gods” and “the powerful.” Varro, following Orpheus, calls these Gods *εὐδυνατοί*, “divine Powers.” The word Kabirim when applied to men, and the words Heber, Gheber (with reference to Nimrod, or the “giants” of Genesis, vi.) and Kabir, are all derived from the “mysterious Word”—the Ineffable and the “Unpronounceable.” Thus it is they who represent tsaba,

the “host of heaven.” The Church, however, bowing before the angel Anael (the regent of Venus), [582](#) connects the planet Venus with Lucifer, the chief of the rebels under Satan—so poetically apostrophized by the prophet Isaiah as “O Lucifer, son of the morning.” [583](#) All the Mystery Gods were Kabiri. As these “seven lictors” relate directly to the Secret Doctrine their real status is of the greatest importance.

Suidas defines the Kabiri as the Gods who command all the other dæmons (Spirits), καβείρους δαίμονας. Macrobius introduces them as

Those Penates and tutelary deities, through whom we live and learn and know (Saturn, I. iii. ch. iv.).

The teraphim through which the Hebrews consulted the oracles of the Urim and the Thummim, were the symbolical hieroglyphics of the Kabiri. Nevertheless, the good Fathers have made of Kibir the synonym, of devil and of daimon (spirit) a demon.

The Mysteries of the Kabiri at Hebron (Pagan and Jewish) were presided over by the seven Planetary Gods, among the rest by Jupiter and Saturn under their mystery names, and they are referred to as ἀξιόχρσος and ἀξιόχερσα, and by Euripides as ἀξιόχρεως ὁ θεός. Creuzer, moreover, shows that whether in Phœnicia or in Egypt, the Kabiri were always the seven planets as known in antiquity, who, together with their Father the Sun—referred to elsewhere as their “elder brother”—composed a powerful ogdoad; [584](#) the eight superior powers, as παρεδοί, or solar assessors, danced around him the sacred circular dance, the symbol of the rotation of the planets around the Sun. Jehovah and Saturn, moreover, are one.

It is quite natural, therefore, to find a French writer, D'Anselme, applying the same terms of ἀξιόχρσος and ἀξιόχερσα to Jehovah and his word, and they are correctly so applied. For if the “circle dance” prescribed by the Amazons for the Mysteries—being the “circle dance” of the planets, and characterised as “the motion of the divine Spirit carried on the waves of the great Deep”—can now be called “infernal” and “lascivious” when performed by the Pagans, then the same epithets ought to be applied to David's dance; [585](#) and to the dance of the daughters of Shiloh, [586](#) and to the leaping of the prophets of Baal; [587](#) they were all identical and all belonged to Sabæan worship. King David's dance, during

which he uncovered himself before his maid-servants in a public thoroughfare, saying:

I will *play* (act wantonly) before יהוה (Jehovah), and I will yet be more vile than this,

was certainly more reprehensible than any “circle dance” during the Mysteries, or even than the modern Râsa Mandala in India, [588](#) which is the same thing. It was David who introduced Jehovistic worship into Judea, after sojourning so long among the Tyrians and Philistines, where these rites were common.

David knew nothing of Moses; and if he introduced the Jehovah-worship, it was not in its monotheistic character, but simply as that of one of the many (Kabirean) gods of the neighbouring nations, a tutelary deity of his own, יהוה to whom he had given the preference—whom he had chosen among “all other (Kabeiri) gods,” [589](#)

and who was one of the “associates,” Chabir, of the Sun. The Shakers dance the “circle dance” to this day when turning round for the Holy Ghost to move them. In India it is Nârâ-yana who is “the mover on the waters;” and Nârâyana is Vishnu in his secondary form, and Vishnu has Krishna for an Avatâra, in whose honour the “circle dance” is still enacted by the Nautch-girls of the temples, he being the Sun-God and they the planets as symbolised by the gopis.

Let the reader turn to the works of De Mirville, a Roman Catholic writer, or to Monumental Christianity, by Dr. Lundy, a Protestant divine, if he wants to appreciate to any degree the subtlety and casuistry of their reasonings. No one ignorant of the occult versions can fail to be impressed with the proofs brought forward to show how cleverly and perseveringly “Satan has worked for long millenniums to tempt a humanity” unblessed with an infallible Church, in order to have himself recognised as the “One living God,” and his fiends as holy Angels. The reader must be patient, and study with attention what the author says on behalf of his Church. To compare it the better with the version of the Occultists, a few points may be quoted here verbatim.

St. Peter tells us: “May the divine Lucifer arise in your hearts” [590](#) [Now the Sun is Christ].... “I will send my Son from the Sun,” said the Eternal through the voice of prophetic traditions; and prophecy having become history the Evangelists repeated in their turn: The *Sun rising* from on high visited us. [591](#)

Now God says, through Malachi, that the Sun shall arise for those who fear his name. What Malachi meant by “the Sun of Righteousness” the Kabalists alone can tell; but what the Greek, and even the Protestant, theologians understood by the term is of course Christ, referred to metaphorically. Only, as the sentence, “I will send my Son from the Sun,” is borrowed verbatim from a Sibylline Book, it becomes very hard to understand how it can be attributed to, or classed with any prophecy relating to the Christian Saviour, unless, indeed, the latter is to be identified with Apollo. Virgil, again, says, “Here comes the Virgin's and Apollo's reign,” and Apollo, or Apollyon, is to this day viewed as a form of Satan, and is taken to mean the Antichrist. If the Sibylline promise, “He will send his Son from the Sun” applies to Christ, then either Christ and Apollo are one—and then why call the latter a demon?—or the prophecy had nothing to do with the Christian Saviour, and, in such a case, why appropriate it at all?

But De Mirville goes further. He shows us St. Denys, the Areopagite, affirming that

The Sun is the special signification, and the statue of God [592](#).... It is by the Eastern door that the glory of the Lord penetrated into the temples [of the Jews and Christians, that divine glory being Sun-light.]... “We build our churches towards the east,” says in his turn St. Ambrose, “for during the Mysteries we begin by renouncing him who is in the west.”

“He who is in the west” is Typhon, the Egyptian god of darkness—the west having been held by them as the “Typhonic Gate of Death.” Thus, having borrowed Osiris from the Egyptians, the Church Fathers thought little of helping themselves to his brother Typhon. Then again:

The prophet Baruch [593](#) speaks of the stars that rejoice in their *vessels* and *citadels* (Chap. iii.); and Ecclesiastes applies the same terms to the

sun, which is said to be “the admirable vessel of the most High,” and the “citadel of the Lord” φυλαχη. [594](#)

In every case there is no doubt about the thing, for the sacred writer says, It is a *Spirit* who rules the sun's course. Hear what he says (in Eccles., i. 6), “The sun also ariseth—and its spirit lighting all in its circular path (gyrat gyrans) returneth according to his circuits.” [595](#)

De Mirville seems to quote from texts either rejected by or unknown to Protestants, in whose bible there is no forty-third chapter of Ecclesiastes; nor is the sun made to go “in circuits” in the latter, but the wind. This is a question to be settled between the Roman and the Protestant Churches. Our point is the strong element of Sabæanism or Heliolatry present in Christianity.

An Œcumenical Council having authoritatively put a stop to Christian Astrolatry by declaring that there were no sidereal Souls in sun, moon, or planets, St. Thomas took upon himself to settle the point in dispute. The “angelic doctor” announced that such expressions did not mean a “soul,” but only an Intelligence, not resident in the sun or stars, but one that assisted them, “a guiding and directing intelligence.” [596](#)

Thereupon the author, comforted by the explanation, quotes Clement the Alexandrian, and reminds the reader of the opinion of that philosopher, the inter-relation that exists “between the seven branches of the candlestick—the seven stars of the Revelation,” and the sun:

The six branches (says Clement) fixed to the central candlestick have lamps, but the sun placed in the midst of the wandering ones (πλανητῶν) pours his beams on them all; this golden candlestick hides one more mystery: it is the sign of Christ, not only in shape, but because he sheds his light through the ministry of the seven spirits primarily created, and who are the Seven Eyes of the Lord. Therefore the principal planets are to the seven primeval spirits, according to St. Clement, that which the candlestick-sun is to Christ Himself, namely—their vessels, their φυλαχαι.

Plain enough, to be sure; though one fails to see that this explanation even helps the situation. The seven-branched chandelier of the Israelites, as well as the “wanderers” of the Greeks, had a far more natural meaning,

a purely astrological one to begin with. In fact from Magi and Chaldæans down to the much-laughed-at Zadkiel, every astrological work will tell its reader that the Sun placed in the midst of the planets, with Saturn, Jupiter and Mars on one side, and Venus, Mercury and the Moon on the other, the planets' line crossing through the whole Earth, has always meant what Hermes tells us, namely, the thread of destiny, or that whose action (influence) is called destiny. [597](#) But symbol for symbol we prefer the sun to a candlestick. One can understand how the latter came to represent the sun and planets, but no one can admire the chosen symbol. There is poetry and grandeur in the sun when it is made to symbolize the “Eye of Ormuzd,” or of Osiris, and is regarded as the Vâhan (vehicle) of the highest Deity. But one must for ever fail to perceive that any particular glory is rendered to Christ by assigning to him the trunk of a candlestick, [598](#) in a Jewish synagogue, as a mystical seat of honour.

There are then positively two suns, a sun adored and a sun adoring. The Apocalypse proves it.

The Word is found in Chap. vii., in the angel who ascends with the rising of the sun, having the seal of the living God.... While commentators differ on the personality of this angel, St. Ambrose and many other theologians see in him Christ himself.... He is the *Sun adored* . But in Chap. xix. we find an angel standing *in* the sun, inviting all the nations to gather to the great supper of the Lamb. This time it is literally and simply the angel of the sun—who cannot be mistaken for the “Word,” since the prophet distinguishes him from the Word, the King of Kings and the Lord of Lords.... The angel *in* the sun seems to be an adoring sun. Who may be the latter? And who else can he be but the Morning Star, the guardian angel of the Word, his ferouer, or *angel of the face* , as the Word is the angel of the Face (presence) of his Father, his principal attribute and strength, as his name itself implies (Mikael), the powerful rector glorified by the Church, the Rector potens who will fell the Antichrist, the Vice-Word, in short, who represents his master, and seems to be *one with him* . [599](#)

Yes, Mikael is the alleged conqueror of Ormuzd, Osiris, Apollo, Krishna, Mithra, etc., of all the Solar Gods, in short, known and unknown, now treated as demons and as “Satan.” Nevertheless, the “Conqueror” has not disdained to don the war-spoils of the vanquished foes—their

personalities, attributes, even their names—to become the *alter ego* of these demons.

Thus the Sun-God here is Honover or the Eternal. The prince is Ormuzd, since he is the first of the seven Amshaspends [the demon copies of the seven original angels] (capul angelorum); the lamb (hamal), the Shepherd of the Zodiac and the antagonist of the snake. But the Sun (the Eye of Ormuzd) has also his rector, Korshid or the Mitraton, who is the Ferouer of the face of Ormuzd, his Ized, or the morning star. The Mazdeans had a triple Sun.... For us this Korshid-Mitraton is the first of the psychopompian genii, and the guide of the sun, the immolator of the terrestrial Bull [or lamb] whose wounds are licked by the serpent [on the famous Mithraic monument]. [600](#)

St. Paul, in speaking of the rulers of this world, the Cosmocratores, only said what was said by all the primitive Philosophers of the ten centuries before the Christian era, only he was scarcely understood, and was often wilfully misinterpreted. Damascius repeats the teachings of the Pagan writers when he explains that

There are seven series of cosmocratores or cosmic forces, which are double: the higher ones commissioned to support and guide the superior world; the lower ones, the inferior world [our own].

And he is but saying what the ancients taught. Iamblichus gives this dogma of the duality of all the planets and celestial bodies, of gods and daimons (spirits). He also divides the Archontes into two classes—the more and the less spiritual; the latter more connected with and clothed with matter, as having a *form*, while the former are bodiless (arûpa). But what have Satan and his angels to do with all this? Perhaps only that the identity of the Zoroastrian dogma with the Christian, and of Mithra, Ormuzd, and Ahriman with the Christian Father, Son, and Devil, might be accounted for. And when we say “Zoroastrian dogmas” we mean the exoteric teaching. How explain the same relations between Mithra and Ormuzd as those between the Archangel Mikael and Christ?

Ahura Mazda says to holy Zaratushta: “When I *created* [emanated] Mithra ... I created him that he should be invoked and adored equally with myself.”

For the sake of necessary reforms, the Zoroastrian Âryans transformed the Devas, the bright Gods of India, into devs or devils. It was their Karma that in their turn the Christians should vindicate on this point the Hindus. Now Ormuzd and Mithra have become the devs of Christ and Mikael, the dark lining and aspect of the Saviour and Angel. The day of the Karma of Christian theology will come in its turn. Already the Protestants have begun the first chapter of the religion that will seek to transform the “Seven Spirits” and the host of the Roman Catholics into demons and idols. Every religion has its Karma, as has every individual. That which is due to human conception and is built on the abasement of our brothers who disagree with us, must have its day. “There is no religion higher than truth.”

The Zoroastrians, Mazdeans, and Persians borrowed their conceptions from India; the Jews borrowed their theory of angels from Persia; the Christians borrowed from the Jews.

Hence the latest interpretation by Christian theology—to the great disgust of the synagogue, forced to share the symbolical candlestick with the hereditary enemy—that the seven-branched candlestick represents the seven Churches of Asia and the seven planets which are the angels of those Churches. Hence also, the conviction that the Mosaic Jews, the inventors of that symbol for their tabernacle, were a kind of Sabæans, who blended their planets and the spirits thereof into one, and called them—only far later—Jehovah. For this we have the testimony of Clemens Alexandrinus, St. Hieronymus and others.

And Clement, as an Initiate of the Mysteries—at which the secret of the heliocentric system was taught several thousands of years before Galileo and Copernicus—proves it by explaining that

By these various symbols connected with (sidereal) phenomena the totality of all the creatures which bind heaven with earth, are figured.... The chandelier represented the motion of the seven luminaries, describing their astral revolution. To the right and the left of that candelabrum projected the six branches, each of which had its lamp, because the Sun placed as a candelabrum in the middle of other planets distributes light to

them. [601](#)... As to the cherubs having twelve wings between the two, they represent to us the sensuous world in the twelve zodiacal signs. [602](#)

And yet, in the face of all this evidence, sun, moon, planets, all are shown as being demoniacal before, and divine only after, the appearance of Christ. All know the Orphic verse: "It is Zeus, it is Adas, it is the Sun, it is Bacchus," these names having been all synonymous for classic poets and writers. Thus for Democritus "Deity is but a soul in an orbicular fire," and that fire is the Sun. For Iamblichus the sun was "the image of divine intelligence"; for Plato "an immortal living Being." Hence the oracle of Claros when asked to say who was the Jehovah of the Jews, answered, "It is the Sun." We may add the words in Psalm xix. 4

In the sun hath he placed a tabernacle for himself [603](#)... his going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

Jehovah then is the sun, and thence also the Christ of the Roman Church. And now the criticism of Dupuis on that verse becomes comprehensible, as also the despair of the Abbé Foucher. "Nothing is more favourable to Sabæism than this text of the Vulgate!" he exclaims. And, however disfigured may be the words and sense in the English authorised bible, the Vulgate and the Septuagint both give the correct text of the original, and translate the latter: "In the sun he established his abode"; while the Vulgate regards the "heat" as coming direct from God and not from the sun alone, since it is God who issues forth from, and dwells in the sun and performs the circuit: in sole posuit ... et ipse exultavit . From these facts it will be seen that the Protestants were right in charging St. Justin with saying that

God has permitted us to worship the sun.

And this, notwithstanding the lame excuses that what was really meant was that

God permitted himself to be worshipped in, or within, the sun,
which is all the same.

It will be seen from the above, that while the Pagans located in the sun and planets only the inferior powers of Nature, the representative Spirits, so to say, of Apollo, Bacchus, Osiris, and other solar gods, the Christians, in their hatred of Philosophy, appropriated the sidereal localities, and now limit them to the use of their anthropomorphic deity and his angels—new transformations of the old, old gods. Something had to be done in order to dispose of the ancient tenants, so they were disgraced into “demons,” wicked devils.

Section XXXVI. Pagan Sidereal Worship, or Astrology.

The Teraphim of Abram's father Terah, the “maker of images,” and the Kabiri Gods are directly connected with ancient Sabæan worship or Astrolatry. Kiyun, or the God Kivan, worshipped by the Jews in the wilderness, is Saturn and Shiva, later on called Jehovah. Astrology existed before astronomy, and Astronomus was the title of the highest hierophant in Egypt. [604](#) One of the names of the Jewish Jehovah, “Sabaoth,” or the “Lord of Hosts” (tsabaoth), belongs to the Chaldæan Sabæans (or Tsabæans), and has for its root the word tsab, meaning a “car,” a “ship,” and “an army”; sabaoth thus meaning literally the *army of the ship*, the *crew*, or a *naval host*, the sky being metaphorically referred to as the “upper ocean” in the doctrine.

In his interesting volumes, *The God of Moses*, Lacour explains that all such words as

The celestial armies or the hosts of heaven, signify not only the totality of the heavenly constellations, but also the Aleim on whom they are dependent; the aleitzbaout are the forces or *souls* of the constellations, the potencies that maintain and guide the planets in this order and procession; ... the Jae-va-Tzbaout signifies Him, the supreme chief of those celestial bodies.

In his collectivity, as the chief “Order of Spirits,” not a chief Spirit.

The Sabæans having worshipped in the *graven* images only the celestial hosts—angels and gods whose habitations were the planets, never in truth worshipped the stars. For on Plato's authority, we know that among the stars and constellations, the planets alone had a right to the title of theoi (Gods), as that name was derived from the verb θεῖν, to run or to circulate. Seldenus also tells us that they were likewise called

θεοὶ βουλευοὶ (God-Councillors) and ῥαβδοφόροι (lictors) as they (the planets) were present at the sun's consistory, solis consistoris adstantes.

Says the learned Kircher:

The sceptres the seven presiding angels were armed with, explain these names of Rhabdophores and lictors given to them.

Reduced to its simplest expression and popular meaning, this is of course fetish worship. Yet esoteric astrolatry was not at all the worship of idols, since under the names of “Councillors” and “Lictors,” present at the “Sun's consistory,” it was not the planets in their material bodies that were meant, but their Regents or “Souls” (Spirits). If the prayer “Our Father in heaven,” or “Saint” so-and-so in “Heaven” is not an idolatrous invocation, then “Our Father in Mercury,” or “Our Lady in Venus,” “Queen of Heaven,” etc., is no more so; for it is precisely the same thing, the name making no difference in the act. The word used in the Christian prayers, “in heaven” cannot mean anything abstract. A dwelling—whether of Gods, angels or Saints (every one of these being anthropomorphic individualities and beings)—must necessarily mean a locality, some defined spot in that “heaven”; hence it is quite immaterial for purposes of worship whether that spot be considered as “heaven” in general, meaning nowhere in particular, or in the Sun, Moon or Jupiter.

The argument is futile that there were

Two deities, and two distinct hierarchies or tsabas in heaven, in the ancient world as in our modern times ... the one, the living God and his host, and the other, Satan, Lucifer with his councillors and lictors, or the *fallen* angels.

Our opponents say that it is the latter which Plato with the whole of antiquity worshipped, and which two-thirds of humanity worship to this day. “The whole question is to know how to discern between the two.”

Protestant Christians fail to find any mention of angels in the Pentateuch, we may therefore leave them aside. The Roman Catholics and the Kabalists find such mention; the former, because they have accepted Jewish angelology, without suspecting that the “tsabæan Hosts” were colonists and settlers on Judæan territory from the lands of the Gentiles; the latter, because they accepted the bulk of the Secret Doctrine, keeping the kernel for themselves and leaving the husks to the unwary.

Cornelius a Lapide points out and proves the meaning of the word *tsaba* in the first verse of Chapter ii. of Genesis; and he does so correctly, guided, as he probably was, by learned Kabalists. The Protestants are certainly wrong in their contention, for angels *are* mentioned in the Pentateuch under the word *tsaba*, which means “hosts” of angels. In the Vulgate the word is translated *ornatus*, meaning the “sidereal army,” the *ornament* also of the sky—kabalistically. The biblical scholars of the Protestant Church, and the *savants* among the materialists, who failed to find “angels” mentioned by Moses, have thus committed a serious error. For the verse reads:

Thus the heaven and the earth were finished and all the host of them,

the “host” meaning “the army of stars and angels”; the last two words being, it seems, convertible terms in Church phraseology. A Lapide is cited as an authority for this; he says that

Tsaba does not mean *either one* or the other but “*the one and the other*,” or both, *siderum ac angelorum*.

If the Roman Catholics are right on this point, so are the Occultists when they claim that the angels worshipped in the Church of Rome are none else than their “Seven Planets,” the Dhyân Chohans of Buddhistic Esoteric Philosophy, or the Kumâras, “the mind-born sons of Brahmâ,” known under the patronymic of Vaidhâtra. The identity between the Kumâras, the Builders or cosmic Dhyân Chohans, and the Seven Angels of the Stars, will be found without one single flaw if their respective biographies are

studied, and especially the characteristics of their chiefs, Sanat-Kumâra (Sanat Sujâta), and Michael the Archangel. Together with the Kabirim (Planets), the name of the above in Chaldæa, they were all “*divine Powers*” (Forces). Furerot says that the name Kabiri was used to denote the *seven* sons of קַדְיָק meaning Pater Sadic, Cain, or Jupiter, or again of Jehovah. There are seven Kumâras—four exoteric and three secret—the names of the latter being found in the Sânkhya Bhâshya, by Gaudapâdâchârya. [605](#) They are all “Virgin Gods,” who remain eternally pure and innocent and decline to create progeny. In their primitive aspect, these Âryan seven “mind-born sons” of God are not the regents of the planets, but dwell far beyond the planetary region. But the same mysterious transference from one character or dignity to another is found in the Christian Angel-scheme. The “Seven Spirits of the Presence” attend perpetually on God, and yet we find them under the same names of Mikael, Gabriel, Raphael, etc., as “Star-regents” or the informing deities of the seven planets. Suffice it to say that the Archangel Michael is called “the invincible virgin combatant” as he “refused to create,” [606](#) which would connect him with both Sana Sujâta and the Kumâra who is the God of War.

The above has to be demonstrated by a few quotations. Commenting upon St. John's “Seven Golden Candlesticks,” Cornelius a Lapide says:

These seven lights relate to the seven branches of the candlestick by which were represented the seven [principal] planets in the temples of Moses and Solomon ... or, better still, to the seven principal Spirits, commissioned to watch over the salvation of men and churches.

St. Jerome says:

In truth the candlestick with the seven branches was the type of the world and its planets.

St. Thomas Aquinas, the great Roman Catholic doctor writes:

I do not remember having ever met in the works of saints or philosophers a denial that the planets are guided by spiritual beings.... It seems to me that it may be proved to demonstration that the celestial bodies are guided by some intelligence, either directly by God, or by the

mediation of angels. But the latter opinion seems to be far more consonant with the order of things asserted by St. Denys to be without exception, that everything on earth is, as a rule, governed by God through intermediary agencies. [607](#)

And now let the reader recall what the Pagans say of this. All the classical authors and philosophers who have treated the subject, repeat with Hermes Trismegistus, that the seven Rectors—the planets including the sun—were the associates, or the co-workers, of the Unknown All represented by the Demiurgos—commissioned to contain the Cosmos—our planetary world—within seven circles. Plutarch shows them representing “the circle of the celestial worlds.” Again, Denys of Thracia and the learned Clemens of Alexandria both describe the Rectors as being shown in the Egyptian temples in the shape of mysterious wheels or spheres always in motion, which made the Initiates affirm that the problem of perpetual motion had been solved by the celestial wheels in the Initiation Adyta. [608](#) This doctrine of Hermes was that of Pythagoras and of Orpheus before him. It is called by Proclus “the God-given” doctrine. Iamblichus speaks of it with the greatest reverence. Philostratus tells his readers that the whole sidereal court of the Babylonian heaven was represented in the temples

In globes made of sapphires and supporting the golden images of their respective gods.

The temples of Persia were especially famous for these representations. If Cedrenus can be credited

The Emperor Heraclius on his entry into the city of Bazaenum was struck with admiration and wonder before the immense machine fabricated for King Chosroes, which represented the night-sky with the planets and all their revolutions, with the angels presiding over them. [609](#)

It was on such “spheres” that Pythagoras studied Astronomy in the adyta arcana of the temples to which he had access. And it was there on his Initiation, that the eternal rotation of those spheres—“the mysterious wheels” as they are called by Clemens and Denys, and which Plutarch calls “world-wheels”—demonstrated to him the verity of what had been divulged to him, namely, the heliocentric system, the great secret of the

Adyta. All the discoveries of modern astronomy, like all the secrets that can be revealed to it in future ages, were contained in the secret observatories and Initiation Halls of the temples of old India and Egypt. It is in them that the Chaldæan made his calculations, revealing to the world of the profane no more than it was fit to receive.

We may, and shall be told, no doubt, that Uranus was unknown to the ancients, and that they were forced to reckon the sun amongst the planets and as their chief. How does anyone know? Uranus is a modern name; but one thing is certain: the ancients had a planet, “a mystery planet,” that they never named and that the highest Astronomus, the Hierophant, alone could “confabulate with.” But this seventh planet was not the sun, but the hidden Divine Hierophant, who was said to have a crown, and to embrace within its wheel “seventy-seven smaller wheels.” In the archaic secret system of the Hindus, the sun is the visible Logos “Sûrya”; over him there is another, the divine or heavenly Man—who, after having established the system of the world of matter on the archetype of the Unseen Universe, or Macrocosm, conducted during the Mysteries the heavenly Râsa Mandala; when he was said:

To give with his right foot the impulse to Tyam or Bhûmi [Earth] that makes her rotate in a double revolution.

What says Hermes again? When explaining Egyptian Cosmology he exclaims:

Listen, O my son ... the Power has also formed seven agents, who contain within their circles the material world, and whose action is called destiny... When all became subject to man, the Seven, willing to favour human intelligence, communicated to him their powers. But as soon as man knew their true essence and his own nature, he desired to penetrate within and beyond the circles and thus break their circumference by usurping the power of him who has dominion over the Fire [Sun] itself; after which, having robbed one of the Wheels of the Sun of the sacred fire, he fell into slavery. [610](#)

It is *not* Prometheus who is meant here. Prometheus is a symbol and a personification of the whole of mankind in relation to an event which occurred during its childhood, so to say—the “Baptism by Fire”—which is

a mystery within the great Promethean Mystery, one that may be at present mentioned only in its broad general features. By reason of the extraordinary growth of human intellect and the development in our age of the fifth principle (Manas) in man, its rapid progress has paralysed spiritual perceptions. It is at the expense of wisdom that intellect generally lives, and mankind is quite unprepared in its present condition to comprehend the awful drama of human disobedience to the laws of Nature and the subsequent Fall, as a result. It can only be hinted at in its place.

Section XXXVII. The Souls of the Stars—Universal Heliolatry.

In order to show that the Ancients have never “mistaken stars for Gods,” or Angels and the sun for the highest Gods and God, but have worshipped only the Spirit of all, and have revered the minor Gods supposed to reside in the sun and planets—the difference between these two worships has to be pointed out. Saturn, “the Father of Gods” must not be confused with his namesake—the planet of the same name with its eight moons and three rings. The two—though in one sense identical, as are, for instance, physical man and his soul—must be separated in the question of worship. This has to be done the more carefully in the case of the seven planets and their Spirits, as the whole formation of the universe is attributed to them in the Secret Teachings. The same difference has to be shown again between the stars of the Great Bear, the Riksha and the Chitra Shikhandina, “the bright-crested,” and the Rishis—the mortal Sages who appeared on earth during the Satya Yuga. If all of these have been so far closely united in the visions of the seers of every age—the bible seers included—there must have been a reason for it. Nor need one go back so far as into the periods of “superstition” and “unscientific fancies” to find great men in our epoch sharing in them. It is well known that Kepler, the eminent astronomer, in common with many other great men who believed that the heavenly bodies ruled favourably or adversely the fates of men and nations—fully credited besides this the fact that all heavenly bodies, even our own earth, are endowed with living and thinking souls.

Le Couturier's opinion is worthy of notice in this relation:

We are too inclined to criticize unsparingly everything concerning astrology and its ideas; nevertheless our criticism, to be one, ought at least to know, lest it should be proved aimless, what those ideas in truth are. And when among the men we thus criticize, we find such names as those of Regiomontanus, Tycho Brahe, Kepler, etc., there is reason why we

should be careful. Kepler was an astrologer by profession, and became an astronomer in consequence. He was earning his livelihood by genethliac figures, which, indicating the state of the heavens at the moment of the birth of individuals, were a means to which everyone resorted for horoscopes. That great man was a believer in the principles of astrology, without accepting all its foolish results. [611](#)

But astrology is nevertheless proclaimed as a sinful science, and together with Occultism is tabooed by the Churches. It is very doubtful, however, whether mystic “star worship” can be so easily laughed down as people imagine—at any rate by Christians. The hosts of Angels, Cherubs and Planetary Archangels are identical with the minor Gods of the Pagans. As to their “great Gods,” if Mars has been shown—on the admission of even the enemies of the Pagan astrologers—to have been regarded by the latter simply as the personified strength of the one highest impersonal Deity, Mercury being personified as its omniscience, Jupiter as its omnipotency, and so on, then the “superstition” of the Pagan has indeed become the “religion” of the masses of the civilized nations. For with the latter, Jehovah is the synthesis of the seven Elohim, the eternal centre of all those attributes and forces, the Alei of the Aleim, and the Adonai of the Adonim. And if with them Mars is now called St. Michael, the “*strength of God*,” Mercury Gabriel, the “omniscience and fortitude of the Lord,” and Raphael “the blessing or healing power of God,” this is simply a change of names, the characters behind the masks remaining the same.

The Dalai-lama's mitre has seven ridges in honour of the seven chief Dhyâni Buddhas. In the funeral ritual of the Egyptians the defunct is made to exclaim:

Salutation to you, O Princes, who stand in the presence of Osiris.... Send me the grace to have my sins destroyed, as you have done for the seven spirits who follow their Lord! [612](#)

Brahmâ's head is ornamented with seven rays, and he is followed by the seven Rishis, in the seven Svargas. China has her seven Pagodas; the Greeks had their seven Cyclopes, seven Demiurgi, and the Mystery Gods, the seven Kabiri, whose chief was Jupiter-Saturn, and with the Jews, Jehovah. Now the latter Deity has become chief of all, the highest and the

one God, and his old place is taken by Mikael (Michael). He is the “Chief of the Host” (tsaba); the “Archistrategus of the Lord's army”; the “Conqueror of the Devil”—Victor diaboli—and the “Archisatrap of the Sacred Militia,” he who slew the “Great Dragon.” Unfortunately astrology and symbology, having no inducement to veil old things with new masks, have preserved the real name of Mikael—“that was Jehovah”—Mikael being the Angel of the face of the Lord, [613](#) “the guardian of the planets,” and the living image of God. He represents the Deity in his visits to earth, for as it is well expressed in Hebrew, he is one מִכָּאֵל, who is as God, or who is like unto God. It is he who cast out the serpent. [614](#)

Mikael, being the regent of the planet Saturn, is—Saturn. [615](#) His mystery-name is Sabbathiel, because he presides over the Jewish Sabbath, as also over the astrological Saturday. Once identified, the reputation of the Christian conqueror of the devil is in still greater danger from further identifications. Biblical angels are called Malachim, the messengers between God (or rather *the gods*) and men. In Hebrew מַלְאָכִים Malach, is also “a King,” and Malech or Melech was likewise Moloch, or again Saturn, the Seb of Egypt, to whom Dies Saturni, or the Sabbath, was dedicated. The Sabæans separated and distinguished the planet Saturn from its God far more than the Roman Catholics do their angels from their stars; and the Kabalists make of the Archangel Mikael the patron of the seventh work of magic.

In theological symbolism ... Jupiter [the Sun] is the risen and glorious Saviour, and Saturn, God the Father, or the Jehovah of Moses, [616](#)

says Éliphas Lévi, who *ought* to know. Jehovah and the Saviour, Saturn and Jupiter, being thus one, and Mikael being called the living image of God, it does seem dangerous for the Church to call Saturn, Satan—le dieu mauvais. However, Rome is strong in casuistry and will get out of this as she got out of every other identification, with glory to herself and to her own full satisfaction. Nevertheless all her dogmas and rituals seem like so many pages torn out from the history of Occultism, and then distorted. The extremely thin partition that separates the Kabalistic and Chaldæan Theogony from the Roman Catholic Angelology and Theodicy is now confessed by at least one Roman Catholic writer. One can hardly believe

one's eyes in finding the following (the passages italicized by us should be carefully noticed):

One of the most characteristic features of our Holy Scriptures is *the calculated discretion used in the enunciation of the mysteries less directly useful to salvation* Thus, beyond those “myriads of myriads” of angelic creatures just noticed [617](#) and all these prudently elementary divisions, there are certainly many others, whose very names have not yet reached us. [618](#) “For,” excellently says St. John Chrysostom, “there are doubtless, (sine dubio ,) many other *Virtues* [celestial beings] whose denominations we are yet far from knowing.... The nine orders are not by any means the only populations in heaven, where, on the contrary, *are to be found numberless tribes* of inhabitants infinitely varied, and of which it would be impossible *to give the slightest idea* through human tongue.... Paul, who *had learned their names* , reveals to us their existence.” (De Incomprehensibili Natura Dei, Bk. IV.)....

It would thus amount *to a gross mistake to see merely errors* in the Angelology of the Kabalists and Gnostics, so severely treated by the Apostle of the Gentiles, for his imposing censure reached *only their exaggerations and vicious interpretations* , and still more, *the application of those noble titles to the miserable personalities of demoniacal usurpers* . [619](#) Often nothing so resemble each other as *the language of the judges and that of the convicts* [of saints and Occultists]. One has to penetrate deeply into this *dual* study [of creed and profession] and what is still better, *to trust blindly to the authority of the tribunal* [the Church of Rome, of course] to enable oneself to seize precisely the point of the error. The Gnosis condemned by St. Paul remains, nevertheless, for him as for Plato the supreme knowledge of all truths, and of the Being par excellence, ὁ ὄντως ὢν (Republ. Bk. VI). The Ideas, *types* , ἀρχαί of the Greek philosopher, the Intelligences of Pythagoras, the aeons or *emanations* , the occasion of so much reproach to the first heretics, the Logos or Word, Chief of these Intelligences, the Demiurgos, the architect of the world under his father's direction [of the Pagans], the unknown God, the En-soph, or the *It of the Infinite* [of the Kabalists], the angelical periods, [620](#) the *seven* spirits, the Depths of Ahriman, the World's Rectors, the Archontes of the air, the *God of this world* , the pleroma of the intelligences, down to Metatron the angel of the Jews, *all this is found*

word for word, as so many truths, in the works of our greatest doctors, and in St. Paul . [621](#)

If an Occultist, eager to charge the Church with a numberless series of plagiarisms were to write the above, could he have written more strongly? And have we, or have we not, the right, after such a complete confession, to reverse the tables and to say of Roman Catholics and others what is said of the Gnostics and Occultists. “They used our expressions and rejected our doctrines.” For it is not the “promoters of the false Gnosis”—who had all those expressions from their archaic ancestors—who helped themselves to Christian expressions, but verily the Christian Fathers and Theologians, who helped themselves to our nest, and have tried ever since to soil it.

The words above quoted will explain much to those who are searching for truth and for truth only. They will show the origin of certain rites in the Church inexplicable hitherto to the simple-minded, and will give the reason why such words as “Our Lord the Sun” were used in prayer by Christians up to the fifth and even sixth century of our era, and embodied in the Liturgy, until altered into “Our Lord, the God.” Let us remember that the early Christians painted Christ on the walls of their subterranean necropolis, as a shepherd in the guise of, and invested with all the attributes of Apollo, driving away the wolf, Fenris, who seeks to devour the Sun and his Satellites.

Section XXXVIII. Astrology and Astrolatry.

The books of Hermes Trismegistus contain the exoteric meaning, still veiled for all but the Occultist, of the Astrology and Astrolatry of the Khaldi. The two subjects are closely connected. Astrolatry, or the adoration of the heavenly host, is the natural result of only half-revealed Astrology, whose Adepts carefully concealed from the non-initiated masses its Occult principles and the wisdom imparted to them by the

Regents of the Planets—the “Angels.” Hence, divine Astrology for the Initiates; superstitious Astrolatry for the profane. St. Justin asserts it:

From the first invention of the hieroglyphics it was not the vulgar, but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of Astrology—even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfares.

There was a vast difference between the Sacred Science taught by Petosiris and Necepsos—the first Astrologers mentioned in the Egyptian manuscripts, believed to have lived during the reign of Ramses II. (Sesostris) [622](#)—and the miserable charlatanry of the quacks called Chaldæans, who degraded the Divine Knowledge under the last Emperors of Rome. Indeed, one may fairly describe the two as the “high ceremonial Astrology” and “astrological Astrolatry.” The first depended on the knowledge by the Initiates of those (to us) immaterial Forces or Spiritual Entities that affect matter and guide it. Called by the ancient Philosophers the Archontes and the Cosmocratores, they were the types or paradigms on the higher planes of the lower and more material beings on the scale of evolution, whom we call Elementals and Nature-Spirits, to whom the Sabæans bowed and whom they worshipped, without suspecting the essential difference. Hence the latter kind when not a mere pretence, degenerated but too often into Black Magic. It was the favourite form of popular or exoteric Astrology, entirely ignorant of the apotelesmatic principles of the primitive Science, the doctrines of which were imparted only at Initiation. Thus, while the real Hierophants soared like Demi-Gods to the very summit of spiritual knowledge, the hoi polloi among the Sabæans crouched, steeped in superstition—ten millenniums back, as they do now—in the cold and lethal shadow of the valleys of matter. Sidereal influence is dual. There is the physical and physiological influence, that of exotericism; and the high spiritual, intellectual, and moral influence, imparted by the knowledge of the planetary Gods. Bailly, speaking with only an imperfect knowledge of the former, called Astrology, so far back as the eighteenth century, “The very foolish mother of a very wise daughter”—Astronomy. On the other hand, Arago, a luminary of the nineteenth century, supports the reality of the sidereal influence of the Sun, Moon and Planets. He asks:

Where do we find lunar influences refuted by arguments that science would dare to avow?

But even Bailly, having, as he thought, put down Astrology as publicly practised, dares not do the same with the real Astrology. He says:

Judiciary Astrology was at its origin the result of a profound system, the work of an enlightened nation that would wander too far into the mysteries of God and Nature.

A Scientist of a more recent date, a member of the Institute of France, and a professor of History, Ph. Lebas, discovers (unconsciously to himself) the very root of Astrology in his able article on the subject in the *Dictionnaire Encyclopédique de France*. He well understands, he tells his readers, that the adhesion to that Science of such a number of highly intellectual men should be in itself a sufficient motive for believing that all Astrology is not folly:

While proclaiming in politics the sovereignty of the people and of public opinion can we admit, as heretofore, that mankind allowed itself to be radically deceived in this only: that an absolute and gross absurdity reigned in the minds of whole nations for so many centuries without being based on anything save—on one hand human imbecility, and on the other charlatanry? How for fifty centuries and more can most men have been either dupes or knaves? ... Even though we may find it impossible to decide between and separate the realities of Astrology from the elements of invention and empty dreaming in it, ... let us, nevertheless, repeat with Bossuet and all modern philosophers, that “nothing that has been dominant could be absolutely false.” Is it not true, at all events, that there is a physical reaction on one another among the planets? Is it not again true, that the planets have an influence on the atmosphere, and consequently at any rate a mediate action on vegetation and animals? Has not modern science demonstrated now these two points beyond any doubt?... Is it any less true that human liberty of action is not absolute: that all is bound, that all weighs, planets as the rest, on each individual will; that Providence [*or Karma*] acts on us and directs men through those relations that it has established between them and the visible objects and the whole universe?... Astrolatry, in its essence, is nothing but that; we are bound to

recognise that an instinct superior to the age they lived in guided the efforts of the ancient Magi. As to the materialism and annihilation of human moral freedom with which Bailly charges their theory (Astrology), the reprobate has no sense whatever. All the great astrologers admitted, without one single exception, that man could react against the influence of the stars. This principle is established in the Ptolemæian Tetrabiblos, the true astrological Scriptures, in chapters ii. and iii. of book i. [623](#)

Thomas Aquinas had corroborated Lebas in anticipation; he says:

The celestial bodies are *the cause of all that happens in this sublunary world* , they act indirectly on human actions; but not all the effects produced by them are unavoidable. [624](#)

The Occultists and Theosophists are the first to confess that there is white and black Astrology. Nevertheless, Astrology has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but in the Astrologer himself. Thus Pythagoras, who established the whole Copernican system by the Books of Hermes 2,000 years before Galileo's predecessor was born, found and studied in them the whole Science of divine Theogony, of the communication with, and the evocation of, the world's Rectors—the Princes of the “Principalities” of St. Paul—the nativity of each Planet and of the Universe itself, the formulæ of incantations and the consecration of each portion of the human body to the respective Zodiacal sign corresponding to it. All this cannot be regarded as childish and absurd—still less “devilish”—save by those who are, and wish to remain, tyros in the Philosophy of the Occult Sciences. No true thinker—no one who recognises the presence of a common bond between man and visible, as well as invisible, Nature—would see in the old relics of Archaic Wisdom—such as the Petemenoph Papyrus, for instance—“childish nonsense and absurdity,” as many Academicians and Scientists have done. But upon finding in such ancient documents the application of the Hermetic rules and laws, such as

The consecration of one's hair to the celestial Nile; of the left temple to the living Spirit in the sun, and in the right one to the spirit of Ammon,

he will endeavour to study and comprehend better the “laws of correspondences.” Nor will he disbelieve in the antiquity of Astrology on the plea that some Orientalists have thought fit to declare that the Zodiac was not very ancient, being only the invention of the Greeks of the Macedonian period. For this statement, besides having been shown to be entirely erroneous by a number of other reasons, may be entirely disproved by facts relating to the latest discoveries in Egypt, and by the more accurate readings of hieroglyphics and inscriptions of the earliest dynasties. The published polemics on the contents of the so-called “Magic” Papyri of the Anastasi collection indicate the antiquity of the Zodiac. As the *Lettres à Lettrone* say: The papyri discourse at length upon the four bases or

Foundations of the world, the identity of which it is impossible, according to Champollion, to mistake, as one is forced to recognise in them the Pillars of the World of St. Paul. It is they who are invoked with the gods of all the celestial zones, quite analogous, once more, to the *Spiritualia nequitiae in caelestibus* of the same Apostle. [625](#)

That invocation was made in the proper terms ... of the formula, reproduced far too faithfully by Jamblichus for it to be possible to refuse him any longer the merit of having transmitted to posterity the ancient and primitive spirit of the Egyptian Astrologers. [626](#)

As Letronne had tried to prove that all the genuine Egyptian Zodiacs had been manufactured during the Roman period, the Sensaos mummy is brought forward to show that:

All the Zodiacal monuments in Egypt were chiefly astronomical. Royal tombs and funereal rituals are so many tables of constellations and of their influences for all the hours of every month.

Thus the genethliac tables themselves prove that they are far older than the period assigned to their origin; all the Zodiacs of the sarcophagi of later epochs being simple reminiscences of the Zodiacs belonging to the mythological [archaic] period.

Primitive Astrology was as far above modern judiciary Astrology, so-called, as the guides (the Planets and Zodiacal signs) are above the lamp-

posts. Berosus shows the sidereal sovereignty of Bel and Mylitta (Sun and Moon), and only “the twelve lords of the Zodiacal Gods,” the “thirty-six Gods Counsellors” and the “twenty-four Stars, judges of this world,” which support and guide the Universe (our solar system), watch over mortals and reveal to mankind its fate and their own decrees. Judiciary Astrology as it is now known, is correctly denominated by the Latin Church the

Materialistic and pantheistic prophesying by the objective planet itself, independently of its Rector [the Mlac of the Jews, the ministers of the Eternal commissioned by him to announce his will to mortals]; the ascension or conjunction of the planet at the moment of the birth of an individual deciding his fortune and the moment and mode of his death.

[627](#)

Every student of Occultism knows that the heavenly bodies are closely related during each Manvantara with the mankind of that special cycle; and there are some who believe that each great character born during that period has—as every other mortal has, only in a far stronger degree—his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling Spirit of that particular star. The human Monad in its first beginning is that Spirit, or the Soul of that star (Planet) itself. As our Sun radiates its light and beams on every body in space within the boundaries of its system, so the Regent of every Planet-star, the Parent-monad, shoots out from itself the Monad of every “pilgrim” Soul born under its house within its own group. The Regents are esoterically seven, whether in the Sephiroth, the “Angels of the Presence,” the Rishis, or the Amshaspends. “The One is no number” is said in all the esoteric works.

From the Kasdim and Gazzim (Astrologers) the noble primitive science passed to the Khartumim Asaphim (or Theologians) and the Hakamim (or scientists, the Magicians of the lower class), and from these to the Jews during their captivity. The Books of Moses had been buried in oblivion for centuries, and when re-discovered by Hilkiah had lost their true sense for the people of Israel. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and Astrologers of Chaldæa. In those days even Egypt, who

had her wisdom from the same source as Babylon, had degenerated from her former grandeur, and her glory had begun to fade out. Still, the science of old had left her eternal imprint on the world, and the seven great Primitive Gods reigned for ever in the Astrology and in the division of time of every nation upon the face of the earth. The names of the days of our (Christian) week are those of the Gods of the Chaldæans, who translated them from those of the Âryans; the uniformity of these antediluvian names in every nation, from the Goths back to the Indians, would remain inexplicable, as Sir W. Jones thought, had not the riddle been explained to us by the invitation made by the Chaldæan oracles, recorded by Porphyry and quoted by Eusebius:

To carry those names first to the Egyptian and Phœnician colonies, then to the Greeks, with the express recommendation that each God should be invoked only on that day that had been called by his name....

Thus Apollo says in those oracles: “I must be invoked on the day of the *sun* ; Mercury after his directions, then Chronos [Saturn], then Venus, and do not fail to call seven times each of those gods.” [628](#)

This is slightly erroneous. Greece did not get her astrological instruction from Egypt or from Chaldæa, but direct from Orpheus, as Lucian tells us. [629](#) It was Orpheus, as he says, who imparted the Indian Sciences to nearly all the great monarchs of antiquity; and it was they, the ancient kings favoured by the Planetary Gods, who recorded the principles of Astrology—as did Ptolemus, for instance. Thus Lucian writes:

The Bœotian Tiresias acquired the greatest reputation in the art of predicting futurity.... In those days divination was not as slightly treated as it is now; and nothing was ever undertaken without previous consultation with diviners, whose oracles were all directed by astrology.... At Delphos the virgin commissioned to announce futurity was the symbol of the Heavenly Virgin, ... and Our Lady.

On the sarcophagus of an Egyptian Pharaoh, Neith, mother of Ra, the heifer that brings forth the Sun, her body spangled with stars, and wearing the solar and lunar discs, is equally referred to as the “Heavenly Virgin” and “Our Lady of the Starry Vault.”

Modern judiciary Astrology in its present form began only during the time of Diodorus, as he apprises the world. [630](#) But Chaldæan Astrology was believed in by most of the great men in History, such as Cæsar, Pliny, Cicero—whose best friends, Nigidius Figulus and Lucius Tarrutius, were themselves Astrologers, the former being famous as a prophet. Marcus Antonius never travelled without an Astrologer recommended to him by Cleopatra. Augustus, when ascending the throne, had his horoscope drawn by Theagenes. Tiberius discovered pretenders to his throne by means of Astrology and divination. Vitellius dared not exile the Chaldæans, as they had announced the day of their banishment as that of his death. Vespasian consulted them daily; Domitian would not move without being advised by the prophets; Adrian was a learned Astrologer himself; and all of them, ending with Julian (called the Apostate because he would not become one), believed in, and addressed their prayers to, the Planetary “Gods.” The Emperor Adrian, moreover, “predicted from the January calends up to December 31st, every event that happened to him daily.” Under the wisest emperors Rome had a School of Astrology, wherein were secretly taught the occult influences of the Sun, Moon, and Saturn. [631](#) Judiciary Astrology is used to this day by the Kabalists; and Éliphas Lévi, the modern French Magus, teaches its rudiments in his *Dogme et Rituel de la Haute Magie*. But the key to ceremonial or ritualistic Astrology, with the teraphim and the urim and thummim of Magic, is lost to Europe. Hence our century of Materialism shrugs its shoulders and sees in Astrology—a pretender.

Not all scientists scoff at it, however, and one may rejoice in reading in the *Musée des Sciences* [632](#) the suggestive and fair remarks made by Le Couturier, a man of science of no mean reputation. He thinks it curious to notice that while the bold speculations of Democritus are found vindicated by Dalton,

The reveries of the alchemists are also on their way to a certain rehabilitation. They receive renewed life from the minute investigations of their successors, the chemists; a very remarkable thing indeed is to see how much modern discoveries have served to vindicate, of late, the theories of the Middle Ages from the charge of absurdity laid at their door. Thus, if, as demonstrated by Col. Sabine, the direction of a piece of steel, hung a few feet above the soil, may be influenced by the position of the

moon, whose body is at a distance of 240,000 miles from our planet, who then could accuse of extravagance the belief of the ancient astrologers [or the modern, either] in the influence of the stars on human destiny. [633](#)

Section XXXIX. Cycles and Avatars.

We have already drawn attention to the facts that the record of the life of a World-Saviour is emblematical, and must be read by its mystic meaning, and that the figures 432 have a cosmic evolutionary significance. We find these two facts throwing light on the origin of the exoteric Christian religion, and clearing away much of the obscurity surrounding its beginnings. For is it not clear that the names and characters in the Synoptical Gospels and in that of St. John are not historical? Is it not evident that the compilers of the life of Christ, desirous to show that the birth of their Master was a cosmic, astronomical, and divinely-preordained event, attempted to coördinate the same with the end of the secret cycle, 4,320? When facts are collated this answers to them as little as does the other cycle of “thirty-three solar years, seven months, and seven days,” which has also been brought forward as supporting the same claim, the soli-lunar cycle in which the Sun gains on the Moon one solar year. The combination of the three figures, 4, 3, 2, with cyphers according to the cycle and Manvantara concerned, was, and is, preëminently Hindu. It will remain a secret even though several of its significant features are revealed. It relates, for instance, to the Pralaya of the races in their periodical dissolution, before which events a special Avatâra has always to descend and incarnate on earth. These figures were adopted by all the older nations, such as those of Egypt and Chaldæa, and before them were current among the Atlanteans. Evidently some of the more learned among the early Church Fathers who had dabbled, whilst Pagans, in temple secrets, knew them to relate to the Avatâric or Messianic mystery, and tried to apply this cycle to the birth of their Messiah; they failed because the figures relate to the respective ends of the Root-Races and not to any individual. In their

badly-directed efforts, moreover, an error of five years occurred. Is it possible, if their claims as to the importance and universality of the event were correct, that such a vital mistake should have been allowed to creep into a chronological computation preordained and traced in the heavens by the finger of God? Again, what were the Pagan and even Jewish Initiates doing, if this claim as to Jesus be correct? Could they, the custodians of the key to the secret cycles and Avatâras, the heirs of all the Âryan, Egyptian, and Chaldæan wisdom, have failed to recognise their great “God-Incarnate,” one with Jehovah, [634](#) their Saviour of the latter days, him whom all the nations of Asia still expect as their Kalki Avatâra, Maitreya Buddha, Sosiosh, Messiah, etc.?

The simple secret is this: There are cycles within greater cycles, which are all contained in the one Kalpa of 4,320,000 years. It is at the end of this cycle that the Kalki Avatâra is expected—the Avatâra Whose name and characteristics are secret, Who will come forth from Shamballa, the “City of Gods,” which is in the West for some nations, in the East for others, in the North or South for yet others. And this is the reason why, from the Indian Rishi to Virgil, and from Zoroaster down to the latest Sibyl, all have, since the beginning of the Fifth Race, prophesied, sung, and promised the cyclic return of the Virgin—Virgo, the constellation—and the birth of a divine child who should bring back to our earth the Golden Age.

No one, however fanatical, would have sufficient hardihood to maintain that the Christian era has ever been a return to the Golden Age—Virgo having actually entered into Libra since then. Let us trace as briefly as possible the Christian traditions to their true origin.

First of all, they discover in a few lines from Virgil a direct prophecy of the birth of Christ. Yet it is impossible to detect in this prophecy any feature of the present age. It is in the famous fourth Eclogue in which, half a century before our era, Pollio is made to ask the Muses of Sicily to sing to him about greater events.

The last era of Cumæan song is now arrived and the grand series of ages [that series which recurs again and again in the course of our mundane revolution] begins afresh. Now the Virgin Astræa returns, and the reign of

Saturn recommences. Now a new progeny *descends from the celestial realms* . Do thou, chaste Lucina, smile propitious to the infant Boy who will bring to a close the present Age of Iron, [635](#) and introduce throughout the whole world the Age of Gold.... He shall share the life of Gods and shall see heroes mingled in society with Gods, himself be seen by them and all the peaceful world.... Then shall the herds no longer dread the huge lion, the serpent also shall die: and the poison's deceptive plant shall perish. Come then, dear child of the Gods, great descendant of Jupiter!... The time is near. See, the world is shaken with its globe saluting thee: the earth, the regions of the sea, and the heavens sublime. [636](#)

It is in these few lines, called the “Sibylline prophecy about the coming of Christ,” that his followers now see a direct foretelling of the event. Now who will presume to maintain that either at the birth of Jesus or since the establishment of the so-called Christian religion, any portion of the above-quoted sentences can be shown as prophetic? Has the “last age”—the Age of Iron, or Kali Yuga—closed since then? Quite the reverse, since it is shown to be in full sway just now, not only because the Hindus use the name, but by universal personal experience. Where is that “new race that has descended from the celestial realms”? Was it the race that emerged from Paganism into Christianity? Or is it our present race, with nations ever red-hot for fight, jealous and envious, ready to pounce upon each other, showing mutual hatred that would put to blush cats and dogs, ever lying and deceiving one another? Is it this age of ours that is the promised “Golden Age”—in which neither the venom of the serpent nor of any plant is any longer lethal, and in which we are all secure under the mild sway of God-chosen sovereigns? The wildest fancy of an opium-eater could hardly suggest a more inappropriate description, if it is to be applied to our age or to any age since the year one of our era. What of the mutual slaughter of sects, of Christians by Pagans, and of Pagans and Heretics by Christians; the horrors of the Middle Ages and of the Inquisition; Napoleon, and since his day, an “armed peace” at best—at the worst, torrents of blood, shed for supremacy over acres of land, and a handful of heathen: millions of soldiers under arms, ready for battle; a diplomatic body playing at Cains and Judases; and instead of the “mild sway of a divine sovereign” the universal, though unrecognised, sway of Cæsarism, of “might” in lieu of

“right,” and the breeding therefrom of anarchists, socialists, pétroleuses, and destroyers of every description?

The Sibylline prophecy and Virgil's inspirational poetry remain unfulfilled in every point, as we see.

The fields are yellow with soft ears of corn;

but so they were before our era:

The blushing grapes shall hang from the rude brambles, and dewy honey shall [or may] distil from the rugged oak;

but they have not thus done, so far. We must look for another interpretation. What is it? The Sibylline Prophetess spoke, as thousands of other Prophets and Seers have spoken, though even the few such records that have survived are rejected by Christian and infidel, and their interpretations are only allowed and accepted among the Initiated. The Sibyl alluded to cycles in general and to the great cycle especially. Let us remember how the Purânas corroborate the above, among others the Vishnu Purâna:

When the practices taught by the Vedas, and the Institutes of Law shall have nearly ceased, and the close of the Kali Yuga [the “Iron Age” of Virgil] shall be nigh, an aspect of that divine Being who exists of his own spiritual nature in the character of Brahmâ and even is the beginning and the end [*Alpha and Omega*], ... shall descend upon earth: he will be born in the family of Vishnuyashas, an eminent Brâhman of Shamballah ... endowed with the eight superhuman powers. By his irresistible might he will destroy ... all whose minds are devoted to iniquity. He will then reestablish righteousness upon earth; and the minds of those who live at the end of the [Kali] Age shall be awakened, and shall be as pellucid as crystal. [637](#) The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings [the Shistha, the survivors of the future cataclysm], and shall give birth to a race who shall follow the laws of the Krita [or Satya] Yuga [the age of purity, or the “Golden Age”]. For it is said: “When the sun and moon and Tishya [asterisms] and the planet Jupiter are in one mansion the Krita Age [the Golden] shall return.” [638](#)

The astronomical cycles of the Hindus—those taught publicly—have been sufficiently well understood, but the esoteric meaning thereof, in its application to transcendental subjects connected with them, has ever remained a dead-letter. The number of cycles was enormous; it ranged from the Mahâ Yuga cycle of 4,320,000 years down to the small septenary and quinquennial cycles, the latter being composed of the five years called respectively the Samvatsara, Parivatsara, Idvatsara, Anuvatsara, and Vatsara, each having secret attributes or qualities attached to them. Vriddhagarga gives these in a treatise, now the property of a Trans-Himâlayan Matham (or temple); and describes the relation between this quinquennial and the Brihaspati cycle, based on the conjunction of the Sun and Moon every sixtieth year: a cycle as mysterious—for national events in general and those of the Âryan Hindu nation especially—as it is important.

Section XL. Secret Cycles.

The former five-year cycle comprehends sixty solar-sidereal months of 1800 days, sixty-one solar months (or 1830 days); sixty-two lunar months (or 1860 lunations), and sixty-seven lunar-asterismal months (or 1809 such days).

In his *Kâla Sankalita*, Col. Warren very properly regards these years as cycles; this they are, for each year has its own special importance as having some bearing upon, and connection with, specified events in individual horoscopes. He writes that in the cycle of sixty there

Are contained five cycles of twelve years, each supposed equal to one year of the planet (Brihaspati, or Jupiter) ... I mention this cycle because I found it mentioned in some books, but I know of no nation or tribe that reckons time after that account. [639](#)

The ignorance is very natural, since Col. Warren could know nothing of the secret cycles and their meanings. He adds:

The names of the five cycles or Yugas are: ... (1) Samvatsara, (2) Parivatsara, (3) Idvatsara, (4) Anuvatsara, (5) Udravatsara.

The learned Colonel might, however, have assured himself that there were "other nations" which had the same secret cycle, if he had but remembered that the Romans also had their lustrum of five years (from the Hindus undeniably) which represented the same period if multiplied by 12. [640](#) Near Benares there are still the relics of all these cycle-records, and of astronomical instruments cut out of solid rock, the everlasting records of Archaic Initiation, called by Sir W. Jones (as suggested by the prudent Brâhmans who surrounded him) old "back records" or reckonings. But in Stonehenge they exist to this day. Higgins says that Waltire found the barrows of tumuli surrounding this giant-temple represented accurately the situation and magnitude of the fixed stars, forming a complete orrery or planisphere. As Colebrooke found out, it is the cycle of

the Vedas, recorded in the Jyotisha, one of the Vedângas, a treatise on Astronomy, which is the basis of calculation for all other cycles, larger or smaller; [641](#) and the Vedas were written in characters, archaic though they be, long after those natural observations, made by the aid of their gigantic mathematical and astronomical instruments, had been recorded by the men of the Third Race, who had received their instruction from the Dhyân Chohans. Maurice speaks truly when he observes that all such

Circular stone monuments were intended as durable symbols of astronomical cycles by a race who, not having, or for political reasons, forbidding the use of letters, had no other permanent method of instructing their disciples or handing down their knowledge to posterity.

He errs only in the last idea. It was to conceal their knowledge from profane posterity, leaving it as an heirloom only to the Initiates, that such monuments, at once rock observatories and astronomical treatises, were cut out.

It is no news that as the Hindus divided the earth into seven zones, so the more western peoples—Chaldæans, Phœnicians, and even the Jews, who got their learning either directly or indirectly from the Brâhmans—made all their secret and sacred numerations by 6 and 12, though using the number 7 whenever this would not lend itself to handling. Thus the numerical base of 6, the exoteric figure given by Ârya Bhatta, was made good use of. From the first secret cycle of 600—the Naros, transformed successively into 60,000 and 60 and 6, and, with other noughts added into other secret cycles—down to the smallest, an Archæologist and Mathematician can easily find it repeated in every country, known to every nation. Hence the globe was divided into 60 degrees, which, multiplied by 60, became 3,600 the “great year.” Hence also the hour with its 60 minutes of 60 seconds each. The Asiatic people count a cycle of 60 years also, after which comes the lucky seventh decad, and the Chinese have their small cycle of 60 days, the Jews of 6 days, the Greeks of 6 centuries—the Naros again. The Babylonians had a great year of 3,600, being the Naros multiplied by 6. The Tartar cycle called Van was 180 years, or three sixties; this multiplied by 12 times 12 = 144, makes 25,920 years, the exact period of revolution of the heavens.

India is the birthplace of arithmetic and mathematics; as “Our Figures,” in Chips from a German Workshop, by Prof. Max Müller, shows beyond a doubt. As well explained by Krishna Shâstri Godbole in The Theosophist:

The Jews ... represented the units (1-9) by the first nine letters of our alphabet; the tens (10-90) by the next nine letters; the first four hundreds (100-400) by the last four letters, and the remaining ones (500-900) by the second forms of the letters “kâf” (11th), “mîm” (13th), “nûn” (14th), “pe” (17th), and “sâd” (18th); and they represented other numbers by combining these letters according to their value.... The Jews of the present period still adhere to this practice of notation in their Hebrew books. The Greeks had a numerical system similar to that used by the Jews, but they carried it a little farther by using letters of the alphabet with a dash or slant-line behind, to represent thousands (1000-9000), tens of thousands (10,000-90,000) and one hundred of thousands (100,000) the last, for instance, being represented by “rho” with a dash behind, while “rho” singly represented 100. The Romans represented all numerical values by the combination (additive when the second letter is of equal or less value) of six letters of their alphabet: i (= 1), v (= 5), x (= 10), c (for “centum” = 100), d (= 500), and m (= 1000): thus 20 = xx, 15 = xv, and 9 = ix. These are called the Roman numerals, and are adopted by all European nations when using the Roman alphabet. The Arabs at first followed their neighbours, the Jews, in their method of computation, so much so that they called it Abjad from the first four Hebrew letters—“alif,” “beth,” “gimel”—or rather “jimel,” that is, “jim” (Arabic being wanting in “g”), and “daleth,” representing the first four units. But when in the early part of the Christian era they came to India as traders, they found the country already using for computation the decimal scale of notation, which they forthwith borrowed literally; viz., without altering its method of writing from left to right, at variance with their own mode of writing, which is from right to left. They introduced this system into Europe through Spain and other European countries lying along the coast of the Mediterranean and under their sway, during the dark ages of European history. It has thus become evident that the Âryas knew well mathematics or the science of computation at a time when all other nations knew but little, if anything, of it. It has also been admitted that the knowledge of arithmetic and algebra was first introduced from the Hindus by the Arabs, and then taught

by them to the Western nations. This fact convincingly proves that the Âryan civilisation is older than that of any other nation in the world; and as the Vedas are avowedly proved the oldest work of that civilisation, a presumption is raised in favour of their great antiquity. [642](#)

But while the Jewish nation, for instance—regarded so long as the first and oldest in the order of creation—knew nothing of arithmetic and remained utterly ignorant of the decimal scale of notation—the latter existed for ages in India before the actual era.

To become certain of the immense antiquity of the Âryan Asiatic nations and of their astronomical records one has to study more than the Vedas. The secret meaning of the latter will never be understood by the present generation of Orientalists; and the astronomical works which give openly the real dates and prove the antiquity of both the nation and its science, elude the grasp of the collectors of ollas and old manuscripts in India, the reason being too obvious to need explanation. Yet there are Astronomers and Mathematicians to this day in India, humble Shâstris and Pandits, unknown and lost in the midst of that population of phenomenal memories and metaphysical brains, who have undertaken the task and have proved to the satisfaction of many that the Vedas are the oldest works in the world. One of such is the Shâstri just quoted, who published in *The Theosophist* [643](#) an able treatise proving astronomically and mathematically that:

If the Post-Vaidika works alone, the Upanishads, the Brâhmanas, etc., down to the Purânas, when examined critically carry us back to 20,000 b.c., then the time of the composition of the Vedas themselves cannot be less than 30,000 b.c., in round numbers, a date which we may take at present as the age of that Book of books. [644](#)

And what are his proofs?

Cycles and the evidence yielded by the asterisms. Here are a few extracts from his rather lengthy treatise, selected to give an idea of his demonstrations and bearing directly on the quinquennial cycle spoken of just now. Those who feel interested in the demonstrations and are advanced mathematicians can turn to the article itself, “The Antiquity of the Vedas,” [645](#) and judge for themselves.

10. Somâkara in his commentary on the Shesha Jyotisha quotes a passage from the Satapatha Brâhmana, which contains an observation on the change of the tropics, and which is also found in the Sâkhâyana Brâhmana, as has been noticed by Prof. Max Müller in his preface to Rigveda Samhitâ (p. xx. foot-note, vol. iv.). The passage is this: ... “The full-moon night in Phâlguna is the first night of Samvatsara, the first year of the quinquennial age.” This passage clearly shows that the quinquennial age which, according to the sixth verse of the Jyotisha, begins on the 1st of Mâgha (January-February), once began on the 15th of Phâlguna (February-March). Now when the 15th of Phâlguna of the first year called Samvatsara of the quinquennial age begins, the moon, according to the Jyotisha, is in 3/4th of the Uttar Phâlgunî, and the sun in 1/4th of Pûrva Bhâdrapadâ. Hence the position of the four principal points on the ecliptic was then as follows: The winter solstice in $3^{\circ}29'$ of Purva Bhâdrapadâ.

The vernal equinox in the beginning of Mrigashîrsha.

The summer solstice in 10 of Purva Phâlgunî.

The autumnal equinox in the middle of Jyeshtha.

The vernal equinoctial point, we have seen, coincided with the beginning of Krittikâ in 1421 b.c.; and from the beginning of Krittikâ to that of Mrigashîrsha, was, in consequence, $1421 + 26\frac{2}{3} \times 72 = 1421 + 1920 = 3341$ b.c., supposing the rate of *precession* to be 50° a year. When we take the rate to be $3^{\circ}20''$ in 247 years, the time comes up to $1516 + 1960\cdot7 = 3476\cdot7$ b.c.

When the winter solstice by its retrograde motion coincided after that with the beginning of Pûrva Bhâdrapadâ, then the commencement of the quinquennial age was changed from the 15th to the 1st of Phâlguna (February-March). This change took place 240 years after the date of the above observation, that is, in 3101 b.c. This date is most important, as from it an era was reckoned in after times. The commencement of the Kali or Kali Yuga (derived from “kal,” “to reckon”), though said by European scholars to be an imaginary date, becomes thus an astronomical fact.

Interchange of Krittikâ and Ashvinî. [646](#)

We thus see that the asterisms, twenty-seven in number, were counted from the Mrigashîrsha when the vernal equinox was in its beginning, and that the practice of thus counting was adhered to till the vernal equinox retrograded to the beginning of Krittikâ, when it became the first of the asterisms. For then the winter solstice had changed, receding from Phâlguna (February-March) to Mâgha (January-February), one complete lunar month. And, in like manner, the place of Krittikâ was occupied by Ashvinî, that is, the latter became the first of the asterisms, heading all others, when its beginning coincided with the vernal equinoctial point, or, in other words, when the winter solstice was in Pansha (December-February). Now from the beginning of Krittikâ to that of Ashvinî there are two asterisms, or $26\frac{2}{3}^\circ$, and the time the equinox takes to retrograde this distance at the rate of 1 in 72 years is 1920 years; and hence the date at which the vernal equinox coincided with the commencement of Ashvinî or with the end of Revatî is $1920 - 1421 = 499$ a.d.

Bentley's Opinion.

12. The next and equally-important observation we have to record here is one discussed by Mr. Bentley in his researches into the Indian antiquities. "The first lunar asterism," he says, "in the division of twenty-eight was called Mûla, that is to say, the root or origin. In the division of twenty-seven the first lunar asterism was called Jyeshtha, that is to say, the eldest or first, and consequently of the same import as the former" (vide his Historical View of the Hindu Astronomy, p. 4). From this it becomes manifest that the vernal equinox was once in the beginning of Mûla, and Mûla was reckoned the first of the asterisms when they were twenty-eight in number, including Adhijit. Now there are fourteen asterisms, or 180° , from the beginning of Mrigashîrsha to that of Mûla, and hence the date at which the vernal equinox coincided with the beginning of Mûla was at least $3341 + 180 \times 72 = 16,301$ b.c. The position of the four principal points on the ecliptic was then as given below: The winter solstice in the beginning of Uttara Phâlgunî in the month of Shrâvana.

The vernal equinox in the beginning of Mûla in Kârttika.

The summer solstice in the beginning of Pûrva Bhâdrapadâ in Mâgha.

The autumnal equinox in the beginning of Mrigashîrsha in Vaishâkha.

A Proof from the Bhagavad Gîtâ.

13. The Bhagavad Gîtâ, as well as the Bhâgavata, makes mention of an observation which points to a still more remote antiquity than the one discovered by Mr. Bentley. The passages are given in order below: “I am the Mârgashîrsha [viz. the first among the months] and the spring [viz. the first among the seasons].”

This shows that at one time the first month of spring was Mârgashîrsha. A season includes two months, and the mention of a month suggests the season.

“I am the Samvatsara among the years [which are five in number] and the spring among the seasons, and the Mârgashîrsha among the months and the Abhijit among the asterisms [which are twenty-eight in number].”

This clearly points out that at one time in the first year called Samvatsara, of the quinquennial age, the Madhu, that is, the first month of spring, was Mârgashîrsha, and Abhijit was the first of the asterisms. It then coincided with the vernal equinoctial point, and thence from it the asterisms were counted. To find the date of this observation: There are three asterisms from the beginning of Mûla to the beginning of Abhijit, and hence the date in question is at least $16,301 + 3/7 \times 90 \times 72 = 19,078$ or about 20,000 b.c. The Samvatsara at this time began in Bhâdrapadâ, the winter solstitial month.

So far then 20,000 years are mathematically proven for the antiquity of the Vedas. And this is simply exoteric. Any mathematician, provided he be not blinded by preconception and prejudice, can see this, and an unknown but very clever amateur Astronomer, S. A. Mackey, has proved it some sixty years back.

His theory about the Hindu Yugas and their length is curious—as being so very near the correct doctrine.

It is said in volume ii. p. 131, of Asiatic Researches that: “The great ancestor of Yudhister reigned 27,000 years ... at the end of the brazen age.” In volume ix. p. 364, we read: “In the *beginning of the Cali Yuga*, in the reign of Yudhister. And Yudhister ... began his reign immediately after the flood called Pralaya.”

Here we find three different statements concerning Yudhister ... to explain these seeming differences we must have recourse to their books of science, where we find the heavens and the earth divided into *five parts* of unequal dimensions, by circles parallel to the equator. Attention to these divisions will be found to be of the utmost importance ... as it will be found that from them arose the division of their Maha-Yuga into its four component parts. Every astronomer knows that there is a point in the heavens called the pole, round which the whole seems to turn in twenty-four hours; and that at ninety degrees from it they imagine a *circle* called the *equator*, which divides the heavens and the earth into two equal parts, the north and the south. Between this circle and the pole there is another imaginary circle called the circle of *perpetual apparition*: between which and the equator there is a point in the heavens called the zenith, through which let another imaginary circle pass, parallel to the other two; and then there wants but the circle of perpetual occultation to complete the round.... No astronomer of Europe besides myself has ever applied them to the development of the Hindu mysterious numbers. We are told in the Asiatic Researches that Yudhister brought Vicramâditya to reign in Cassimer, which is in the latitude of 36 degrees. And in that latitude the circle of perpetual apparition would extend up to 72 degrees altitude, and from that to the zenith there are but 18 degrees, but from the zenith to the equator in that latitude there are 36 degrees, and from the equator to the circle of perpetual occultation there are 54 degrees. Here we find the semi-circle of 180 degrees divided into four parts, in the proportion of 1, 2, 3, 4, i.e., 18, 36, 54, 72. Whether the Hindu astronomers were acquainted with the motion of the earth or not is of no consequence, since the appearances are the same; and if it will give those gentlemen of *tender consciences* any pleasure I am willing to admit that they imagined the heavens rolled round the earth, but they had observed the stars in the path of the sun to move *forward* through the equinoctial points, at the rate of fifty-four seconds of a degree in a year, which carried the whole zodiac round in 24,000 years; in which time they also observed that the angle of obliquity varied, so as to *extend* or *contract* the width of the tropics 4 degrees on each side, which rate of motion would carry the tropics from the equator to the poles in 540,000 years: in which time the Zodiac would have made twenty-two and a half revolutions, which are expressed by the parallel circles from the equator to the poles ... or what amounts to the same thing, the north pole of

the ecliptic would have moved from the north pole of the earth to the equator.... Thus the poles become inverted in 1,080,000 years, which is their Maha Yuga, and which they had divided into four unequal parts, in the proportions of 1, 2, 3, 4, for the reasons mentioned above; which are 108,000, 216,000, 324,000, and 432,000. Here we have the most positive proofs that the above numbers originated in *ancient astronomical observations* , and consequently are not deserving of those epithets which have been bestowed upon them by the Essayist, echoing the voice of Bentley, Wilford, Dupuis, etc.

I have now to show that the reign of Yudhister for 27,000 years is neither *absurd nor disgusting* , but perhaps the Essayist is not aware that there were several Yudhisters or Judhisters. In volume ii. p. 131, Asiatic Researches: “The great ancestor of Yudhister reigned 27,000 years at the end of the brazen or third age.” Here I must again beg your attention to this projection. This is a plane of that machine which the second gentleman thought so very clumsy; it is that of a *prolong spheroid* , called by the ancients an atroscope. Let the longest axis represent the poles of the earth, making an angle of 28 degrees with the horizon; then will the seven divisions above the horizon to the North Pole, the temple of Buddha, and the seven from the North Pole to the circle of perpetual apparition represent the fourteen Manvantaras, or very long periods of time, each of which, according to the third volume of Asiatic Researches, p. 258 or 259, was the reign of a Menu. But Capt. Wilford, in volume v. p. 243, gives us the following information: “The Egyptians had fourteen dynasties, and the Hindus had fourteen dynasties, the *rulers* of which are called Menus.” ...

Who can here mistake the fourteen very long periods of time for those which constituted the Cali Yuga of Delhi, or any other place in the latitude of 28 degrees, where the blank space from the foot of Meru to the seventh circle from the equator, constitutes the part passed over by the tropic in the next age; which proportions differ considerably from those in the latitude of 36; and because the numbers in the Hindu books differ, Mr. Bentley asserts that: “This shows what little dependence is to be put in them.” But, on the contrary, it shows with what accuracy the Hindus had *observed* the motions of the heavens in different latitudes.

Some of the Hindus inform us that “the earth has *two spindles* which are surrounded by *seven tiers of heavens and hells* at the distance of *one Raju* each.” This needs but little explanation when it is understood that the seven divisions from the equator to their zenith are called Rishis or Rashas. But what is most to our present purpose to know is that they had given names to each of those divisions which the tropics passed over during each revolution of the Zodiac. In the latitude of 36 degrees where the Pole or Meru was nine steps high at Cassimere, they were called Shastras; in latitude 28 degrees at Delhi, where the Pole or Meru was seven steps high, they were called Menus; but in 24 degrees, at Cacha, where the Pole or Meru was but six steps high, they were called Sacas. But in the ninth volume (Asiatic Researches) Yudhister, the son of Dherma, or *Justice*, was the first of the six Sacas; the name implies the *end*, and as everything has two ends, Yudhister is as applicable to the first as to the last. And as the division on the north of the circle of perpetual apparition is the first of the Cali Yuga, supposing the tropics to be ascending, it was called the division or reign of Yudhister. But the division which immediately precedes the circle of perpetual apparition is the last of the third or *brazen age*, and was therefore called Yudhister, and as his reign preceded the reign of the other, as the tropic ascended to the Pole or Meru, he was called *the father* of the other—“the great ancestor of Yudhister, who reigned *twenty-seven thousand years, at the end* of the brazen age.” (Vol. ii. Asiatic Researches.) The ancient Hindus observed that the Zodiac went forward at about the rate of fifty-four seconds a year, and to avoid greater fractions, stated it at that, which would make a complete round in 24,000 years; and observing the angle of the poles to vary nearly 4 degrees each round, stated the three numbers as such, which would have given *forty-five rounds of the Zodiac* to half a revolution of the poles; but finding that forty-five rounds would not bring the northern tropic to coincide with the circle of perpetual apparition by thirty minutes of a degree, which required the Zodiac to move one sign and a half more, which we all know it could not do in less than 3,000 years, they were, in the case before us, added to the end of the *brazen age*; which lengthen the reign of *that* Yudhister to 27,000 years instead of 24,000, but, at another time they did not alter the regular order of 24,000 years to the reign of each of these long-winded monarchs, but rounded up the time by allowing a *regency* to continue three or four thousand years. In volume ii. p. 134,

Asiatic Researches, we are told that: “Paricshit, the great nephew and successor of Yudhister, is allowed without controversy to have reigned in the interval between the *brazen and earthen* , or Cali Ages, and to have died at the setting-in of the Cali Yug.” Here we find an *interregnum* at the *end* of the *brazen* age, and *before* the setting-in of the Cali Yug: and as there can be but one brazen or Treta Yug, i.e., the third age, in a Maha Yuga of 1,080,000 years: the reign of this Paricshit must have been in the second Maha Yuga, when the pole had returned to its original position, which must have taken 2,160,000 years: and this is what the Hindus call the Prajanatha Yuga. Analogous to this custom is that of some nations more modern, who, fond of even numbers, have made the common year to consist of twelve months of thirty days each, and the five days and odd measure have been represented as the reign of a little serpent biting his tail, and divided into five parts, etc.

But “Yudhister began his reign immediately *after the flood called Pralaya* ,” i.e., at the end of the Cali Yug (or age of heat), when the tropic had passed from the pole to the other side of the circle of perpetual apparition, which coincides with the northern horizon; here the tropics or summer solstice would be again in the same parallel of north declination, at the *commencement* of their first age, as he was at the *end* of their *third age* , or Treta Yug, called the brazen age....

Enough has been said to prove that the Hindu books of science are not disgusting absurdities, originated in ignorance, vanity, and credulity; but books containing the most profound knowledge of astronomy and geography.

What, therefore, can induce those gentlemen of tender consciences to insist that Yudhister was a real mortal man I have no guess; unless it be that they fear for the fate of Jared and his grandfather, Methuselah?

Section XLI. The Doctrine of Avatars.

A strange story—a legend rather—is persistently current among the disciples of some great Himâlayan Gurus, and even among laymen, to the effect that Gautama, the Prince of Kapilavastu, has never left the terrestrial regions, though his body died and was burnt, and its relics are preserved to this day. There is an oral tradition among the Chinese Buddhists, and a written statement among the secret books of the Lamaists of Tibet, as well as a tradition among the Âryans, that Gautama Buddha had two doctrines: one for the masses and His lay disciples, the other for His “elect,” the Arhats. His policy and after Him that of His Arhats was, it appears, to refuse no one admission into the ranks of candidates for Arhatship, but never to divulge the final mysteries except to those who had proved themselves, during long years of probation, to be worthy of Initiation. These once accepted were consecrated and initiated without distinction of race, caste or wealth, as in the case of His western successor. It is the Arhats who have set forth and allowed this tradition to take root in the people's mind, and it is the basis, also, of the later dogma of Lamaic reincarnation or the succession of human Buddhas.

The little that can be said here upon the subject may or may not help to guide the psychic student in the right direction. It being left to the option and responsibility of the writer to tell the facts as she *personally* understood them, the blame for possible misconceptions created must fall only upon her. She has been taught the doctrine, but it was left to her sole intuition—as it is now left to the sagacity of the reader—to group the mysterious and perplexing facts together. The incomplete statements herein given are fragments of what is contained in certain secret volumes, but it is not lawful to divulge the details.

The esoteric version of the mystery given in the secret volumes may be told very briefly. The Buddhists have always stoutly denied that their Buddha was, as alleged by the Brâhmans, an Avatâra of Vishnu in the same sense as a man is an incarnation of his Karmic ancestor. They deny it partly, perhaps, because the esoteric meaning of the term “Mahâ Vishnu” is not known to them in its full, impersonal, and general meaning. There is a mysterious Principle in Nature called “Mahâ Vishnu,” which is not the God of that name, but a principle which contains Bîja, the seed of Avatârism or, in other words, is the potency and cause of such divine incarnations. All the World-Saviours, the Bodhisattvas and the Avatâras,

are the trees of salvation grown out from the one seed, the Bîja or “Mahâ Vishnu.” Whether it be called Âdi-Buddha (Primeval Wisdom) or Mahâ Vishnu, it is all the same. Understood esoterically, Vishnu is both Saguna and Nirguna (with and without attributes). In the first aspect, Vishnu is the object of exoteric worship and devotion; in the second, as Nirguna, he is the culmination of the totality of spiritual wisdom in the Universe—Nirvâna, [647](#) in short—and has as worshippers all philosophical minds. In this esoteric sense the Lord Buddha *was* an incarnation of Mahâ Vishnu.

This is from the philosophical and purely spiritual standpoint. From the plane of illusion, however, as one would say, or from the terrestrial standpoint, those initiated *know* that He was a direct incarnation of one of the primeval “Seven Sons of Light” who are to be found in every Theogony—the Dhyân Chohans whose mission it is, from one eternity (æon) to the other, to watch over the spiritual welfare of the regions under their care. This has been already enunciated in Esoteric Buddhism.

One of the greatest mysteries of speculative and philosophical Mysticism—and it is one of the mysteries now to be disclosed—is the *modus operandi* in the degrees of such hypostatic transferences. As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world. This teaching may never be fully explained to an unprepared public; but one thing is certain and may be said now: that between the dogma of a newly-created soul for each new birth, and the physiological assumption of a temporary animal soul, there lies the vast region of Occult teaching [648](#) with its logical and reasonable demonstrations, the links of which may all be traced in logical and philosophical sequence in nature.

This “Mystery” is found, for him who understands its right meaning, in the dialogue between Krishna and Arjuna, in the Bhagavad Gita, chapter iv. Says the Avatâra:

Many births of mine have passed, as also of yours, O Arjuna! All those I know, but you do not know yours, O harasser of your enemies.

Although I am unborn, with exhaustless Âtmâ, and am the Lord of all that is; yet, taking up the domination of my nature I am born by the power

of illusion. [649](#)

Whenever, O son of Bhârata, there is decline of Dharma [the right law] and the rise of Adharma [the opposite of Dharma] there I manifest myself.

For the salvation of the good and the destruction of wickedness, for the establishment of the law, *I am born* in every yuga.

Whoever comprehends truly my divine birth and action, he, O Arjuna, having abandoned the body does not receive re-birth; he comes to me.

Thus, all the Avatâras are one and the same: the Sons of their “Father,” in a direct descent and line, the “Father,” or one of the seven Flames becoming, for the time being, the Son, and these two being one—in Eternity. What is the Father? Is it the absolute Cause of all?—the fathomless Eternal? No; most decidedly. It is Kâranâtmâ, the “Causal Soul” which, in its general sense, is called by the Hindus Îshvara, the Lord, and by Christians, “God,” the One and Only. From the standpoint of unity it is so; but then the lowest of the Elementals could equally be viewed in such case as the “One and Only.” Each human being has, moreover, his own divine Spirit or personal God. That divine Entity or Flame from which Buddhi emanates stands in the same relation to man, though on a lower plane, as the Dhyâni-Buddha to his human Buddha. Hence monotheism and polytheism are not irreconcilable; they exist in Nature.

Truly, “for the salvation of the good and the destruction of wickedness,” the personalities known as Gautama, Shankara, Jesus and a few others were born each in his age, as declared—“I am born in every Yuga”—and they were all born through the same Power.

There is a great mystery in such incarnations and they are outside and beyond the cycle of general re-births. Rebirths may be divided into three classes: the divine incarnations called Avatâras; those of Adepts who give up Nirvâna for the sake of helping on humanity—the Nirmânakâyas; and the natural succession of rebirths for all—the common law. The Avatâra is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of that power, Mâyâ; the Adept is re-born consciously, at his will and pleasure; [650](#) the

units of the common herd unconsciously follow the great law of dual evolution.

What *is* an Avatâra? for the term before being used ought to be well understood. It is a descent of the manifested Deity—whether under the specific name of Shiva, Vishnu, or Âdi-Buddha—into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but is not so in sober fact. That illusive form, having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.

Gautama Buddha was born an Avatâra in one sense. But this, in view of unavoidable objections on dogmatic grounds, necessitates explanation. There is a great difference between an Avatâra and a Jîvanmukta: one, as already stated, is an illusive appearance, Karma-less, and having never before incarnated; and the other, the Jîvanmukta, is one who obtains Nirvâna by his individual merits. To this expression again an uncompromising, philosophical Vedântin would object. He might say that as the condition of the Avatâra and the Jîvanmukta are one and the same state, no amount of personal merit, in howsoever many incarnations, can lead its possessor to Nirvâna. Nirvâna, he would say, is actionless; how can, then, any action lead to it? It is neither a result nor a cause, but an ever-present, eternal *Is*, as Nâgasena defined it. Hence it can have no relation to, or concern with, action, merit, or demerit, since these are subject to Karma. All this is very true, but still to our mind there is an important difference between the two. An Avatâra *is*; a Jîvanmukta *becomes* one. If the state of the two is identical, not so are the causes which lead to it. An Avatâra is a descent of a God into an illusive form; a Jîvanmukta, who may have passed through numberless incarnations and may have accumulated merit in them, certainly does not become a Nirvânî because of that merit, but only because of the Karma generated by it, which leads and guides him in the direction of the Guru who will initiate him into the mystery of Nirvâna and who alone can help him to reach this abode.

The Shâstras say that from our works alone we obtain Moksha, and if we take no pains there will be no gain and we shall be neither assisted nor

benefited by Deity [the Mahâ-Guru]. Therefore it is maintained that Gautama, though an Avatâra in one sense, is a true human Jîvanmukta, owing his position to his personal merit, and thus more than an Avatâra. It was his personal merit that enabled him to achieve Nirvâna.

Of the voluntary and conscious incarnations of Adepts there are two types—those of Nirmânakâyas, and those undertaken by the probationary chelâs who are on their trial.

The greatest, as the most puzzling mystery of the first type lies in the fact, that such re-birth in a human body of the personal Ego of some particular Adept—when it has been dwelling in the Mâyâvi or the Kâma Rûpa, and remaining in the Kâma Loka—may happen even when his “Higher Principles” are in the state of Nirvâna. [651](#) Let it be understood that the above expressions are used for popular purposes, and therefore that what is written does not deal with this deep and mysterious question from the *highest* plane, that of absolute spirituality, nor again from the highest philosophical point of view, comprehensible but to the very few. It must not be supposed that anything can go into Nirvâna which is not eternally there; but human intellect in conceiving the Absolute must put It as the highest term in an indefinite series. If this be borne in mind a great deal of misconception will be avoided. The content of this spiritual evolution is the material on various planes with which the Nirvânî was in contact prior to his attainment of Nirvâna. The plane on which this is true, being in the series of illusive planes, is undoubtedly not the highest. Those who search for that must go to the right source of study, the teachings of the Upanishads, and must go in the right spirit. Here we attempt only to indicate the direction in which the search is to be made, and in showing a few of the mysterious Occult possibilities we do not bring our readers actually to the goal. The ultimate truth can be communicated only from Guru to initiated pupil.

Having said so much, the statement still will and must appear incomprehensible, if not absurd, to many. Firstly, to all those who are unfamiliar with the doctrine of the manifold nature and various aspects of the human Monad; and secondly to those who view the septenary division of the human entity from a too materialistic standpoint. Yet the intuitional Occultist, who has studied thoroughly the mysteries of Nirvâna—who

knows it to be identical with Parabrahman, and hence unchangeable, eternal and no Thing but the Absolute All—will seize the possibility of the fact. They know that while a Dharmakâya—a Nirvânî “without remains,” as our Orientalists have translated it, being absorbed into that Nothingness, which is the one real, because Absolute, Consciousness—cannot be said to return to incarnation on Earth, the Nirvânî being no longer a he, a she, or even an it, the Nirmânakâya—or he who has obtained Nirvâna “with remains,” i.e., who is clothed in a subtle body, which makes him impervious to all outward impressions and to every mental feeling, and in whom the notion of his Ego has not entirely ceased—can do so. Again, every Eastern Occultist is aware of the fact that there are two kinds of Nirmânakâyas—the natural, and the assumed; that the former is the name or epithet given to the condition of a high ascetic, or Initiate, who has reached a stage of bliss second only to Nirvâna; while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvâna, in order to help humanity and be still doing it good, or, in other words, to save his fellow-creatures by guiding them. It may be objected that the Dharmakâya, being a Nirvânî or Jîvanmukta, can have no “remains” left behind him after death, for having attained that state from which no further incarnations are possible, there is no need for him of a subtle body, or of the individual Ego that reincarnates from one birth to another, and that therefore the latter disappears of logical necessity; to this it is answered: it is so for all exoteric purposes and as a general law. But the case with which we are dealing is an exceptional one, and its realization lies within the Occult powers of the high Initiate, who, before entering into the state of Nirvâna, can cause his “remains” (sometimes, though not very well, called his Mâyâvi Rûpa), to remain behind, [652](#) whether he is to become a Nirvânî, or to find himself in a lower state of bliss.

Next, there are cases—rare, yet more frequent than one would be disposed to expect—which are the voluntary and conscious reincarnations of Adepts [653](#) on their trial. Every man has an Inner, a “Higher Self,” and also an Astral Body. But few are those who, outside the higher degrees of Adeptship, can guide the latter, or any of the principles that animate it, when once death has closed their short terrestrial life. Yet such guidance, or their transference from the dead to a living body, is not only possible, but is of frequent occurrence, according to Occult and Kabbalistic

teachings. The degrees of such power of course vary greatly. To mention but three: the lowest of these degrees would allow an Adept, who has been greatly trammelled during life in his study and in the use of his powers, to choose after death another body in which he could go on with his interrupted studies, though ordinarily he would lose in it every remembrance of his previous incarnation. The next degree permits him, in addition to this, to transfer the memory of his past life to his new body; while the highest has hardly any limits in the exercise of that wonderful faculty.

As an instance of an Adept who enjoyed the first mentioned power some mediæval Kabalists cite a well-known personage of the fifteenth century—Cardinal de Cusa; Karma, due to his wonderful devotion to Esoteric study and the Kabbalah, led the suffering Adept to seek intellectual recuperation and rest from ecclesiastical tyranny in the body of Copernicus. *Se non e vero e ben trovato*; and the perusal of the lives of the two men might easily lead a believer in such powers to a ready acceptance of the alleged fact. The reader having at his command the means to do so is asked to turn to the formidable folio in Latin of the fifteenth century, called *De Docta Ignorantia*, written by the Cardinal de Cusa, in which all the theories and hypotheses—all the ideas—of Copernicus are found as the key-notes to the discoveries of the great astronomer. [654](#) Who was this extraordinarily learned Cardinal? The son of a poor boatman, owing all his career, his Cardinal's hat, and the reverential awe rather than friendship of the Popes Eugenius IV., Nicholas V., and Pius II., to the extraordinary learning which seemed innate in him, since he had studied nowhere till comparatively late in life. De Cusa died in 1473; moreover, his best works were written before he was forced to enter orders—to escape persecution. Nor did the Adept escape it.

In the voluminous work of the Cardinal above-quoted is found a very suggestive sentence, the authorship of which has been variously attributed to Pascal, to Cusa himself, and to the Zohar, and which belongs by right to the Books of Hermes:

The world is an infinite sphere, whose centre is everywhere and whose circumference is nowhere.

This is changed by some into: “The centre being nowhere, and the circumference everywhere,” a rather heretical idea for a Cardinal, though perfectly orthodox from a Kabalistic standpoint.

The theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels—our Dhyân Chohans—the “Seven Primeval Rays” or Powers, adopted later on by the Christian Religion as the “Seven Angels of the Presence.” Arûpa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and most imperfect of the Hierarchy, man—it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountain-head of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness—the Alpha and the Omega of divine being and life for ever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle—the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brâhmans.

The reader may now be able to obtain a clearer comprehension of the whole thing. He will also see what is meant by the “Watchers,” there being one placed as the Guardian or Regent over each of the seven divisions or regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas. [655](#) But it is not with any of these that we are at present concerned, but with the “Seven Breaths,” so-called, that furnish man with his immortal Monad in his cyclic pilgrimage.

The Commentary on the Book of Dzyan says: Descending on his region first as Lord of Glory, the Flame (or Breath), having called into conscious being the highest of the Emanations of that special region, ascends from it

again to Its primeval seat, whence It watches over and guides Its countless Beams (Monads). It chooses as Its Avatâras only those who had the Seven Virtues in them [656](#) in their previous incarnation. As for the rest, It overshadows each with one of Its countless beams.... Yet even the “beam” is a part of the Lord of Lords. [657](#)

The septenary principle in man—who can be regarded as dual only as concerns psychic manifestation on this gross earthly plane—was known to all antiquity, and may be found in every ancient Scripture. The Egyptians knew and taught it, and their division of principles is in every point a counterpart of the Âryan Secret Teaching. It is thus given in Isis Unveiled:

In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely ... a union of soul and body: he was a trinity when Spirit was added to it. Besides, that doctrine made him consist of Kha (body), Khaba (astral form or shadow), Ka (animal soul or life-principle), Ba (the higher soul), and Akh (terrestrial intelligence). They had also a sixth principle, named Sah (or mummy), but the functions of this one commenced after the death of the body. [658](#)

The seventh principle being of course the highest, uncreated Spirit was generically called Osiris, therefore every deceased person became Osirified—or an Osiris—after death.

But in addition to reiterating the old ever-present fact of reincarnation and Karma—not as taught by the Spiritists, but as by the most Ancient Science in the world—Occultists must teach cyclic and evolutionary reincarnation: that kind of re-birth, mysterious and still incomprehensible to many who are ignorant of the world's history, which was cautiously mentioned in Isis Unveiled. A general re-birth for every individual with interlude of Kâma Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few. Those great characters who tower like giants in the history of mankind like Siddârtha Buddha and Jesus in the realm of the spiritual, and Alexander the Macedonian and Napoleon the Great in the realm of physical conquests are but the reflected images of human types which had existed—not ten thousand years before, as cautiously put forward in Isis Unveiled, but for millions of consecutive years from the beginning of the Manvantara. For

—with the exception of real Avatâras, as above explained—they are the same unbroken Rays (Monads), each respectively of its own special Parent-Flame—called Devas, Dhyân Chohans, or Dhyâni-Buddhas, or again, Planetary Angels, etc.—shining in æonic eternity as their prototypes. It is in their image that some men are born, and when some specific humanitarian object is in view, the latter are hypostatically animated by their divine prototypes reproduced again and again by the mysterious Powers that control and guide the destinies of our world.

No more could be said at the time when *Isis Unveiled* was written; hence the statement was limited to the single remark that

There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half fictitious and half real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in a historical retrospect.

But now that so many publications have been brought out, stating much of the doctrine, and several of them giving many an erroneous view, this vague allusion may be amplified and explained. Not only does this statement apply to prominent characters in history in general, but also to men of genius, to every remarkable man of the age, who soars beyond the common herd with some abnormally developed special capacity in him, leading to the progress and good of mankind. Each is a reincarnation of an individuality that has gone before him with capacities in the same line, bringing thus as a dowry to his new form that strong and easily re-awakened capacity or quality which had been fully developed in him in his preceding birth. Very often they are ordinary mortals, the Egos of natural men in the course of their cyclic development.

But it is with “special cases” that we are now concerned. Let us suppose that a person during his cycle of incarnations is thus selected for special purposes—the vessel being sufficiently clean—by his personal God, the Fountain-head (on the plane of the manifested) of his Monad, who thus becomes his in-dweller. That God, his own prototype or “Father in

Heaven,” is, in one sense, not only the image in which he, the spiritual man, is made, but in the case we are considering, it is that spiritual, individual Ego himself. This is a case of permanent, life-long Theophania. Let us bear in mind that this is neither Avatârism, as it is understood in Brâhmanical Philosophy, nor is the man thus selected a Jîvanmukta or Nirvânî, but that it is a wholly exceptional case in the realm of Mysticism. The man may or may not have been an Adept in his previous lives; he is so far, and simply, an extremely pure and spiritual individual—or one who was all that in his preceding birth, if the vessel thus selected is that of a newly-born infant. In this case, after the physical translation of such a saint or Bodhisattva, his astral principles cannot be subjected to a natural dissolution like those of any common mortal. They remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Shankarâchârya, or a Jesus can be said to animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of common mortals.

A certain Ray (principle) from Sanat Kumâra spiritualized (animated) Pradyumna, the son of Krishna during the great Mahâbhârata period, while at the same time, he, Sanat Kumâra, gave spiritual instruction to King Dhritarâshtra. Moreover, it is to be remembered that Sanat-Kumâra is “an eternal youth of sixteen,” dwelling in Jana Loka, his own sphere or spiritual state.

Even in ordinary *mediumistic* life, so-called, it is pretty well ascertained that while the body is acting—even though only mechanically—or resting in one place, its astral double may be appearing and acting independently in another, and very often distant place. This is quite a common occurrence in mystic life and history, and if this be so with ecstasies, Seers and Mystics of every description, why cannot the same thing happen on a higher and more spiritually developed plane of existence? Admit the possibility on the lower psychic plane, then why not on a higher plane? In the cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the life-time of the personality, and the Astral Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of the middle nature (Buddhi and Manas in their terrestrial aspect) that personal Ego substitutes itself,

so to say, for the spiritual Higher Self, and is thenceforth capable of living an independent life on earth; when corporeal death takes place the following mysterious event often happens. As a Dharmakâya, a Nirvânî “without remains” entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakâya can remain in our sphere as a whole, and return to incarnation on earth if need be. For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kâma Loka (the limbus or purgatory of the Roman Catholic, and the “Summer-land” of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus. [659](#) It has become too holy and pure, no longer by reflected but its own natural light and spirituality, either to sleep in the unconscious slumber of a lower Nirvânîc state, or to be dissolved like any ordinary astral shell and disappear in its entirety.

But in that condition known as the Nirmânakâya [the Nirvânî “with remains,”] he can still help humanity.

“Let me suffer and bear the sins of all [be reincarnated unto new misery] but let the world be saved!” was said by Gautama Buddha: an exclamation the real meaning of which is little understood now by his followers. “If I will that he tarry till I come, what is that to thee?” [660](#) asks the astral Jesus of Peter. “Till I come” means “till I am reincarnated again” in a physical body. Yet the Christ of the old crucified body could truly say: “I am with my Father and one with Him,” which did not prevent the astral from taking a form again nor John from tarrying indeed till his Master had come; nor hinder John from failing to recognize him when he did come, or from then opposing him. But in the Church that remark generated the absurd idea of the millennium or chiliasm, in its physical sense.

Since then the “Man of Sorrows” has returned perchance, more than once, unknown to, and undiscovered by, his blind followers. Since then also, this grand “Son of God” has been incessantly and most cruelly crucified daily and hourly by the Churches founded in his name. But the Apostles, only half-initiated, failed to tarry for their Master, and not recognizing him, spurned him every time he returned. [661](#)

Section XLII. The Seven Principles.

The “Mystery of Buddha” is that of several other Adepts—perhaps of many. The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the “Seven Principles” in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually. Whether a man—material, ethereal, and spiritual—is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same. There being only three Upâdhis (bases) in man, any number of Koshas (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedântic classification gives five Koshas, and the Târaka Râja Yoga simplifies them into four—the three Upâdhis synthesized by the highest principle, Âtmâ.

That which has just been stated will, of course, suggest the question: “How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective ‘Higher Selves’ ad libitum, and be still the one eternal Monad in the infinity of a Manvantara?” The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The “Seven Principles” are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality does the unity appear; during the “Pilgrim's” journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence—the gradual differentiations from the one unmanifested plane—on that plane namely to which it properly belongs. Our earth affording every Mâyâvic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self (Âtmâ and Buddhi) may, nevertheless, for purposes of universal mercy and

benevolence, so separate itself from its divine Monad as to lead on this plane of illusion and temporary being a distinct independent conscious life of its own under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favoured than itself from the effects of mental blindness. If asked: “When the change described as the passage of a Buddha or a Jîvanmukta into Nirvâna takes place, where does the original consciousness which animated the body continue to reside—in the Nirvânî or in the subsequent reincarnations of the latter's ‘remains’ (the Nirmânakâya)?” the answer is that *imprisoned* consciousness may be a “certain knowledge from observation and experience,” as Gibbon puts it, but *disembodied* consciousness is not an effect, but a cause. It is a part of the whole, or rather a Ray on the graduated scale of its manifested activity, of the one all-pervading, limitless Flame, the reflections of which alone can differentiate; and, as such, consciousness is ubiquitous, and can be neither localized nor centred on or in any particular subject, nor can it be limited. Its effects alone pertain to the region of matter, for thought is an energy that affects matter in various ways, but consciousness per se, as understood and explained by Occult philosophy, is the highest quality of the sentient spiritual principle in us, the Divine Soul (or Buddhi) and our Higher Ego, and does not belong to the plane of materiality. After the death of the physical man, if he be an Initiate, it becomes transformed from a human quality into the independent principle itself; the conscious Ego becoming Consciousness per se without any Ego, in the sense that the latter can no longer be limited or conditioned by the senses, or even by space or time. Therefore it is capable, without separating itself from or abandoning its possessor, Buddhi, of reflecting itself at the same time in its astral man that was, without being under any necessity for localizing itself. This is shown at a far lower stage in our dreams. For if consciousness can display activity during our visions, and while the body and its material brain are fast asleep—and if even during those visions it is all but ubiquitous—how much greater must be its power when entirely free from, and having no more connection with, our physical brain.

Section XLIII. The Mystery of Buddha.

Now the mystery of Buddha lies in this: Gautama, an incarnation of pure Wisdom, had yet to learn in His human body and to be initiated into the world's secrets like any other mortal, until the day when He emerged from His secret recess in the Himâlayas and preached for the first time in the grove of Benares. The same with Jesus: from the age of twelve to thirty years, when He is found preaching the Sermon on the Mount, nothing is positively said or known of Him. Gautama had sworn inviolable secrecy as to the Esoteric Doctrines imparted to Him. In His immense pity for the ignorance—and as its consequence the sufferings—of mankind, desirous though He was to keep inviolate His sacred vows, He failed to keep within the prescribed limits. While constructing His Esoteric Philosophy (the “Eye-Doctrine”) on the foundations of eternal Truth, He failed to conceal certain dogmas, and trespassing beyond the lawful lines, caused those dogmas to be misunderstood. In His anxiety to make away with the false Gods, He revealed in the “Seven Paths to Nirvâna” some of the mysteries of the Seven Lights of the Arûpa (formless) World. A little of the truth is often worse than no truth at all.

Truth and fiction are like oil and water: they will never mix.

His new doctrine, which represented the outward dead body of the Esoteric Teaching without its vivifying Soul, had disastrous effects: it was never correctly understood, and the doctrine itself was rejected by the Southern Buddhists. Immense philanthropy, a boundless love and charity for all creatures, were at the bottom of His unintentional mistake; but Karma little heeds intentions, whether good or bad, if they remain fruitless. If the “Good Law” as preached resulted in the most sublime code of ethics and the unparalleled philosophy of things external in the visible Kosmos, it biassed and misguided immature minds into believing there was nothing more under the outward mantle of the system, and its dead-letter only was accepted. Moreover, the new teaching unsettled many great minds which had previously followed the orthodox Brâhmanical lead.

Thus, fifty odd years after his death “the great Teacher” [662](#) having refused full Dharmakâya and Nirvâna, was pleased, for purposes of Karma and philanthropy, to be reborn. For Him death had been no death, but as expressed in the “Elixir of Life,” [663](#) He changed

A sudden plunge into darkness to a transition into a brighter light.

The shock of death was broken, and like many other Adepts, He threw off the mortal coil and left it to be burnt, and its ashes to serve as relics, and began interplanetary life, clothed in His subtle body. He was reborn as Shankara, the greatest Vedântic teacher of India, whose philosophy—based as it is entirely on the fundamental axioms of the eternal Revelation, the Shruti, or the primitive Wisdom-Religion, as Buddha from a different point of view had before based His—finds itself in the middle-ground between the too exuberantly veiled metaphysics of the orthodox Brâhmans and those of Gautama, which, stripped in their exoteric garb of every soul-vivifying hope, transcendental aspiration and symbol, appear in their cold wisdom like crystalline icicles, the skeletons of the primeval truths of Esoteric Philosophy.

Was Shankarâchârya Gautama the Buddha, then, under a new personal form? It may perhaps only puzzle the reader the more if he be told that there was the “astral” Gautama inside the outward Shankara, whose higher principle, or Âtman, was, nevertheless, his own divine prototype—the “Son of Light,” indeed—the heavenly, mind-born son of Aditi.

This fact is again based on that mysterious transference of the divine ex-personality merged in the impersonal Individuality—now in its full trinitarian form of the Monad as Âtmâ-Buddhi-Manas—to a new body, whether visible or subjective. In the first case it is a Manushya-Buddha; in the second it is a Nirmânakâya. The Buddha is in Nirvâna, it is said, though this once mortal vehicle—the subtle body—of Gautama is still present among the Initiates; nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this Root Race, at any rate. From time to time He, the “astral” Gautama, associates Himself, in some most mysterious—to us quite incomprehensible—manner, with Avatâras and great saints, and works through them. And several such are named.

Thus it is averred that Gautama Buddha was reincarnated in Shankarâchârya—that, as is said in Esoteric Buddhism:

Shankarâchârya simply *was* Buddha in all respects in a new body. [664](#)

While the expression in its mystic sense is true, the way of putting it may be misleading until explained. Shankara was a Buddha, most assuredly, but he never was a reincarnation of the Buddha, though Gautama's "Astral" Ego—or rather his Bodhisattva—may have been associated in some mysterious way with Shankarâchârya. Yes, it was perhaps the Ego, Gautama, under a new and better adapted casket—that of a Brâhman of Southern India. But the Âtman, the Higher Self that overshadowed both, was distinct from the Higher Self of the translated Buddha, which was now in Its own sphere in Kosmos.

Shankara was an Avatâra in the full sense of the term. According to Sayanâchârya, the great commentator on the Vedas, he is to be held as an Avatâra, or direct incarnation of Shiva—the Logos, the Seventh Principle in Nature—Himself. In the Secret Doctrine Shri Shankarâchârya is regarded as the abode—for the thirty-two years of his mortal life—of a Flame, the highest of the manifested Spiritual Beings, one of the Primordial Seven Rays.

And now what is meant by a "Bodhisattva"? Buddhists of the Mahâyâna mystic system teach that each Buddha manifests Himself (hypostatically or otherwise) simultaneously in three worlds of Being, namely, in the world of Kâma (concupiscence or desire—the sensuous universe or our earth) in the shape of a man; in the world of Rûpa (form, yet supersensuous) as a Bodhisattva; and in the highest Spiritual World (that of purely incorporeal existences) as a Dhyâni-Buddha. The latter prevails eternally in space and time, i.e., from one Mahâ-Kalpa to the other—the synthetic culmination of the three being Âdi-Buddha, [665](#) the Wisdom-Principle, which is Absolute, and therefore out of space and time. Their inter-relation is the following: The Dhyâni-Buddha, when the world needs a human Buddha, "creates" through the power of Dhyâna (meditation, omnipotent devotion), a mind-born son—a Bodhisattva—whose mission it is after the physical death of his human, or Manushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha. The

Esoteric meaning of this teaching is clear. In the case of a simple mortal, the principles in him are only the more or less bright reflections of the seven cosmic, and the seven celestial Principles, the Hierarchy of supersensual Beings. In the case of a Buddha, they are almost the principles in esse themselves. The Bodhisattva replaces in him the Kârana Sharira, the Ego principle, and the rest correspondingly; and it is in this way that Esoteric Philosophy explains the meaning of the sentence that “by virtue of Dhyâna [or abstract meditation] the Dhyâni-Buddha [the Buddha's Spirit or Monad] creates a Bodhisattva,” or the astrally clothed Ego within the Manushya-Buddha. Thus, while the Buddha merges back into Nirvâna whence it proceeded, the Bodhisattva remains behind to continue the Buddha's work upon earth. It is then this Bodhisattva that may have afforded the lower principles in the apparitional body of Shankarâchârya, the Avatâra.

Now to say that Buddha, after having reached Nirvâna, returned thence to reïncarnate in a new body, would be uttering a heresy from the Brâhmanical, as well as from the Buddhistic standpoint. Even in the Mahâyâna exoteric School in the teaching as to the three “Buddhic” bodies, [666](#) it is said of the Dharmakâya—the ideal formless Being—that once it is taken, the Buddha in it abandons the world of sensuous perceptions for ever, and has not, nor can he have, any more connection with it. To say, as the Esoteric or Mystic School teaches, that though Buddha is in Nirvâna he has left behind him the Nirmânakâya (the Bodhisattva) to work after him, is quite orthodox and in accordance with both the Esoteric Mahâyâna and the Prasanga Mâdhyâmika Schools, the latter an anti-esoteric and most rationalistic system. For in the Kâla Chakra Commentary it is shown that there is: (1) Âdi-Buddha, eternal and conditionless; then (2) come Sambhogakâya-Buddhas, or Dhyâni-Buddhas, existing from (æonic) eternity and never disappearing—the *Causal* Buddhas so to say; and (3) the Manushya-Bodhisattvas. The relation between them is determined by the definition given. Âdi-Buddha is Vajradhara, and the Dhyâni-Buddhas are Vajrasattva; yet though these two are different Beings on their respective planes, They are identical in fact, one acting through the other, as a Dhyâni through a human Buddha. One is “Endless Intelligence;” the other only “Supreme Intelligence.” It is said of Phra Bodhisattva—who was subsequently on earth Buddha Gautama:

Having fulfilled all the conditions for the immediate attainment of perfect Buddhahood, the Holy One preferred, from unlimited charity towards living beings, *once more* to reincarnate for the benefit of man.

The Nirvâna of the Buddhists is only the threshold of Paranirvâna, according to the Esoteric Teaching: while with the Brâhmins, it is the summum bonum, that final state from which there is no more return—not till the next Mahâ-Kalpa, at all events. And even this last view will be opposed by some too orthodox and dogmatic Philosophers who will not accept the Esoteric Doctrine. With them Nirvâna is absolute nothingness, in which there is nothing and no one: only an unconditioned All. To understand the full characteristics of that Abstract Principle one must sense it intuitionally and comprehend fully the “one permanent condition in the Universe,” which the Hindûs define so truly as

The state of perfect unconsciousness—bare Chidâkâsham (field of consciousness) in fact,

however paradoxical it may seem to the profane reader. [667](#)

Shankarâchârya was reputed to be an Avatâra, an assertion the writer implicitly believes in, but which other people are, of course, at liberty to reject. And as such he took the body of a southern Indian, newly-born Brâhmin baby; that body, for reasons as important as they are mysterious to us, is said to have been animated by Gautama's astral personal remains. This divine Non-Ego chose as its own Upâdhi (physical basis), the ethereal, human Ego of a great Sage in this world of forms, as the fittest vehicle for Spirit to descend into.

Said Shankarâchârya:

Parabrahman is Kartâ [Purusha], as there is no other Adhishtâthâ, [668](#) and Parabrahman is Prakriti, there being no other substance. [669](#)

Now what is true of the Macrocosmical is also true of the Microcosmical plane. It is therefore nearer the truth to say—when once we accept such a possibility—that the “astral” Gautama, or the Nirmânakâya, was the Upâdhi of Shankarâchârya's spirit, rather than that the latter was a reincarnation of the former.

When a Shankarâchârya has to be born, naturally every one of the principles in the manifested mortal man must be the purest and finest that exist on earth. Consequently those principles that were once attached to Gautama, who was the direct great predecessor of Shankara, were naturally attracted to him, the economy of Nature forbidding the re-evolution of similar principles from the crude state. But it must be remembered that the higher ethereal principles are not, like the lower more material ones, visible sometimes to man (as astral bodies), and they have to be regarded in the light of separate or independent Powers or Gods, rather than as material objects. Hence the right way of representing the truth would be to say that the various principles, the Bodhisattva, of Gautama Buddha, which did not go to Nirvâna, re-united to form the middle principles of Shankarâchârya, the earthly Entity. [670](#)

It is absolutely necessary to study the doctrine of the Buddhas esoterically and understand the subtle differences between the various planes of existence to be able to comprehend correctly the above. Put more clearly, Gautama, the human Buddha, who had, exoterically, Amitâbha for his Bodhisattva and Avalokiteshvara for his Dhyâni-Buddha—the triad emanating directly from Âdi-Buddha—assimilated these by his “Dhyâna” (meditation) and thus become a Buddha (“enlightened”). In another manner this is the case with all men; everyone of us has his Bodhisattva—the middle principle, if we hold for a moment to the trinitarian division of the septenary group—and his Dhyâni-Buddha, or Chohan, the “Father of the Son.” Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.

Six centuries after the translation of the human Buddha (Gautama) another Reformer, as noble and as loving, though less favoured by opportunity, arose in another part of the world, among another and a less spiritual race. There is a great similarity between the subsequent opinions of the world about the two Saviours, the Eastern and the Western. While millions became converted to the doctrines of the two Masters, the enemies of both—sectarian opponents, the most dangerous of all—tore both to shreds by insinuating maliciously-distorted statements based on Occult truths, and therefore doubly dangerous. While of Buddha it is said by the Brâhmans that He was truly an Avatâra of Vishnu, but that He had come to tempt the Brâhmans from their faith, and was therefore the evil

aspect of the God; of Jesus the Bardesanian Gnostics and others asserted that He was Nebu, the false Messiah, the destroyer of the old orthodox religion. “He is the founder of a new sect of Nazars,” said other sectarians. In Hebrew the word “Naba” means “to speak by inspiration,” (נבא, and נבו is Nebo, the God of wisdom). But Nebo is also Mercury, who is Buddha in the Hindu monogram of planets. And this is shown by the fact that the Talmudists hold that Jesus was inspired by the Genius (or Regent) of Mercury confounded by Sir William Jones with Gautama Buddha. There are many other strange points of similarity between Gautama and Jesus, which cannot be noticed here. [671](#)

If both the Initiates, aware of the danger of furnishing the uncultured masses with the powers acquired by ultimate knowledge, left the innermost corner of the sanctuary in profound darkness, who, acquainted with human nature, can blame either of them for this? Yet although Gautama, actuated by prudence, left the Esoteric and most dangerous portions of the Secret Knowledge untold, and lived to the ripe old age of eighty—the Esoteric Doctrine says one hundred—years, dying with the certainty of having taught its essential truths, and of having sown the seeds for the conversion of one-third of the world, He yet perhaps revealed more than was strictly good for posterity. But Jesus, who had promised His disciples the knowledge which confers upon man the power of producing “miracles” far greater than He had ever produced Himself, died, leaving but a few faithful disciples—men only half-way to knowledge. They had therefore to struggle with a world to which they could impart only what they but half-knew themselves, and—no more. In later ages the exoteric followers of both mangled the truths given out, often out of recognition. With regard to the adherents of the Western Master, the proof of this lies in the very fact that none of them can now produce the promised “miracles.” They have to choose: either it is they who have blundered, or it is their Master who must stand arraigned for an empty promise, an uncalled-for boast. [672](#) Why such a difference in the destiny of the two? For the Occultist this enigma of the unequal favour of Karma or Providence is unriddled by the Secret Doctrine.

It is “not lawful” to speak of such things publicly, as St. Paul tells us. One more explanation only may be given in reference to this subject. It was said a few pages back that an Adept who thus sacrifices himself to

live, giving up full Nirvâna, though he can never lose the knowledge acquired by him in previous existences, yet can never rise higher in such borrowed bodies. Why? Because he becomes simply the vehicle of a “Son of Light” from a still higher sphere, Who being Arûpa, has no personal astral body of His own fit for this world. Such “Sons of Light,” or Dhyâni-Buddhas, are the Dharmakâyas of preceding Manvantaras, who have closed their cycles of incarnations in the ordinary sense and who, being thus Karmaless, have long ago dropped their individual Rûpas, and have become identified with the first Principle. Hence the necessity of a sacrificial Nirmânakâya, ready to suffer for the misdeeds or mistakes of the new body in its earth-pilgrimage, without any future reward on the plane of progression and rebirth, since there are no rebirths for him in the ordinary sense. The Higher Self, or Divine Monad, is not in such a case attached to the lower Ego; its connection is only temporary, and in most cases it acts through decrees of Karma. This is a real, genuine sacrifice, the explanation of which pertains to the highest Initiation of Gñâna (Occult Knowledge). It is closely linked, by a direct evolution of Spirit and involution of Matter, with the primeval and great Sacrifice at the foundation of the manifested Worlds, the gradual smothering and death of the spiritual in the material. The seed “is not quickened except it die.” [673](#) Hence in the Purusha Sûkta of the Rig Veda, [674](#) the mother-fount and source of all subsequent religions, it is stated allegorically that “the thousand-headed Purusha” was slaughtered at the foundation of the World, that from his remains the Universe might arise. This is nothing more nor less than the foundation—the seed, truly—of the later many-formed symbol in various religions, including Christianity, of the sacrificial lamb. For it is a play upon the words. “Aja” (Purusha), “the unborn,” or eternal Spirit, means also “lamb,” in Sanskrit. Spirit disappears—dies, metaphorically—the more it gets involved in matter, and hence the sacrifice of the “unborn,” or the “lamb.”

Why the Buddha chose to make this sacrifice will be plain only to those who, to the minute knowledge of His earthly life, add that of a thorough comprehension of the laws of Karma. Such occurrences, however, belong to the most exceptional cases.

As tradition goes, the Brâhmans had committed a heavy sin by persecuting Gautama Buddha and His teachings instead of blending and

reconciling them with the tenets of pure Vaidic Brâhmanism, as was done later by Shankarâchârya. Gautama had never gone against the Vedas, only against the exoteric growth of preconceived interpretations. The Shruti—divine oral revelation, the outcome of which was the Veda—is eternal. It reached the ear of Gautama Siddartha as it had those of the Rishis who had written it down. He accepted the revelation, while rejecting the later overgrowth of Brâhmanical thought and fancy, and built His doctrines on one and the same basis of imperishable truth. As in the case of His Western successor, Gautama, the “Merciful,” the “Pure,” and the “Just,” was the first found in the Eastern Hierarchy of historical Adepts, if not in the world-annals of divine mortals, who was moved by that generous feeling which locks the whole of mankind within one embrace, with no petty differences of race, birth, or caste. It was He who first enunciated that grand and noble principle, and He again who first put it into practice. For the sake of the poor and the reviled, the outcast and the hapless, invited by Him to the king's festival table, He had excluded those who had hitherto sat alone in haughty seclusion and selfishness, believing that they would be defiled by the very shadow of the disinherited ones of the land—and these non-spiritual Brâhmans turned against Him for that preference. Since then such as these have never forgiven the prince-beggar, the son of a king, who, forgetting His rank and station, had flung widely open the doors of the forbidden sanctuary to the pariah and the man of low estate, thus giving precedence to personal merit over hereditary rank or fortune. The sin was theirs—the cause nevertheless Himself: hence the “Merciful and the Blessed One” could not go out entirely from this world of illusion and created causes without atoning for the sin of all—therefore of these Brâhmans also. If “man afflicted by man” found safe refuge with the Tathâgata, “man afflicting man” had also his share in His self-sacrificing, all-embracing and forgiving love. It is stated that He desired to atone for the sin of His enemies. Then only was He willing to become a full Dharmakâya, a Jivanmukta “without remains.”

The close of Shankarâchârya's life brings us face to face with a fresh mystery. Shankarâchârya retires to a cave in the Himâlayas, permitting none of his disciples to follow him, and disappears therein for ever from the sight of the profane. Is he dead? Tradition and popular belief answer in the negative, and some of the local Gurus, if they do not emphatically

corroborate, do not deny the rumour. The truth with its mysterious details as given in the Secret Doctrine is known but to them; it can be given out fully only to the direct followers of the great Dravidian Guru, and it is for them alone to reveal of it as much as they think fit. Still it is maintained that this Adept of Adepts lives to this day in his spiritual entity as a mysterious, unseen, yet overpowering presence among the Brotherhood of Shamballa, beyond, far beyond, the snowy-capped Himâlayas.

Section XLIV. “Reincarnations” of Buddha.

Every section in the chapter on “Dezhin Shegpa” [675](#) (Tathâgata) in the Commentaries represents one year of that great Philosopher's life, in its dual aspect of public and private teacher, the two being contrasted and commented upon. It shows the Sage reaching Buddha-hood through a long course of study, meditation, and Initiations, as any other Adept would have to do, not one rung of the ladder up to the arduous “Path of Perfection” being missed. The Bodhisattva became a Buddha and a Nirvânî through personal effort and merit, after having had to undergo all the hardships of every other neophyte—not by virtue of a divine birth, as thought by some. It was only the reaching of Nirvâna while still living in the body and on this earth that was due to His having been in previous births high on the “Path of Dzyan” (knowledge, wisdom). Mental or intellectual gifts and abstract knowledge follow an Initiate in his new birth, but he has to acquire phenomenal powers anew, passing through all the successive stages. He has to acquire Rinchen-na-dun (“the seven precious gifts”) [676](#) one after the other. During the period of meditation no worldly phenomena on the physical plane must be allowed to enter into his mind or cross his thoughts. Zhine-Ihagthong (Sanskrit: Vipashya, religious abstract meditation) will develop in him most wonderful faculties independently of himself. The four degrees of contemplation, or Sam-tan (Sanskrit: Dhyâna), once acquired, everything becomes easy. For, once that man has entirely got rid of the idea of individuality, merging his Self in the

Universal Self, becoming, so to say, the bar of steel to which the properties inherent in the loadstone (Âdi Buddha, or Anima Mundi) are imparted, powers hitherto dormant in him are awakened, mysteries in invisible Nature are unveiled, and becoming a Thonglam-pa (a Seer) he becomes a Dhyâni-Buddha. Every Zung (Dhâranî, a mystic word or mantra) of the Lokottaradharma (the highest world of causes) will be known to him.

Thus, after His outward death, twenty years later, Tathâgata in His immense love and “pitiful mercy” for erring and ignorant humanity, refused Paranirvâna [677](#) in order that He might continue to help men.

Says a Commentary: Having reached the Path of Deliverance [Thar-lam] from transmigration, one cannot perform Tulpa [678](#) any longer, for to become a Paranirvânî is to close the circle of the Septenary Ku-Sum. [679](#) He has merged his borrowed Dorjesempa [Vajrasattva] into the Universal and become one with it.

Vajradhara, also Vajrasattva (Tibetan: Dorjechang and Dorjedzin, or Dorjosampa), is the regent or President of all the Dhyân Chohans or Dhyâni Buddhas, the highest, the Supreme Buddha; personal, yet never manifested objectively; the “Supreme Conqueror,” the “Lord of all Mysteries,” the “One without Beginning or End”—in short, the Logos of Buddhism. For, as Vajrasattva, He is simply the Tsovo (Chief) of the Dhyâni Buddhas or Dhyân Chohans, and the Supreme Intelligence in the Second World; while as Vajradhara (Dorjechang), He is all that which was enumerated above. “These two are one, and yet two,” and over them is “Chang, the Supreme Unmanifested and Universal Wisdom that has no name.” As two in one He (They) is the Power that subdued and conquered Evil from the beginning, allowing it to reign only over willing subjects on earth, and having no power over those who despise and hate it. Esoterically the allegory is easily understood; exoterically Vajradhara (Vajrasattva) is the God to whom all the evil spirits swore that they would not impede the propagation of the Good Law (Buddhism), and before whom all the demons tremble. Therefore, we say this dual personage has the same rôle assigned to it in canonical and dogmatic Tibetan Buddhism as have Jehovah and the Archangel Mikael, the Metatron of the Jewish Kabalists. This is easily shown. Mikael is “the angel of the face of God,” or he who represents his Master. “My face shall go with thee” (in English,

“presence”), before the Israelites, says God to Moses (Exodus, xxxiii. 14). “The angel of my presence” (Hebrew: “of my face”) (Isaiah, lxiii. 9), etc. The Roman Catholics identify Christ with Mikael, who is also his ferouer, or “face,” mystically. This is precisely the position of Vajradhara, or Vajrasattva, in Northern Buddhism. For the latter, in His Higher Self as Vajradhara (Dorjechang), is *never* manifested, except to the seven Dhyân Chohans, the primeval Builders. Esoterically, it is the Spirit of the “Seven” collectively, their seventh principle, or Âtman. Exoterically, any amount of fables may be found in Kâla Chakra, the most important work in the Gyut [or (D)gyu] division of the Kanjur, the division of mystic knowledge [(D)gyu]. Dorjechang (wisdom) Vajradhara, is said to live in the second Arûpa World, which connects him with Metatron, in the first world of pure Spirits, the Briatic world of the Kabalists, who call this angel El-Shaddai, the Omnipotent and Mighty One. Metatron is in Greek ἄγγελος (Messenger), or the Great Teacher. Mikael fights Satan, the Dragon, and conquers him and his Angels. Vajrasattva, who is one with Vajrapâni, the Subduer of the Evil Spirits, conquers Râhu, the Great Dragon who is always trying to devour the sun and moon (eclipses). “War in Heaven” in the Christian legend is based upon the bad angels having discovered the secrets (magical wisdom) of the good ones (Enoch), and the mystery of the “Tree of Life.” Let anyone read simply the exoteric accounts in the Hindu and Buddhist Pantheons—the latter version being taken from the former—and he will find both resting on the same primeval, archaic allegory from the Secret Doctrine. In the exoteric texts (Hindu and Buddhist), the Gods churn the ocean to extract from it the Water of Life—Amrita—or the Elixir of Knowledge. In both the Dragon steals some of this, and is exiled from heaven by Vishnu, or Vajradhara, or the chief God, whatever may be his name. We find the same in the Book of Enoch, and it is poetized in St. John's Revelation. And now the allegory, with all its fanciful ornamentations, has become a dogma!

As will be found mentioned later, the Tibetan Lamaseris contain many secret and semi-secret volumes, detailing the lives of great Sages. Many of the statements in them are purposely confused, and in others the reader becomes bewildered, unless a clue be given him, by the use of one name to cover many individuals who follow the same line of teaching. Thus there

is a succession of “living Buddhas” and the name “Buddha” is given to teacher after teacher. Schlagintweit writes:

To each human Buddha belongs a Dhyâni-Buddha, and a Dhyâni-Bodhisattva, and the unlimited number of the former also involves an equally unlimited number of the latter. [680](#)

[But if this be so—and the exoteric and semi-exoteric use of the name justify the statement—the reader must depend on his own intuition to distinguish between the Dhyâni Buddhas and the human Buddhas, and must not apply to the great Buddha of the Fifth Race all that is ascribed to “the Buddha” in books where, as said, blinds are constantly introduced.

In one of these books some strange and obscure statements are made which the writer gives, as before, entirely on her own responsibility, since a few may sense a meaning hidden under words misleading in their surface meaning.] [681](#) It is stated that at the age of thirty-three, Shankarâchârya, tired of his mortal body, “put it off” in the cave he had entered, and that the Bodhisattva, that served as his lower personality, was freed

With the burden of a sin upon him which he had not committed.

At the same time it is added:

At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth.

Now, Karma could have no hold on “Mahâ Shankara” (as Shankara is called in the secret work), as he had, as Avatâra, no Ego of his own, but a Bodhisattva—a willing sacrificial victim. Neither had the latter any responsibility for the deed, whether sinful or otherwise. Therefore we do not see the point, since Karma cannot act unjustly. There is some terrible mystery involved in all this story, one that no uninitiated intellect can ever unravel. Still, there it is, suggesting the natural query, “Who, then, was punished by Karma?” and leaving it to be answered.

A few centuries later Buddha tried one more incarnation, it is said, in * * *, and again, fifty years subsequent to the death of this Adept, in one whose name is given as Tiani-Tsang. [682](#) No details, no further information or explanation is given. It is simply stated that the last

Buddha had to work out the remains of his Karma, which none of the Gods themselves can escape, forced as he was to bury still deeper certain mysteries half revealed by him—hence misinterpreted. The words used would stand when translated: [683](#)

Born fifty-two years too early as Shramana Gautama, the son of King Zastang; then retiring fifty-seven years too soon as Mahâ Shankara, who got tired of his outward form. This wilful act aroused and attracted King Karma, who killed the new form of * * * at thirty-three, [684](#) the age of the body that was put off. [At whatever age one puts off his outward body by free will, at that age will he be made to die in his next incarnation *against his will* —Commentary.] He died in his next (body) at thirty-two and a little over, and again in his next at eighty—a Mâyâ, and at one hundred, in reality. The Bodhisattva chose Tiani-Tsang, [685](#) then again the Sugata became Tsong-Kha-pa, who became thus Dezhin-Shegpa [Tathâgata—“one who follows in the way and manner of his predecessors”]. The Blessed One could do good to his generation as * * * but none to posterity, and so as Tiani-Tsaug he became incarnated only for the “*remains*” [of his precedent Karma, as we understand it]. The Seven Ways and the Four Truths were once more hidden out of sight. The Merciful One confined since then his attention and fatherly care to the heart of Bodyul, the nursery-grounds of the seeds of truth. The blessed “remains” since then have overshadowed and rested in many a holy body of human Bodhisattvas.

No further information is given, least of all are there any details or explanations to be found in the secret volume. All is darkness and mystery in it, for it is evidently written but for those who are already instructed. Several flaming red asterisks are placed instead of names, and the few facts given are abruptly broken off. The key of the riddle is left to the intuition of the disciple, unless the “direct followers” of Gautama the Buddha—“those who are to be denied by His Church for the next cycle”—and of Shankarâchârya, are pleased to add more.

The final section gives a kind of summary of the seventy sections—covering seventy-three years of Buddha's life [686](#)—from which the last paragraph is summarized as follows:

Emerging from —, the most excellent seat of the three secrets [Sang-Sum], the Master of incomparable mercy, after having performed on all the anchorites the rite of —, and each of these having been cut off, [687](#) perceived through [the power of] Hlun-Chub [688](#) what was his next duty. The Most-Illustrious meditated and asked himself whether this would help [the future] generations. What they needed was the sight of Mâyâ in a body of illusion. Which?... The great conqueror of pains and sorrows arose and proceeded back to his birthplace. There Sugata was welcomed by the few, for they did not know Shramana Gautama. “Shâkya [the Mighty] is in Nirvâna.... He has given the Science to the Shuddhas [Shûdra],” said they of Damze Yul [the country of Brâhmans: India].... It was for that, born of pity, that the All-Glorious One had to retire to —, and then appear [karmically] as Mahâ Shankara; and out of pity as —, and again as —, and again as Tsong-Kha-pa.... For, he who chooses in humiliation must go down, and he who *loves not* allows Karma to raise him. [689](#)

This passage is confessedly obscure and written for the few. It is not lawful to say any more, for the time has not yet come when nations are prepared to hear the whole truth. The old religions are full of mysteries, and to demonstrate some of them would surely lead to an explosion of hatred, followed, perhaps, by bloodshed and worse. It will be sufficient to know that while Gautama Buddha is merged in Nirvâna ever since his death, Gautama Shâkyamuni may have had to reincarnate—this dual inner personality being one of the greatest mysteries of Esoteric psychism.

“The seat of the three secrets” refers to a place inhabited by high Initiates and their disciples. The “secrets” are the three mystic powers known as Gopa, Yasodhara, and Uptala Varna, that Csomo de Kôros mistook for Buddha's three wives, as other Orientalists have mistaken Shakti (Yoga power) personified by a female deity for His wife; or the Draupadî—also a spiritual power—for the wife in common of the five brothers Pândava.

Section XLV. An Unpublished Discourse of Buddha.

(It is found in the second Book of Commentaries and is addressed to the Arhats.) Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of Being and *Non-Being* explained in Bas-pa [Dharma, Doctrine], and have given preference to the latter, for ye are verily my Arhats.... The elephant, who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream, and, looking at it, says, “Here am I... I am I”: for the “I,” his Self, is not in the world of the twelve Nidânas and mutability, but in that of Non-Being, the only world beyond the snares of Mâyâ.... That alone, which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability, is the true “I” [Ego], the Self of the Universe. The Universe of Nam-Kha says: “I am the world of Sien-Chan”; [690](#) the four illusions laugh and reply, “Verily so.” But the truly wise man knows that neither man, nor the Universe that he passes through like a flitting shadow, is any more a real Universe than the dewdrop that reflects a spark of the morning sun is that sun.... There are three things, Bhikshus, that are everlastingly the same, upon which no vicissitude, no modification can ever act: these are the Law, Nirvâna, and Space, [691](#) and those three are One, since the first two are within the last, and that last one a Mâyâ, so long as man keeps within the whirlpool of sensuous existences. One need not have his mortal body die to avoid the clutches of concupiscence and other passions. The Arhat who observes the seven hidden precepts of Bas-pa may become Dang-ma and Lha. [692](#) He may hear the “holy voice” of ... [Kwan-yin], [693](#) and find himself within the quiet precincts of his Sangharama [694](#) transferred into Amitâbha Buddha. [695](#) Becoming one with Anuttara Samyak Sambodhi, [696](#) he may pass through all the six worlds of Being (Rûpaloka) and get into the first three worlds of Arûpa. [697](#)... He who

listens to my secret law, preached to my select Arhats, will arrive with its help at the knowledge of Self, and thence at perfection.

It is due to entirely erroneous conceptions of Eastern thought and to ignorance of the existence of an Esoteric key to the outward Buddhist phrases that Burnouf and other great scholars have inferred from such propositions—held also by the Vedântins—as “my body is not body” and “myself is no self of mine,” that Eastern psychology was all based upon non-permanency. Cousin, for instance, lecturing upon the subject, brings the two following propositions to prove, on Burnouf’s authority, that, unlike Brâhmanism, Buddhism rejects the perpetuity of the thinking principle. These are:

1. Thought or Spirit [698](#)—for the faculty is not distinguished from the subject—appears only with sensation and does not survive it.

2. The Spirit cannot itself lay hold of itself, and in directing attention to itself it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.

This all refers to Spirit embodied, not to the freed Spiritual Self on whom Mâyâ has no more hold. Spirit is no body; therefore have the Orientalists made of it “nobody” and nothing. Hence they proclaim Buddhists to be Nihilists, and Vedântins to be the followers of a creed in which the “Impersonal [God] turns out on examination to be a myth”; their goal is described as

The complete extinction of all spiritual, mental, and bodily powers by absorption into the Impersonal. [699](#)

Section XLVI. Nirvana-Moksha.

The few sentences given in the text from one of Gautama Buddha's secret teachings show how uncalled for is the epithet of “Materialist” when applied to One Whom two-thirds of those who are looked upon as great Adepts and Occultists in Asia recognize as their Master, whether

under the name of Buddha or that of Shankarâchârya. The reader will remember the just-quoted words are what Buddha Sanggyas (or Pho) is alleged by the Tibetan Occultists to have taught: there are three eternal things in the Universe—the Law, Nirvâna, and Space. The Buddhists of the Southern Church claim, on the other hand, that Buddha held only two things as eternal—Âkâsha and Nirvâna. But Âkâsha being the same as Aditi, [700](#) and both being translated “Space,” there is no discrepancy so far, since Nirvâna as well as Moksha, is a state. Then in both cases the great Kapilavastu Sage unifies the two, as well as the three, into one eternal Element, and ends by saying that even “that One is a Mâyâ” to one who is not a Dang-ma, a perfectly purified Soul.

The whole question hangs upon materialistic misconceptions and ignorance of Occult Metaphysics. To the man of Science who regards Space as simply a mental representation, a conception of something existing *pro formâ*, and having no real being outside our mind, Space *per se* is verily an illusion. He may fill the boundless interstellar space with an “imaginary” ether, nevertheless Space for him is an abstraction. Most of the Metaphysicians of Europe are so wide of the mark, from the purely Occult standpoint, of a correct comprehension of “Space,” as are the Materialists, though the erroneous conceptions of both of course differ widely.

If, bearing in mind the philosophical views of the Ancients upon this question, we compare them with what is now termed exact physical Science, it will be found that the two disagree only in inferences and names, and that their postulates are the same when reduced to their most simple expression. From the beginning of the human *Æons*, from the very dawn of Occult Wisdom, the regions that the men of Science fill with ether have been explored by the Seers of every age. That which the world regards simply as cosmic Space, an abstract representation, the Hindu Rishi, the Chaldæan Magus, the Egyptian Hierophant held, each and all, as the one eternal Root of all, the playground of all the Forces in Nature. It is the fountain-head of all terrestrial life, and the abode of those (to us) invisible swarms of existences—of real beings, as of the shadows only thereof, conscious and unconscious, intelligent and senseless—that surround us on all sides, that interpenetrate the atoms of our Kosmos, and see us not, as we do not either see or sense them through our physical

organisms. For the Occultist “Space” and “Universe” are synonyms. In Space there is not Matter, Force, nor Spirit, but all that and much more. It is the One Element, and that one the Anima Mundi—Space, Âkâsha, Astral Light—the Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of one boundless ocean, evolves but to reabsorb all that lives and feels and thinks and has its being in it. As said of the Universe in Isis Unveiled, it is:

The combination of a thousand elements and yet the expression of a single Spirit—a chaos to the sense, a Kosmos to the reason.

Such were the views upon the subject of all the great ancient Philosophers, from Manu down to Pythagoras, from Plato to Paul.

When the dissolution [Pralaya] had arrived at its term the great Being [Para-Âtmâ, or Para-Purusha], the Lord existing through himself, out of whom and through whom all things were, and are, and will be, ... resolved to emanate from his own substance the various creatures. [701](#)

The mystic Decad [of Pythagoras] ($1 + 2 + 3 + 4 = 10$) is a way of expressing this idea. The One is God; [702](#) the Two, matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Cosmos. [703](#)

Plato's “God” is the “Universal Ideation,” and Paul saying “Out of him, and through him, and in him, all things are,” had surely a Principle—never a Jehovah—in his profound mind. The key to the Pythagorean dogmas is the key to every great Philosophy. It is the general formula of unity in multiplicity, the One evolving the many and pervading the All. It is the archaic doctrine of Emanation in a few words.

Speusippus and Xenocrates held, like their great Master, Plato, that:

The Anima Mundi (or “world-soul”) was not the Deity, but a manifestation. Those philosophers never conceived of the One as an *animate nature*. The original One did not *exist*, as we understand the term. Not till he (it) had united with the many emanated existences (the Monad and Duad), was a being produced. The τίμιον (“honoured”), the

something manifested, dwells in the centre as in the circumference, but it is only the reflection of the Deity—the World-Soul. In this doctrine we find the spirit of Esoteric Buddhism. [704](#)

And it is that of Esoteric Brâhmanism and of the Vedântin Adwaitîs. The two modern philosophers, Schopenhauer and von Hartmann, teach the same ideas. The Occultists say that:

The psychic and ectenic forces, the “ideo-motor” and “electro-biological powers,” “latent thought,” and even “unconscious cerebration” theories can be condensed in two words: the Kabalistic Astral Light. [705](#)

Schopenhauer only synthesized all this by calling it Will, and contradicted the men of Science in their materialistic views, as von Hartmann did later on. The author of the Philosophy of the Unconscious calls their views “an instinctual prejudice.”

Furthermore, he demonstrates that no experimenter can have anything to do with matter properly so termed, but only with the forces into which he divides it. The visible effects of matter are but the effects of force. He concludes thereby that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word “matter” is used; outside of that, for science, matter is but a word void of sense. [706](#)

As much, it is to be feared, as those other terms with which we are now concerned, “Space,” “Nirvâna,” and so on.

The bold theories and opinions expressed in Schopenhauer's works differ widely from those of the majority of our orthodox scientists. [707](#) “In reality,” remarks this daring speculator, “there is neither *Matter* nor *Spirit*. The tendency to gravitation in a stone is as unexplainable as thought in the human brain.... If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think.... As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable adhesion, gravitation, and so on we are faced by phenomena which are to our senses as mysterious as the *will* and *thought* in man: we find ourselves facing the incomprehensible, for such is every force in nature. Where is, then, that *matter* which you all pretend to know so well, and from which—being so familiar with it—you draw all your conclusions

and explanations, and attribute to it all things?... That which can be fully realized by our reason and senses is but the superficial; they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head some sort of a *spirit*, then you are obliged to concede the same to a stone. If your dead and utterly-passive matter can manifest a tendency toward gravitation or, like electricity, attract and repel and send out sparks then as well as the brain it can also think. In short, every particle of the so-called spirit we can replace with an equivalent of matter, and every particle of matter replace with spirit.... Thus, it is not the Christian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into *will* and *manifestation*, which form of division has naught to do with the former, for it spiritualizes everything: all that which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into will.” [708](#)

The *matter* of science may be for all objective purposes a “dead and utterly-passive matter”; to the Occultist not an atom of it can be dead—“Life is ever present in it.” We send the reader who would know more about it to our article, “Transmigration of Life-Atoms.” [709](#) What we are now concerned with is the doctrine of Nirvâna.

A “system of atheism” it may be justly called, since it recognizes neither God nor Gods—least of all a Creator, as it entirely rejects creation. The *Fecit ex nihilo* is as incomprehensible to the Occult metaphysical Scientist as it is to the scientific Materialist. It is at this point that all agreement stops between the two. But if such be the sin of the Buddhist and Brâhman Occultist, then Pantheists and Atheists, and also theistical Jews—the Kabalists—must also plead “guilty” to it; yet no one would ever think of calling the Hebrews of the Kabbalah “Atheists.” Except the Talmudistic and Christian exoteric systems there never was a religious Philosophy, whether in the ancient or modern world, but rejected *à priori* the *ex nihilo* hypothesis, simply because Matter was always co-eternalized with Spirit.

Nirvâna, as well as the Moksha of the Vedântins, is regarded by most of the Orientalists as a synonym of annihilation; yet no more glaring injustice could be done, and this capital error must be pointed out and disproved. On this most important tenet of the Brâhmo-Buddhistic system

—the Alpha and the Omega of “Being” or “Non-Being”—rests the whole edifice of Occult Metaphysics. Now the rectification of the great error concerning Nirvâna may be very easily accomplished with relation to the philosophically inclined, to those who,

In the glass of things temporal see the image of things spiritual.

On the other hand, to that reader who could never soar beyond the details of tangible material form, our explanation will appear meaningless. He may comprehend and even accept the logical inferences from the reasons given—the true spirit will ever escape his intuitions. The word “nihil” having been misconceived from the first, it is continually used as a sledgehammer in the matter of Esoteric Philosophy. Nevertheless it is the duty of the Occultist to try and explain it.

Nirvâna and Moksha, then, as said before, have their being in non-being, if such a paradox be permitted to illustrate the meaning the better. Nirvâna, as some illustrious Orientalists have attempted to prove, does mean the “blowing-out” [710](#) of all sentient existence. It is like the flame of a candle burnt out to its last atom, and then suddenly extinguished. Quite so. Nevertheless, as the old Arhat Nâgasena affirmed before the king who taunted him: “Nirvâna *is* ”—and Nirvâna is eternal. But the Orientalists deny this, and say it is not so. In their opinion Nirvâna is not a re-absorption in the Universal Force, not eternal bliss and rest, but it means literally “the blowing-out, the extinction, complete annihilation, and not absorption.” The Lankavatara quoted in support of their arguments by some Sanskritists, and which gives the different interpretations of Nirvâna by the Tîrthika Brâhmans, is no authority to one who goes to primeval sources for information, namely, to the Buddha who taught the doctrine. As well quote the Chârvâka Materialists in their support.

If we bring as an argument the sacred Jaina books, wherein the dying Gautama Buddha is thus addressed: “Arise into Nirvi [Nirvâna] from this decrepit body into which thou hast been sent.... Ascend into thy former abode, O blessed Avatâra”; and if we add that this seems to us the very opposite of nihilism, we may be told that so far it may only prove a contradiction, one more discrepancy in the Buddhist faith. If again we remind the reader that since Gautama is believed to appear occasionally,

re-descending from his “former abode” for the good of humanity and His faithful congregation, thus making it incontestable that Buddhism does not teach final annihilation, we shall be referred to authorities to whom such teaching is ascribed. And let us say at once: Men are no authority for us in questions of conscience, nor ought they to be for anyone else. If anyone holds to Buddha's Philosophy, let him do and say as Buddha did and said; if a man calls himself a Christian, let him follow the commandments of Christ—not the interpretations of His many dissenting priests and sects.

In A Buddhist Catechism the question is asked:

Are there any dogmas in Buddhism which we are required to accept on faith?

A. No. We are earnestly enjoined to accept nothing whatever on faith, whether it be written in books, handed down from our ancestors, or taught by sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them: nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. “For this,” says he in concluding, “I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly.” [711](#)

That Nirvâna, or rather, that state in which we are in Nirvâna, is quite the reverse of annihilation is suggested to us by our “reason and consciousness,” and that is sufficient for us personally. At the same time, this fact being inadequate and very ill-adapted for the general reader, something more efficient may be added.

Without resorting to sources unsympathetic to Occultism, the Kabbalah furnishes us with the most luminous and clear proofs that the term “nihil” in the minds of the Ancient Philosophers had a meaning quite different from that it has now received at the hands of Materialists. It means

certainly “nothing”—or “no-thing.” F. Kircher, in his work on the Kabbalah and the Egyptian Mysteries [712](#) explains the term admirably. He tells his readers that in the Zohar the first of the Sephiroth [713](#) has a name the significance of which is “the *Infinite*,” but which was translated indifferently by the Kabbalists as “Ens” and “Non-Ens” (“Being” and “Non-Being”); a *Being*, inasmuch as it is the *root* and source of all other beings; *Non-Being* because Ain Soph—the Boundless and the Causeless, the Unconscious and the Passive Principle—resembles nought else in the Universe.

The author adds:

This is the reason why St. Denys did not hesitate to call it Nihil.

“Nihil” therefore stands—even with some Christian theologians and thinkers, especially with the earlier ones who lived but a few removes from the profound Philosophy of the initiated Pagans—as a synonym for the impersonal, divine Principle, the Infinite All, which is no Being or thing—the En or Ain Soph, the Parabrahman of the Vedânta. Now St. Denys was a pupil of St. Paul—an Initiate—and this fact makes everything clear.

The “Nihil” is in esse the Absolute Deity itself, the hidden Power or Omnipresence degraded by Monotheism into an anthropomorphic Being, with all the passions of a mortal on a grand scale. Union with That is not annihilation in the sense understood in Europe. [714](#) In the East annihilation in Nirvâna refers but to matter: that of the visible as well as the invisible body, for the astral body, the personal double, is still matter, however sublimated. Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous ether, the boundless, infinite Space,

Not a void resulting from the absence of forms, but on the contrary, the foundation of all forms.... [This] denotes it to be the creation of Mâyâ, all the works of which are as nothing before the uncreated Form [Spirit], in whose profound and sacred depths all motion must cease for ever. [715](#)

Motion here refers only to illusive objects, to their change as opposed to perpetuity, rest—perpetual motion being the Eternal Law, the ceaseless

Breath of the Absolute.

The mastery of Buddhistic dogmas can be attained only according to the Platonic method: from universals to particulars. The key to it lies in the refined and mystical tenets of spiritual influx and divine life.

Saith Buddha:

Whosoever is unacquainted with my Law, [716](#) and dies in that state must return to earth until he becomes a perfect Samano [ascetic]. To achieve this object he must destroy within himself the trinity of Mâyâ. [717](#) He must extinguish his passions, unite and identify himself with the Law [the teaching of the Secret Doctrine], and comprehend the philosophy of annihilation. [718](#)

No, it is not in the dead-letter of Buddhistical literature that scholars may ever hope to find the true solution of its metaphysical subtleties. Alone in all antiquity the Pythagoreans understood them perfectly, and it is on the (to the average Orientalist and the Materialist) incomprehensible abstractions of Buddhism that Pythagoras grounded the principal tenets of his Philosophy.

Annihilation means with the Buddhistical Philosophy only a dispersion of matter, in whatever form or *semblance* of form it may be, for everything that bears a shape was created, and thus must sooner or later perish, i.e., change that shape; therefore, as something temporal, though seeming to be permanent, it is but an illusion, Mâyâ; for as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed for ever; hence even our astral bodies, pure ether, are but illusions of matter so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual Entity breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvâna. He exists in Spirit, in nothing; as a form, a shape, a semblance, he is completely annihilated, and thus will die no more, for Spirit alone is no Mâyâ, but the only Reality in an illusionary universe of ever-passing forms.

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. “Can that Spirit which gives life and motion, and partakes of the nature of light, be reduced to nonentity?” they ask. “Can that sensitive Spirit in brutes which exercises memory, one of the rational faculties, die and become nothing?” And Whitelock Bulstrode in his able defence of Pythagoras expounds this doctrine by adding: “If you say they [the brutes] breathe their Spirits into the air, and there vanish, that is all that I contend for. The air indeed is the proper place to receive them, being according to Laertius full of souls; and according to Epicurus full of atoms, the principles of all things; for even this place wherein we walk and birds fly has so much of a spiritual nature that it is invisible, and therefore may well be the receiver of forms, since the forms of all bodies are so; we can only see and hear its effects; the air itself is too fine and above the capacity of the age. What then is the ether in the region above, and what are the influences of forms that descend from thence?” The *Spirits* of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of ether—emanations, *breaths, but not forms*. Ether is corruptible—all philosophers agree in that;—and what is incorruptible *is so far from being annihilated* when it gets rid of the *form* that it lays a good claim to *immortality*.

“But what is that which has no body, no *form*; which is imponderable, invisible, and indivisible—that which exists, and yet *is not*?” ask the Buddhists. “It is Nirvâna,” is the answer. It is *nothing*—not a region, but rather a state. [719](#)

Section XLVII. The Secret Books of “Lam-Rin” and Dzyan.

The Book of Dzyan—from the Sanskrit word “Dhyân” (mystic meditation)—is the first volume of the Commentaries upon the seven secret folios of Kiu-te, and a Glossary of the public works of the same name. Thirty-five volumes of Kiu-te for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas,

in the library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers.

Strictly speaking, those thirty-five books ought to be termed “The Popularised Version” of the Secret Doctrine, full of myths, blunders, and errors; the fourteen volumes of Commentaries, on the other hand—with their translations, annotations, and an ample glossary of Occult terms, worked out from one small archaic folio, the Book of the Secret Wisdom of the World [720](#)—contain a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Teshu Lama of Tji-gad-je. The Books of Kiu-te are comparatively modern, having been edited within the last millennium, whereas, the earliest volumes of the Commentaries are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance, grossly-exaggerated accounts in the Books of Kiu-te [721](#)—properly so-called—the Commentaries have little to do with these. They stand in relation to them as the Chaldæo-Jewish Kabbalah stands to the Mosaic Books. In the work known as the Avatumsaka Sûtra, in section: “The Supreme Âtman [Soul] as manifested in the character of the Arhats and Pratyeka Buddhas,” it is stated that:

Because from the beginning all sentient creatures have confused the truth and embraced the false, therefore there came into existence a hidden knowledge called Alaya Vijñâna.

“Who is in possession of the true knowledge?” is asked. “The great Teachers of the Snowy Mountain,” is the response.

These “great Teachers” have been known to live in the “Snowy Range” of the Himâlayas for countless ages. To deny in the face of millions of Hindus the existence of their great Gurus, living in the Âshrams scattered all over the Trans- or the Cis-Himâlayan slopes is to make oneself ridiculous in their eyes. When the Buddhist Saviour appeared in India, their Âshrams—for it is rarely that these great Men are found in Lamaseries, unless on a short visit—were on the spots they now occupy, and that even before the Brâhmans themselves came from Central Asia to settle on the Indus. And before that more than one Âryan Dvija of fame

and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools. Most of these Himâlayan Bhante were Âryan Brâhmans and ascetics.

No student, unless very advanced, would be benefited by the perusal of those exoteric volumes. [722](#) They must be read with a key to their meaning, and that key can only be found in the Commentaries. Moreover there are some comparatively modern works that are positively injurious so far as a fair comprehension of even exoteric Buddhism is concerned. Such are the Buddhist Cosmos, by Bonze Jin-ch'on of Pekin; the Shing-Tau-ki (or The Records of the Enlightenment of Tathâgata), by Wang Puk—seventh century; Hisai Sûtra (or Book of Creation), and some others.

Section XLVIII. Amita Buddha Kwan-Shai-yin, and Kwan-yin.— What the “Book of Dzyan” and the Lamaseries of Tsong-Kha-pa say.

As a supplement to the Commentaries there are many secret folios on the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan Reformer of the fourteenth century, said to be a direct incarnation of Amita Buddha, is the founder of the secret School near Tji-gad-je, attached to the private retreat of the Teshu Lama. It is with Him that began the regular system of Lamaic incarnations of Buddhas (Sang-gyas), or of Shâkya-Thub-pa (Shakya-muni). Amida or Amita Buddha is called by the author of Chinese Buddhism, a mythical being. He speaks of

Amida Buddha (Ami-to Fo) a fabulous personage, worshipped assiduously—like Kwan-yin—by the Northern Buddhists, but unknown in Siam, Burmah, and Ceylon. [723](#)

Very likely. Yet Amida Buddha is not a “fabulous” personage, since (a) “Amida” is the Senzar form of “Âdi”; “Âdi-Buddhi” and “Âdi-Buddha,” [724](#) as already shown, existed ages ago as a Sanskrit term for “Primeval Soul” and “Wisdom”; and (b) the name was applied to Gautama Shâkyamuni, the last Buddha in India, from the seventh century, when Buddhism was introduced into Tibet. “Amitâbha” (in Chinese, “Wu-liang-sheu”) means literally “Boundless Age,” a synonym of “En,” or “Ain-Suph,” the “Ancient of Days,” and is an epithet that connects Him directly with the Boundless Âdi-Buddhi (primeval and Universal Soul) of the Hindus, as well as with the Anima Mundi of all the ancient nations of Europe and the Boundless and Infinite of the Kabalists. If Amitâbha be a fiction of the Tibetans, or a new form of Wu-liang-sheu, “a fabulous personage,” as the author-compiler of Chinese Buddhism tells his readers, then the “fable” must be a very ancient one. For on another page he says himself that the addition to the canon, of the books containing the

Legends of Kwan-yin and of the Western heaven with its Buddha, Amitâbha, was also previous to the Council of Kashmere, a little before the beginning of our era, [725](#)

and he places

the origin of the primitive Buddhist books which are common to the Northern and Southern Buddhists before 246 b.c.

Since Tibetans accepted Buddhism only in the seventh century a.d., how comes it that they are charged with inventing Amita-Buddha? Besides which, in Tibet, Amitâbha is called Otpag-med, which shows that it is not the name but the abstract idea that was first accepted of an unknown, invisible, and Impersonal Power—taken, moreover, from the Hindu “Âdi-Buddhi,” and not from the Chinese “Amitâbha.” [726](#) There is a great difference between the popular Otpag-med (Amitâbha) who sits enthroned in Devachan (Sukhâvatî), according to the Mani Kambum Scriptures—the oldest *historical* work in Tibet, and the philosophical abstraction called Amida Buddha, the name being passed now to the earthly Buddha, Gautama.

Section XLIX. Tsong-Kha-pa.— Lohans in China.

In an article, “Reincarnation in Tibet,” everything that could be said about Tsong-Kha-pa was published. [727](#) It was stated that this reformer was not, as is alleged by Pârsî scholars, an incarnation of one of the celestial Dhyânîs, or the five heavenly Buddhas, said to have been created by Shâkyamuni after he had risen to Nirvâna, but that he was an incarnation of Amita Buddha Himself. The records preserved in the Gon-pa, the chief Lamasery of Tda-shi-Hlumpo, show that Sang-gyas left the regions of the “Western Paradise” to incarnate Himself in Tsong-Kha-pa, in consequence of the great degradation into which His secret doctrines had fallen.

Whenever made too public, the Good Law of Cheu [magical powers] fell invariably into sorcery or “black magic.” The Dwijas, the Hoshang [Chinese monks] and the Lamas could alone be entrusted safely with the formulæ.

Until the Tsong-Kha-pa period there had been no Sang-gyas (Buddha) incarnations in Tibet.

Tsong-Kha-pa gave the signs whereby the presence of one of the twenty-five Bodhisattvas [728](#) or of the Celestial Buddhas (Dhyân Chohans) in a human body might be recognized, and He strictly forbade necromancy. This led to a split amongst the Lamas, and the malcontents allied themselves with the aboriginal Bhons against the reformed Lamaism. Even now they form a powerful sect, practising the most disgusting rites all over Sikkhim, Bhutan, Nepaul, and even on the borderlands of Tibet. It was worse then. With the permission of the Tda-shu or Teshu Lama, [729](#) some hundred Lohans (Arhats), to avert strife, went to settle in China in the famous monastery near Tien-t'-ai, where they soon became subjects for

legendary lore, and continue to be so to this day. They had been already preceded by other Lohans,

The world-famous disciples of Tathâgata, called the “sweet-voiced” on account of their ability to chant the Mantras with magical effect. [730](#)

The first ones came from Kashmir in the year 3,000 of Kali Yuga (about a century before the Christian era), [731](#) while the last ones arrived at the end of the fourteenth century, 1,500 years later; and, finding no room for themselves at the lamasery of Yihigching, they built for their own use the largest monastery of all on the sacred island of Pu-to (Buddha, or Put, in Chinese), in the province of Chusan. There the Good Law, the “Doctrine of the Heart,” flourished for several centuries. But when the island was desecrated by a mass of Western foreigners, the chief Lohans left for the mountains of ——. In the Pagoda of Pi-yun-ti, near Peking, one can still see the “Hall of the Five-hundred Lohans.” There the statues of the first-comers are arranged below, while one solitary Lohan is placed quite under the roof of the building, which seems to have been built in commemoration of their visit.

The works of the Orientalists are full of the direct landmarks of Arhats (Adepts), possessed of thaumaturgic powers, but these are spoken of—whenever the subject cannot be avoided—with unconcealed scorn. Whether innocently ignorant of, or purposely ignoring, the importance of the Occult element and symbology in the various Religions they undertake to explain, short work is generally made of such passages, and they are left untranslated. In simple justice, however, it should be allowed that much as all such miracles may have been exaggerated by popular reverence and fancy, they are neither less credible nor less attested in “heathen” annals than are those of the numerous Christian Saints in the church chronicles. Both have an equal right to a place in their respective histories.

If, after the beginning of persecution against Buddhism, the Arhats were no more heard of in India, it was because, their vows prohibiting retaliation, they had to leave the country and seek solitude and security in China, Tibet, Japan, and elsewhere. The sacerdotal powers of the Brâhmans being at that time unlimited, the Simons and Apolloniuses of Buddhism had as much chance of recognition and appreciation by the

Brâhmanical Irenæuses and Tertullians as had their successors in the Judæan and Roman worlds. It was a historical rehearsal of the dramas that were enacted centuries later in Christendom. As in the case of the so-called “Heresiarchs” of Christianity, it was not for rejecting the Vedas or the sacred Syllable that the Buddhist Arhats were persecuted, but for understanding too well the secret meaning of both. It was simply because their knowledge was regarded as dangerous and their presence in India unwelcome, that they had to emigrate.

Nor were there a smaller number of Initiates among the Brâhmins themselves. Even to-day one meets most wonderfully-gifted Sâddhus and Yogîs, obliged to keep themselves unnoticed and in the shadow, not only owing to the absolute secrecy imposed upon them at their Initiation but also for fear of the Anglo-Indian tribunals and courts of law, wherein judges are determined to regard as charlatanry, imposition, and fraud, the exhibition of, or claim to, any abnormal powers, and one may judge of the past by the present. Centuries after our era the Initiates of the inner temples and the Mathams (monastic communities) chose a superior council, presided over by an all-powerful Brahm-Âtmâ, the Supreme Chief of all those Mahâtmâs. This pontificate could be exercised only by a Brâhman who had reached a certain age, and he it was who was the sole guardian of the mystic formula, and he was the Hierophant who created great Adepts. He alone could explain the meaning of the sacred word, AUM, and of all the religious symbols and rites. And whosoever among those Initiates of the Supreme Degree revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to him, had to die; and he who received the confidence was put to death.

But there existed, and still exists to this day, a Word far surpassing the mysterious monosyllable, and which renders him who comes into possession of its key nearly the equal of Brahman. The Brahmâtmâs alone possess this key, and we know that to this day there are two great Initiates in Southern India who possess it. It can be passed only at death, for it is the “Lost Word.” No torture, no human power, could force its disclosure by a Brâhman who knows it; and it is well guarded in Tibet.

Yet this secrecy and this profound mystery are indeed disheartening, since they alone—the Initiates of India and Tibet—could thoroughly

dissipate the thick mists hanging over the history of Occultism, and force its claims to be recognized. The Delphic injunction, “Know thyself,” seems for the few in this age. But the fault ought not to be laid at the door of the Adepts, who have done all that could be done, and have gone as far as Their rules permitted, to open the eyes of the world. Only while the European shrinks from public obloquy and the ridicule unsparingly thrown on Occultists, the Asiatic is being discouraged by his own Pandits. These profess to labour under the gloomy impression that no Bîga Vidyâ, no Arhatship (Adeptship), is possible during the Kali Yuga (the “Black Age”) we are now passing through. Even the Buddhists are taught that the Lord Buddha is alleged to have prophesied that the power would die out in “one millennium after His death.” But this is an entire mistake. In the Dîgha Nikâya the Buddha says:

Hear, Subhadra! The world will never be without Rahats, if the ascetics in my congregations well and truly keep my precepts.

A similar contradiction of the view brought forward by the Brâhmans is made by Krishna in the Bhagavad Gîtâ, and there is further the actual appearance of many Sâddhus and miracle-workers in the past, and even in the present age. The same holds good for China and Tibet. Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the “white barbarians,” every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when Pban-chhen-rin-po-chhe (the Great Jewel of Wisdom) [732](#) condescends to be reborn in the land of the P'helings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of P'heling-pa (Europe): her sons will listen to no one. Another prophecy declares that the Secret Doctrine shall remain in all its purity in Bhod-yul (Tibet), only to the day that it is kept free from foreign invasion. The very visits of Western natives, however friendly, would be baneful to the Tibetan populations. This is the true key to Tibetan exclusiveness.

Section L. A few more Misconceptions Corrected.

Notwithstanding widespread misconceptions and errors—often most amusing to one who has a certain knowledge of the true doctrines—about Buddhism generally, and especially about Buddhism in Tibet, all the Orientalists agree that the Buddha's foremost aim was to lead human beings to salvation by teaching them to practise the greatest purity and virtue, and by detaching them from the service of this illusionary world, and the love of one's still more illusionary—because so evanescent and unreal—body and physical self. And what is the good of a virtuous life, full of privations and suffering, if the only result of it is to be annihilation at the end? If even the attainment of that supreme perfection which leads the Initiate to remember the whole series of his past lives, and to foresee that of the future ones, by the full development of that inner, divine eye in him, and to acquire the knowledge that unfolds the causes [733](#) of the ever-recurring cycles of existence, brings him finally to non-being, and nothing more—then the whole system is idiotic, and Epicureanism is far more philosophical than *such* Buddhism. He who is unable to comprehend the subtle, and yet so potent, difference between existence in a material or physical state and a purely spiritual existence—Spirit or “Soul-life”—will never appreciate at their full value the grand teachings of the Buddha, even in their exoteric form. Individual or personal existence is the cause of pains and sorrows; collective and impersonal life-eternal is full of divine bliss and joy for ever, with neither causes nor effects to darken its light. And the hope for such a life-eternal is the keynote of the whole of Buddhism. If we are told that impersonal existence is no existence at all, but amounts to annihilation, as was maintained by some French reincarnationists, then we would ask: What difference can it make in the spiritual perceptions of an Ego whether he enter Nirvâna loaded with the recollections only of his own personal lives—tens of thousands according to the modern reincarnationists—or whether, merged entirely in the Parabrahmic state it becomes one with the All, with the absolute knowledge and the absolute feeling of representing collective humanities? Once that an Ego lives only ten distinct individual lives he must

necessarily lose his one self, and become mixed up—merged, so to say—with these ten selves. It really seems that so long as this great mystery remains a dead-letter to the world of Western thinkers, and especially to the Orientalists, the less the latter undertake to explain it the better for Truth.

Of all the existing religious Philosophies, Buddhism is the least understood. The Lassens, Webers, Wassiljows, the Burnoufs and Juliens, and even such “eye-witnesses” of Tibetan Buddhism as Csoma de Kōros and the Schlagintweits, have hitherto only added perplexity to confusion. None of these has ever received his information from a genuine Gelugpa source: all have judged Buddhism from the bits of knowledge picked up at Tibetan frontier lamaseries, in countries thickly populated by Bhutanese and Leptchas, Bhons, and red-capped Dugpas, along the line of the Himâlayas. Hundreds of volumes purchased from Burats, Shamans, and Chinese Buddhists, have been read and translated, glossed and misinterpreted according to invariable custom. Esoteric Schools would cease to be worthy of their name were their literature and doctrines to become the property of even their profane co-religionists—still less of the Western public. This is simple common-sense and logic. Nevertheless this is a fact which our Orientalists have ever refused to recognize: hence they have gone on, gravely discussing the relative merits and absurdities of idols, “sooth-saying tables,” and “magical figures of Phurbu” on the “square tortoise.” None of these have anything to do with the real philosophical Buddhism of the Gelugpa, or even of the most educated among the Sakyapa and Kadampa sects. All such “plates” and sacrificial tables, Chinsreg magical circles, etc., were avowedly got from Sikkhim, Bhutan, and Eastern Tibet, from Bhons and Dugpas. Nevertheless, these are given as characteristics of Tibetan Buddhism! It would be as fair to judge the unread Philosophy of Bishop Berkeley after studying Christianity in the clown-worship of Neapolitan lazzaroni, dancing a mystic jig before the idol of St. Pip, or carrying the ex-voto in wax of the phallus of SS. Cosmo and Domiano, at Tsernie.

It is quite true that the primitive Shrâvakas (listeners or hearers) and the Shramanas (the “thought-restrainers” and the “pure”) have degenerated, and that many Buddhist sects have fallen into mere dogmatism and ritualism. Like every other Esoteric, half-suppressed teaching, the words

of the Buddha convey a double meaning, and every sect has gradually come to claim to be the only one knowing the correct meaning, and thus to assume supremacy over the rest. Schism has crept in, and has fastened, like a hideous cancer, on the fair body of early Buddhism. Nâgârjuna's Mahâyâna ("Great Vehicle") School was opposed by the Hînayâna (or "Little Vehicle") System, and even the Yogâchârya of Âryâsanga became disfigured by the yearly pilgrimage from India to the shores of Mansarovara, of hosts of vagabonds with matted locks who play at being Yogîs and Fakirs, preferring this to work. An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce absolute tranquillity of mind or meditation, have brought this school within the region of Hatha Yoga, and have made it heir to the Brâhmanical Tîrthikas. And though its Srotâpatti, its Sakridâgâmin, Anâgâmin, and Arhats, [734](#) bear the same names in almost every school, yet the doctrines of each differ greatly, and none of these is likely to gain real Abhijñâs (the supernatural abnormal five powers).

One of the chief mistakes of the Orientalists when judging on "internal (?) evidence," as they express it, was that they assumed that the Pratyeka Buddhas, the Bodhisattvas, and the "Perfect" Buddhas were a later development of Buddhism. For on these three chief degrees are based the seven and twelve degrees of the Hierarchy of Adeptship. The first are those who have attained the Bodhi (wisdom) of the Buddhas, but do not become Teachers. [735](#) The human Bodhisattvas are candidates, so to say, for perfect Buddhahood (in Kalpas to come), and with the option of using their powers now if need be. "Perfect" Buddhas are simply "perfect" Initiates. All these are men, and not disembodied Beings, as is given out in the Hînayâna exoteric books. Their correct character may be found only in the secret volumes of Lugrub or Nâgârjuna, the founder of the Mahâyâna system, who is said to have been initiated by the Nâgas (fabulous "Serpents," the veiled name for an Initiate or Mahâtômâ). The fabled report found in Chinese records that Nâgârjuna considered his doctrine to be in opposition to that of Gautama Buddha, until he discovered from the Nâgas that it was precisely the doctrine that had been secretly taught by Shâkyamuni Himself, is an allegory, and is based upon the reconciliation between the old Brâhmanical secret Schools in the Himâlayas and

Gautama's Esoteric teachings, both parties having at first objected to the rival schools of the other. The former, the parent of all others, had been established beyond the Himâlayas for ages before the appearance of Shâkyamuni. Gautama was a pupil of this; and it was with them, those Indian Sages, that He had learned the truths of the Sungata, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajñâ Pâramitâ, or “knowledge across the River,” which finally lands the “Perfect One” in the regions of the One Reality. But His Arhats were not Himself. Some of them were ambitious, and they modified certain teachings after the great councils, and it is on account of these “heretics” that the Mother-School at first refused to allow them to blend their schools, when persecution began driving away the Esoteric Brotherhood from India. But when finally most of them submitted to the guidance and control of the chief Âshrams, then the Yogâchârya of Âryâsanga was merged into the oldest Lodge. For it is *there* from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many are the names of that School and land, the name of the latter being now regarded by the Orientalists as the mythic name of a fabulous country. It is from this mysterious land, nevertheless, that the Hindu expects his Kalki Avatâra, the Buddhist his Maitreya, the Pârsî his Sosiosh, and the Jew his Messiah, and so would the Christian expect thence his Christ—if he only knew of it.

There, and there alone, reigns Paranishpanna (Gunggrub), the absolutely perfect comprehension of Being and Non-Being, the changeless true Existence in Spirit, even while the latter is seemingly still in the body, every inhabitant thereof being a Non-Ego because he has become the Perfect Ego. Their voidness is “self-existent and perfect”—if there were profane eyes to sense and perceive it—because it has become absolute; the unreal being transformed into conditionless Reality, and the realities of this, our world, having vanished in their own nature into thin (non-existing) air. The “Absolute Truth” (Dondam-pay-den-pa; Sanskrit: Paramârthasatya), having conquered “relative truth” (Kunza-bchi-den-pa; Sanskrit: Samvritisatya), the inhabitants of the mysterious region are thus supposed to have reached the state called in mystic phraseology Svasamvedanâ (“self-analyzing reflection”) and Paramârtha, or that absolute consciousness of the personal merged into the impersonal Ego,

which is above all, hence above illusion in every sense. Its “Perfect” Buddhas and Bodhisattvas may be on every nimble Buddhist tongue as celestial—therefore unreachable Beings, while these names may suggest and say nothing to the dull perceptions of the European profane. What matters it to Those who, being in this world, yet live outside and far beyond our illusive earth! Above Them there is but one class of Nirvânîs, namely, the Chos-ku (Dharmakâya), or the Nirvânîs “without remains”—the pure Arûpa, the formless Breaths. [736](#)

Thence emerge occasionally the Bodhisattvas in their Prul-pai-ku (or Nirmânakâya) body and, assuming an ordinary appearance, they teach men. There are conscious, as well as unconscious, incarnations.

Most of the doctrines contained in the Yogâchârya, or Mahâyâna systems are Esoteric, like the rest. One day the profane Hindu and Buddhist may begin to pick the Bible to pieces, taking it literally. Education is fast spreading in Asia, and already there have been made some attempts in this direction, so that the tables may then be cruelly turned on the Christians. Whatever conclusions the two may arrive at, they will never be half as absurd and unjust as some of the theories launched by Christians against their respective Philosophies. Thus, according to Spence Hardy, at death the Arhat enters Nirvâna:

That is, he ceases to exist.

And, agreeably to Major Jacob, the Jîvanmukta,

Absorbed into Brahma, enters upon an unconscious and stonelike existence. [737](#)

Shankarâchârya is shown as saying in his prolegomena to the Shvetâshvatara:

Gnosis, once arisen, requires nothing farther for the realization of its result: it needs subsidia only that it may arise.

The Theosophist, it has been argued, as long as he lives, may do good and evil as he chooses, and incur no stain, such is the efficacy of gnosis. And it is further alleged that the doctrine of Nirvâna lends itself to

immoral inferences, and that the Quietists of all ages have been taxed with immorality. [738](#)

According to Wassilyew [739](#) and Csoma de Kőrös, [740](#) the Prasanga School adopted a peculiar mode of

Deducing the absurdity and erroneousness of every esoteric opinion. [741](#)

Correct interpretations of Buddhist Philosophy are crowned by that gloss on a thesis from the Prasanga School, that

Even an Arhat goes to hell in case he doubt anything, [742](#)

thus making of the most free-thinking religion in the world a blind-faith system. The “threat” refers simply to the well-known law that even an Initiate may fail, and thus have his object utterly ruined, if he doubt for one moment the efficacy of his psychic powers—the alphabet of Occultism, as every Kabalist well knows.

The Tibetan sect of the Ngo-vo-nyid-med par Mraba (“they who deny existence,” or “regard nature as Mâyâ”) [743](#) can never be contrasted for one moment with some of the nihilistic or materialistic schools of India, such as the Châr-vâka. They are pure Vedântins—if anything—in their views. And if the Yogâchâryas may be compared with, or called the Tibetan Vishishtadwaitîs, the Prasanga School is surely the Advaita Philosophy of the land. It was divided into two: one was originally founded by Bhavya, the Svantatra Madhyamika School, and the other by Buddhapâlita; both have their exoteric and esoteric divisions. It is necessary to belong to the latter to know anything of the esoteric doctrines of that sect, the most metaphysical and philosophical of all. Chandrakirti (Dava Dagpa) wrote his commentaries on the Prasanga doctrines and taught publicly; and he expressly states that there are two ways of entering the “Path” to Nirvâna. Any virtuous man can reach by Naljorngonsum (“meditation by self-perception”), the intuitive comprehension of the four Truths, without either belonging to a monastic order or having been initiated. In this case it was considered as a heresy to maintain that the visions which may arise in consequence of such meditation, or Vishnâ (internal knowledge), are not susceptible of errors (Namtog or false visions), for they are. Alaya alone having an absolute and eternal

existence, can alone have absolute knowledge; and even the Initiate, in his Nirmânakâya [744](#) body may commit an occasional mistake in accepting the false for the true in his explorations of the “Causeless” World. The Dharmakâya Bodhisattva is alone infallible, when in real Samâdhi. Âlaya, or Nying-po, being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can reflect only its reflection—not Itself. Thus that reflection will be mirrored like the moon in tranquil and clear water only in the passionless Dharmakâya intellect, and will be distorted by the flitting image of everything perceived in a mind that is itself liable to be disturbed.

In short, this doctrine is that of the Râj-Yoga in its practice of the two kinds of the Samâdhi state; one of the “Paths” leading to the sphere of bliss (Sukhâvatî or Devachan), where man enjoys perfect, unalloyed happiness, but is yet still connected with personal existence; and the other the Path that leads to entire emancipation from the worlds of illusion, self, and unreality. The first one is open to all and is reached by merit simply; the second—a hundredfold more rapid—is reached through knowledge (Initiation). Thus the followers of the Prasanga School are nearer to Esoteric Buddhism than are the Yogâchâryas; for their views are those of the most secret Schools, and only the echo of these doctrines is heard in the Yamyangshapda and other works in public circulation and use. For instance, the unreality of two out of the three divisions of time is given in public works, namely (a) that there is neither past nor future, both of these divisions being correlative to the present; and (b) that the reality of things can never be sensed or perceived except by him who has obtained the Dharmakâya body; here again is a difficulty, since this body “without remains” carries the Initiate to full Paranirvâna, if we accept the exoteric explanation verbally, and can therefore neither sense nor perceive. But evidently our Orientalists do not feel the caveat in such incongruities, and they proceed to speculate without pausing to reflect over it. Literature on Mysticism being enormous, and Russia, owing to the free intercourse with the Burats, Shamans, and Mongolians, having alone purchased whole libraries on Tibet, scholars ought to know better by this time. It suffices to read, however, what Csoma wrote on the origin of the Kâla Chakra System, [745](#) or Wassilyew on Buddhism, to make one give up every hope

of seeing them go below the rind of the “forbidden fruit.” When Schlagintweit is found saying that Tibetan Mysticism is not Yoga—

That abstract devotion by which supernatural powers are acquired, [746](#)

as Yoga is defined by Wilson, but that it is closely related to Siberian Shamanism, and is “almost identical with the Tântrika ritual”; and that the Tibetan Zung is the “Dhâranîs,” and the Gyut only the Tantras—pre-Christian Tantra being judged by the ritual of the modern Tântrikas—one seems almost justified in suspecting our materialistic Orientalists of acting as the best friends and allies of the missionaries. Whatever is not known to our geographers seems to be a non-existent locality. Thus:

Mysticism is reported to have originated in the fabulous country, Sambhala.... Csoma, from *careful* investigations, places this [fabulous?] country beyond the Sir Daria [Yaxartes] between 45° and 50° north latitude. It was first known in India in the year 965 a.d., and was introduced ... into Tibet from India, viâKashmir, in the year 1025 a.d. [747](#)

“It” meaning the “Dus-kyi Khorlo,” or Tibetan Mysticism. A system as old as man, known in India and practised before Europe had become a continent, “was first known,” we are told, only nine or ten centuries ago! The text of its books in its present form may have “originated” even later, for there are numerous such texts that have been tampered with by sects to suit the fancies of each. But who has read the original book on Dus-Kyi Khorlo, re-written by Tsong-Kha-pa, with his Commentaries? Considering that this grand Reformer burnt every book on Sorcery on which he could lay his hands in 1387, and that he has left a whole library of his own works—not a tenth part of which has ever been made known—such statements as those above-quoted are, to say the least, premature. The idea is also cherished—from a happy hypothesis offered by Abbé Huc—that Tsong-Kha-pa derived his wisdom and acquired his extraordinary powers from his intercourse with a stranger from the West, “remarkable for a long nose.” This stranger is believed by the good Abbé “to have been a European missionary”; hence the remarkable resemblance of the religious ritual in Tibet to the Roman Catholic service. The sanguine “Lama of Jehovah” does not say, however, who were the five foreigners who appeared in Tibet in the year 371 of our era, to disappear as suddenly and

mysteriously as they came, after leaving with King Thothori-Nyang-tsan instructions how to use certain things in a casket that “had fallen from heaven” in his presence precisely fifty years before, or in the year a.d. 331.

[748](#)

There is generally a hopeless confusion about Eastern dates among European scholars, but nowhere is this so great as in the case of Tibetan Buddhism. Thus, while some, correctly enough, accept the seventh century as the date of the introduction of Buddhism, there are others—such as Lassen and Koeppung, for instance—who show on good authority, the one, the construction of a Buddhist monastery on the slopes of the Kailas Range so far back as the year 137 b.c., [749](#) and the other, Buddhism established in and north of the Punjab, as early as the year 292 b.c. The difference though trifling—only just one thousand years—is nevertheless puzzling. But even this is easily explained on Esoteric grounds. Buddhism—the veiled Esotericism of Buddha—was established and took root in the seventh century of the Christian era; while true Esoteric Buddhism, or the kernel, the very spirit of Tathâgata's doctrines, was brought to the place of its birth, the cradle of humanity, by the chosen Arhats of Buddha, who were sent to find for it a secure refuge, as

The Sage had perceived the dangers ever since he had entered upon Thonglam (“the Path of seeing,” or clairvoyance).

Amidst populations deeply steeped in Sorcery the attempt proved a failure; and it was not until the School of the “Doctrine of the Heart” had merged with its predecessor, established ages earlier on the slope facing Western Tibet, that Buddhism was finally engrafted, with its two distinct Schools—the Esoteric and the exoteric divisions—in the land of the Bhonpa.

Section LI. The “Doctrine of the Eye” & the “Doctrine of the

Heart,” or the “Heart's Seal.”

Prof. Albrecht Weber was right when he declared that the Northern Buddhists

Alone possess these [Buddhist] Scriptures complete.

For, while the Southern Buddhists have no idea of the existence of an Esoteric Doctrine—enshrined like a pearl within the shell of every religion—the Chinese and the Tibetans have preserved numerous records of the fact. Degenerate, fallen as is now the Doctrine publicly preached by Gautama, it is yet preserved in those monasteries in China that are placed beyond the reach of visitors. And though for over two millennia every new “reformer,” taking something out of the original has replaced it by some speculation of his own, still truth lingers even now among the masses. But it is only in the Trans-Himâlayan fastnesses—loosely called Tibet—in the most inaccessible spots of desert and mountain, that the Esoteric “Good Law”—the “Heart's Seal”—lives to the present day in all its pristine purity.

Was Emanuel Swedenborg wrong when he remarked of the forgotten, long-lost Word:

Seek for it in China; peradventure you may find it in Great Tartary.

He had obtained this information, he tells his readers, from certain “Spirits,” who told him that they performed their worship according to this (lost) ancient Word. On this it was remarked in *Isis Unveiled* that

Other students of Occult Sciences had more than the word of “spirits” to rely upon in this special case: they have seen the books

that contain the “Word.” [750](#) Perchance the names of those “Spirits” who visited the great Swedish Theosophist were Eastern. The word of a man of such undeniable and recognised integrity, of one whose learning in Mathematics, Astronomy, the natural Sciences and Philosophy was far in advance of his age, cannot be trifled with or rejected as unceremoniously as if it were the statement of a modern Theosophist; further, he claimed to

pass at will into that state when the Inner Self frees itself entirely from every physical sense, and lives and breathes in a world where every secret of Nature is an open book to the Soul-eye. [751](#) Unfortunately two-thirds of his public writings are also allegorical in one sense; and, as they have been accepted literally, criticism has not spared the great Swedish Seer any more than other Seers.

Having taken a panoramic view of the hidden Sciences and Magic with their Adepts in Europe, Eastern Initiates must now be mentioned. If the presence of Esotericism in the Sacred Scriptures of the West only now begins to be suspected, after nearly two thousand years of blind faith in their verbatim wisdom, the same may well be granted as to the Sacred Books of the East. Therefore neither the Indian nor the Buddhist system can be understood without a key, nor can the study of comparative Religion become a “Science” until the symbols of every Religion yield their final secrets. At the best such a study will remain a loss of time, a playing at hide-and-seek.

On the authority of a Japanese Encyclopædia, Remusat shows the Buddha, before His death, committing the secrets of His system to His disciple, Kâsyapa, to whom alone was entrusted the sacred keeping of the Esoteric interpretation. It is called in China Ching-fa-yin-Tsang (“the Mystery of the Eye of the Good Doctrine”). To any student of Buddhist Esotericism the term, “the Mystery of the Eye,” would show the absence of any Esotericism. Had the word “Heart” stood in its place, then it would have meant what it now only professes to convey. The “Eye Doctrine” means dogma and dead-letter form, church ritualism intended for those who are content with exoteric formulæ. The “Heart Doctrine,” or the “Heart's Seal” (the Sin Yin), is the only real one. This may be found corroborated by Hiuen Tsang. In his translation of Mahâ-Prajnâ-Pâramitâ (Ta-poh-je-King), in one hundred and twenty volumes, it is stated that it was Buddha's “favourite disciple Ânanda,” who, after his great Master had gone into Nirvâna, was commissioned by Kâsyapa to promulgate “the Eye of the Doctrine,” the “Heart” of the Law having been left with the Arhats alone.

The essential difference that exists between the two—the “Eye” and the “Heart,” or the outward form and the hidden meaning, the cold

metaphysics and the Divine Wisdom—is clearly demonstrated in several volumes on “Chinese Buddhism,” written by sundry missionaries. Having lived for years in China, they still know no more than they have learned from pretentious schools calling themselves esoteric, yet freely supplying the open enemies of their faith with professedly ancient manuscripts and esoteric works! This ludicrous contradiction between profession and practice has never, as it seems, struck any of the western and reverend historians of other peoples' secret tenets. Thus many esoteric schools are mentioned in Chinese Buddhism by the Rev. Joseph Edkins, who believes quite sincerely that he has made “a minute examination” of the secret tenets of Buddhists whose works “were until lately inaccessible in their original form.” It really will not be saying too much to state at once that the genuine Esoteric literature is “inaccessible” to this day, and that the respectable gentleman who was inspired to state that

It does not appear that there was any secret doctrine which those who knew it would not divulge,

made a great mistake if he ever believed in what he says on page 161 of his work. Let him know at once that all those Yû-luh (“Records of the Sayings”) of celebrated teachers are simply blinks, as complete—if not more so—than those in the Purânas of the Brâhmanas. It is useless to enumerate an endless string of the finest Oriental scholars or to bring forward the researches of Remusat, Burnouf, Koeppen, St. Hilaire, and St. Julien, who are credited with having exposed to view the ancient Hindu world, by revealing the sacred and secret books of Buddhism: the world that they reveal has never been veiled. The mistakes of all the Orientalists may be judged by the mistake of one of the most popular, if not the greatest among them all—Prof. Max Müller. It is made with reference to what he laughingly translates as the “god Who” (Ka).

The authors of the Brâhmanas had so completely broken with the past, that, forgetful of the poetical character of the hymns and the yearning of the poets after the Unknown God, they exalted the interrogative pronoun itself into a deity, and acknowledged a god Ka (or Who?)... Wherever interrogative verses occur the author states that Ka is Prajâpati, or the Lord of Creatures. Nor did they stop here. Some of the hymns in which the interrogative pronoun occurred were called Kadvat, i.e., having Kad or

Quid. But soon a new adjective was formed, and not only the hymns but the sacrifice also offered to the god were called Kaya, or “Who”-ish.... At the time of Pânini this word acquired such legitimacy as to call for a separate rule explaining its formation. The Commentator here explains Ka by Brahman.

Had the commentator explained It even by Parabrahman he would have been still more in the right than he was by rendering It as “Brahman.” One fails to see why the secret and sacred Mystery-Name of the highest, sexless, formless Spirit, the Absolute,—Whom no one would have dared to classify with the rest of the manifested Deities, or even to name during the primitive nomenclature of the symbolical Pantheon, should not be expressed by an interrogative pronoun. Is it those who belong to the most anthropomorphic Religion in the world who have a right to take ancient Philosophers to task for even an exaggerated religious awe and veneration?

But we are now concerned with Buddhism. Its Esotericism and oral instruction, which is written down and preserved in single copies by the highest chiefs in genuine Esoteric Schools, is shown by the author San-Kian-yi-su. Contrasting Bodhidharma with Buddha, he exclaims:

“Julai” (Tathâgata) taught great truths and the causes of things. He became the instructor of men and Devas. He saved multitudes, and spoke the contents of more than five hundred works. Hence arose the Kiau-men, or exoteric branch of the system, and it was believed to be the tradition of the *words* of Buddha. Bodhidharma brought from the Western Heaven [Shamballa] the “Seal of Truth” (true seal) and opened the fountain of contemplation in the East. He pointed directly to Buddha's heart and nature, swept away the parasitic and alien growth of book-instruction, and thus established the Tsung-men, or Esoteric branch of the system containing the tradition of the heart of Buddha. [752](#)

A few remarks made by the author of Chinese Buddhism throw a flood of light on the universal misconceptions of Orientalists in general, and of the missionaries in the “lands of the Gentiles” in particular. They appeal very forcibly to the intuition of Theosophists—more particularly of those in India. The sentences to be noticed are italicized.

The common [Chinese] word for the esoteric Schools is dan, the Sanskrit Dhyâna Orthodox Buddhism has in China slowly but steadily *become heterodox* . The Buddhism of books and ancient traditions *has become the Buddhism of mystic contemplation* The history of ancient schools springing up long ago in the Buddhist communities of India *can now be only very partially recovered* . Possibly some light may be thrown back by China upon the religious history of the country from which Buddhism came. [753](#) In no part of the story is aid to the recovery of the lost knowledge more likely to be found than in the accounts of the patriarchs, the line of whom was completed by Bodhidharma. In seeking the best explanation of the Chinese and Japanese narrative of the patriarchs, and the *seven Buddhas* terminating in Gautama, or Shâkyamuni, it is important to know the Jain traditions as they were early in the sixth century of our era, when the Patriarch Bodhidharma removed to China....

In tracing the rise of the various schools of esoteric Buddhism it must be kept in mind that a principle somewhat similar to the dogma of apostolical succession belongs to them all. They all profess *to derive their doctrines through a succession of teachers, each instructed personally by his predecessor, till the time of Bodhidharma, and so further up in the series to Shâkyamuni himself and the earlier Buddhas* . [754](#)

It is complained further on, and is mentioned as a falling away from strict orthodox Buddhism, that *the Lamas of Tibet are received in Peking with the utmost respect* by the Emperor.

The following passages, taken from different parts of the book, summarise Mr. Edkins' views:

Hermits are not uncommonly met with in the vicinity of large Buddhist temples ... their hair being allowed to grow unshorn.... The doctrine of metempsychosis is rejected. Buddhism is one form of Pantheism on the ground that the doctrine of metempsychosis makes all nature instinct with life, and that that life is the Deity assuming different forms of personality, that Deity not being a self-conscious, free-acting Self-Cause, but an all-pervading Spirit. The esoteric Buddhists of China, keeping rigidly to their one doctrine, [755](#) say nothing of the metempsychosis, ... or any other of the more material parts of the Buddhist system.... The Western paradise

promised to the worshippers of Amida Buddha is ... inconsistent with the doctrine of Nirvana [?]. [756](#)... *It promises immortality* instead of annihilation. The great antiquity of this School is evident from the early date of the translation of the Amida Sûtra, which came from the hands of Kumârajîva, and the Ku-liang-sheu-King, dating from the Han dynasty. Its extent of influence is seen in the attachment of the Tibetans and Moguls to the worship of this Buddha, and in the fact that the name of this fictitious personage [?] is more commonly heard in China than that of the historical Shâkyamuni.

We fear the learned writer is on a false track as to Nirvâna and Amita Buddha. However, here we have the evidence of a missionary to show that there are several schools of Esoteric Buddhism in the Celestial Empire. When the misuse of dogmatical orthodox Buddhist Scriptures had reached its climax, and the true spirit of the Buddha's Philosophy was nearly lost, several reformers appeared from India, who established an oral teaching. Such were Bodhidharma and Nâgârjuna, the authors of the most important works of the contemplative School in China during the first centuries of our era. It is known, moreover, as is said in Chinese Buddhism, that Bodhidharma became the chief founder of the Esoteric Schools, which were divided into five principal branches. The data given are correct enough, but every conclusion, without one single exception, is wrong. It was said in *Isis Unveiled* that—

Buddha teaches the doctrine of a new birth as plainly as Jesus does. Desiring to break with the ancient Mysteries, to which it was impossible to admit the ignorant masses, the Hindu reformer, though generally silent upon more than one secret dogma, clearly states his thought in several passages. Thus, he says: “ *Some people are born again* ; evil-doers go to hell [Avitchi]; righteous people go to heaven [Devachan]; those who are free from all worldly desires enter Nirvâna”(Precepts of the Dhammapada, v. 126). Elsewhere Buddha states that “it is better to believe in a future life, in which happiness or misery can be felt: for if the heart believes therein it will abandon sin and act virtuously; and even if there is no resurrection [rebirth], such a life will bring a good name and the reward of men. But those who believe in extinction at death will not fail to commit any sin that they may choose, because of their disbelief in a future.” (See *Wheel of the Law*.)

How is immortality, then, “inconsistent with the doctrine of Nirvâna?” The above are only a few of Buddha's openly-expressed thoughts to his chosen Arhats; the great Saint said much more. As a comment upon the mistaken views held in our century by the Orientalists, “who vainly try to fathom Tathâgata's thoughts,” and those of Brâhmans, “who repudiate the great Teacher to this day,” here are some original thoughts expressed in relation to the Buddha and the study of the Secret Sciences. They are from a work written in Chinese by a Tibetan, and published in the monastery of Tientaï for circulation among the Buddhists

Who live in foreign lands, and are in danger of being spoiled by missionaries,

as the author truly says, every convert being not only “spoiled” for his own creed, but being also a sorry acquisition for Christianity. A translation of a few passages, kindly made from that work for the present volumes is now given.

No profane ears having heard the mighty Chau-yan [secret and enlightening *precepts*] of Vu-vei-Tchen-jen [Buddha *within* Buddha], [757](#) of our beloved Lord and Bodhisattva, how can one tell what his thoughts really were? The holy Sang-gyas-Panchhen [758](#) never offered an insight into the *One Reality* to the unreformed [uninitiated] Bhikkus. Few are those even among the Tu-fon [Tibetans] who knew it; as for the Tsung-men [759](#) Schools, they are going with every day more down hill.... Not even the Fa-siong-Tsung [760](#) can give one the wisdom taught in real Naljor-chod-pa [Sanskrit: [761](#) Yogâchârya]: ... it is all “Eye” Doctrine, and no more. The loss of a restraining guidance is felt, since the Tch'-an-si [teachers] of inward meditation [self-contemplation or Tchong-kwan] have become rare, and the Good Law is replaced by idol-worship [Siang-kyan]. It is of this [idol- or image-worship] that the Barbarians [Western people] have heard, and know nothing of Bas-pa-Dharma [the secret Dharma or doctrine]. Why has truth to hide like a tortoise within its shell? Because it is now found to have become like the Lama's tonsure knife, [762](#) a weapon too dangerous to use even for the Lanoo. Therefore no one can be entrusted with the knowledge [Secret Science] before his time. The Chagpa-Thog-mad have become rare, and the best have retired to Tushita the Blessed. [763](#)

Further on, a man seeking to master the mysteries of Esotericism before he had been declared by the initiated Tch'-an-si (teachers) to be ready to receive them, is likened to

One who would, without a lantern and on a dark night, proceed to a place full of scorpions, determined to feel on the ground for a needle his neighbour has dropped.

Again:

He who would acquire the Sacred Knowledge should, before he goes any farther “*trim his lamp* of inner understanding,” and then “with the help of such good light” use his meritorious actions as a dust-cloth to remove every impurity from his mystic mirror, [764](#) so that he should be enabled to see in its lustre the faithful reflection of Self... First, this; then Tong-pa-nya, [765](#) lastly; Samma Sambuddha. [766](#)

In Chinese Buddhism a corroboration of these statements is to be found in the aphorisms of Lin-tsi:

Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the “true man without a position” Wu-wei-chen-jen. He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognise him?... If the mind does not come to conscious existence, there is deliverance everywhere.... What is Buddha? Ans. A mind clear and at rest. What is the Law? Ans. A mind clear and enlightened. What is Tau? Ans. In every place absence of impediments and pure enlightenment. These three are one.

The reverend author of Chinese Buddhism makes merry over the symbolism of Buddhist discipline. Yet the self-inflicted “slaps on the cheek” and “blows under the ribs” find their pendants in the mortifications of the body and self-flagellation—“the discipline of the scourge”—of the Christian monks, from the first centuries of Christianity down to our own day. But then the said author is a Protestant, who substitutes for mortification and discipline—good living and comfort. The sentence in the Lin-tsi,

The “true man, without a position,” Wu-wei-chen-jen, is wrapped in a prickly shell, like the chestnut. He cannot be approached. This is Buddha

—the Buddha within you,

is laughed at. Truly

An infant cannot understand the seven enigmas!

Some Papers On The Bearing Of Occult Philosophy On Life.

Note.

Papers I. II. III. of the following were written by H. P. B. and were circulated privately during her lifetime, but they were written with the idea that they would be published after a time. They are papers intended for students rather than for the ordinary reader, and will repay careful study and thought. The "Notes of some Oral Teaching" were written down by some of her pupils and were partially corrected by her, but no attempt has been made to relieve them of their fragmentary character. She had intended to make them the basis for written papers similar to the first three, but her failing health rendered this impossible, and they are published with her consent, the time for restricting them to a limited circle having expired.

Annie Besant.

Paper I. A Warning.

There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience; nor has it failed to demonstrate itself, almost in every case, during the years that the Theosophical Society has been in existence. As soon as anyone pledges himself as a "Probationer," certain Occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man; his faults, habits, qualities or subdued desires, whether good, bad or indifferent.

For instance, if a man be vain or a sensualist, or ambitious, whether by atavism or by karmic heirloom, those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he will have to fight a hundred times harder than before, until he kills all such tendencies in himself.

On the other hand, if he be good, generous, chaste and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

This is an immutable law in the domain of the occult.

Its action is the more marked, the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

The ancient occult axiom, “Know Thyself,” must be familiar to every student; but few if any have apprehended the real meaning of this wise exhortation of the Delphic Oracle. You all know your earthly pedigree, but who of you has ever traced all the links of heredity, astral, psychic and spiritual, which go to make you what you are? Many have written and expressed their desire to unite themselves with their Higher Ego, yet none seem to know the indissoluble link connecting their “Higher Egos” with the One Universal Self.

For all purposes of Occultism, whether practical or purely metaphysical, such knowledge is absolutely requisite. It is proposed, therefore, to begin these papers by showing this connection in all directions with the worlds: Absolute, Archetypal, Spiritual, Mânasic, Psychic, Astral, and Elemental. Before, however, we can touch upon the higher worlds—Archetypal, Spiritual and Mânasic—we must master the relations of the seventh, the terrestrial world, the lower Prakriti, or Malkuth as in the Kabbalah, to the worlds or planes which immediately follow it.

OM.

“Om,” says the Âryan Adept, the son of the Fifth Race, who with this syllable begins and ends his salutation to the human being, his conjuration of, or appeal to, non-human Presences.

“Om-Mani,” murmurs the Turanian Adept, the descendant of the Fourth Race; and after pausing he adds, “Padme-Hum.”

This famous invocation is very erroneously translated by the Orientalists as meaning, “Oh the Jewel in the Lotus.” For although, literally, Om is a syllable sacred to the Deity, Padme means “in the Lotus,” and Mani is any precious stone, still neither the words themselves, nor their symbolical meaning, are thus really correctly rendered.

In this, the most sacred of all Eastern formulas, not only has every syllable a secret potency producing a definite result, but the whole invocation has seven different meanings and can produce seven distinct results, each of which may differ from the others.

The seven meanings and the seven results depend upon the intonation which is given to the whole formula and to each of its syllables; and even the numerical value of the letters is added to or diminished according as such or another rhythm is made use of. Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe: numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature.

Know the corresponding numbers of the fundamental principle of every element and its sub-elements, learn their interaction and behaviour on the occult side of manifesting Nature, and the law of correspondences will lead you to the discovery of the greatest mysteries of macrocosmical life.

But to arrive at the macrocosmical, you must begin by the microcosmical, i.e., you must study Man, the microcosm—in this case as physical science does—inductively, proceeding from particulars to universals. At the same time, however, since a key-note is required to analyze and comprehend any combination of differentiations of sound, we must never lose sight of the Platonic method, which starts with one

general view of all, and descends from the universal to the individual. This is the method adopted in Mathematics—the only *exact* science that exists in our day.

Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him in isolation, from a single aspect, apart from the “Heavenly Man”—the Universe symbolized by Adam Kadmon or his equivalents in every Philosophy—we shall either land in Black Magic or fail most ingloriously in our attempt.

Thus the mystic sentence, “Om Mani Padme Hum,” when rightly understood, instead of being composed of the almost meaningless words, “Oh the Jewel in the Lotus,” contains a reference to this indissoluble union between Man and the Universe, rendered in seven different ways, and having the capability of seven different applications to as many planes of thought and action.

From whatever aspect we examine it, it means: “I am that I am”: “I am in thee and thou art in me.” In this conjunction and close union the good and pure man becomes a God. Whether consciously or unconsciously, he will bring about, or innocently cause to happen, unavoidable results. In the first case, if an Initiate (of course an Adept of the Right-hand Path alone is meant), he can guide a beneficent or a protecting current, and thus benefit and protect individuals and even whole nations. In the second case, although quite unaware of what he is doing, the good man becomes a shield to whomsoever he is with.

Such is the fact; but its how and why have to be explained, and this can be done only when the actual presence and potency of numbers in sounds, and hence in words and letters, have been rendered clear. The formula, “Om Mani Padme Hum,” has been chosen as an illustration on account of its almost infinite potency in the mouth of an Adept, and of its potentiality when pronounced by any man. Be careful, all you who read this: do not use these words in vain, or when in anger, lest you become yourself the first sacrificial victim, or, what is worse, endanger those whom you love.

The profane Orientalist, who all his life skims mere externals, will tell you flippantly, and laughing at the superstition, that in Tibet this sentence is the most powerful six-syllabled incantation and is said to have been

delivered to the nations of Central Asia by Padmapâni, the Tibetan Chenresi. [767](#)

But who is Padmapâni, in reality? Each of us must recognize him for himself, whenever he is ready. Each of us has within himself the “Jewel in the Lotus,” call it Padmapâni, Krishna, Buddha, Christ, or whatever name we may give to our Divine Self. The exoteric story runs thus: The supreme Buddha, or Amitâbha, they say, at the hour of the creation of man, caused a rosy ray of light to issue from his right eye. The ray emitted a sound and became Padmapâni Bodhisattva. Then the Deity allowed to stream forth from his left eye a blue ray of light, which, becoming incarnate in the two virgins Dolma, acquired the power to enlighten the minds of living beings. Amitâbha then called the combination, which forthwith took up its abode in man, “Om Mani Padme Hum,” “I am the Jewel in the Lotus and in it I will remain.” Then Padmapâni, “the One in the Lotus” vowed never to cease working until he had made Humanity feel his presence in itself and had thus saved it from the misery of rebirth. He vowed to perform the feat before the end of the Kalpa, adding that, in case of failure, he wished that his head should split into numberless fragments. The Kalpa closed; but Humanity felt him not within its cold, evil heart. Then Padmapâni's head split and was shattered into a thousand fragments. Moved with compassion, the Deity re-formed the pieces into *ten* heads, three white, and seven of various colours. And since that day man has become a perfect number, or Ten.

In this allegory the potency of Sound, Colour, and Number is so ingeniously introduced as to veil the real Esoteric meaning. To the outsider it reads like one of the many meaningless fairy-tales of creation; but it is pregnant with spiritual and divine, physical and magical meaning. From Amitâbha— *no colour* , or the *white glory* —are born the seven differentiated colours of the prism. These each emit a corresponding sound, forming the seven of the *musical scale* . As Geometry, among the Mathematical Sciences, is specially related to Architecture, and also (proceeding to Universals) to Cosmogony, so the ten Jods of the Pythagorean Tetrad, or Tetraktys, being made to symbolize the Macrocosm, the Microcosm, or man, its image, had also to be divided into ten points. For this Nature herself has provided, as will be seen.

But before this statement can be proved and the perfect correspondences between the Macrocosm and the Microcosm demonstrated, a few words of explanation are necessary.

To the learner who would study the Esoteric Sciences with their double object: (a) of proving Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature—to such a one a perfect knowledge of the correspondences between Colours, Sounds, and Numbers is the first requisite. As already said, the sacred formula of the far East, “Om Mani Padme Hum,” is the one best calculated to make these correspondential qualities and functions clear to the learner.

In the allegory of Padmapâni, the Jewel (or Spiritual Ego) in the Lotus, or the symbol of androgynous man, the numbers 3, 4, 7, 10, as synthesizing the *Unit*, Man, are prominent, as I have already said. It is on the thorough knowledge and comprehension of the meaning and potency of these numbers, in their various and multiform combinations, and in their mutual correspondence with sounds or words, and colours or rates of motion (represented in physical science by vibrations), that the progress of a student in Occultism depends. Therefore we must begin with the first, initial word, Om, or Aum. Om is a “blind.” The sentence “Om Mani Padme Hum” is not a six- but a seven-syllabled phrase, as the first syllable is double in its right pronunciation, and triple in its essence, A-um. It represents the for ever concealed primeval triune differentiation, not *from* but *in* the One Absolute, and is therefore symbolized by the 4, or the Tetraktys, in the metaphysical world. It is the Unit-ray, or Âtman.

It is the Âtman, this highest Spirit in man, which, in conjunction with Buddhi and Manas, is called the upper Triad, or Trinity. This Triad with its four lower human principles, is, moreover, enveloped with an auric atmosphere, like the yolk of an egg (the future embryo) by the albumen and shell. This, to the perceptions of higher Beings from other planes, makes of each individuality an oval sphere of more or less radiancy.

To show the student the perfect correspondence between the birth of Kosmos, a World, a Planetary Being, or a Child of Sin and Earth, a more

definite and clear description must be given. Those acquainted with Physiology will understand it better than others.

Who, having read say the Vishnu or other Purâna, is not familiar with the exoteric allegory of the birth of Brahmâ (male-female) in the Egg of the World, Hiranyagarbha, surrounded by its seven zones, or rather planes, which in the world of form and matter become seven and fourteen Lokas; the numbers seven and fourteen reappearing as occasion requires.

Without giving out the secret analysis, the Hindus have from time immemorial compared the matrix of the Universe, and also the solar matrix, to the female uterus. It is written of the former: "Its womb is vast as the Meru," and

The future mighty oceans lay asleep in the waters that filled its cavities, the continents, seas and mountains, the stars, planets, the gods, demons and mankind.

The whole resembled, in its inner and outer coverings, the cocoanut filled interiorly with pulp, and covered externally with husk and rind. "Vast as Meru," say the texts.

Meru was its Amnion, and the other mountains were its Chorion,
adds a verse in Vishnu Purâna. [768](#)

In the same way is man born in his mother's womb. As Brahmâ is surrounded, in exoteric traditions, by seven layers within and seven without the Mundane Egg, so is the embryo (the first or the seventh layer, according to the end from which we begin to count). Thus, just as Esotericism in its Cosmogony enumerates seven inner and seven outer layers, so Physiology notes the contents of the uterus as seven also, although it is completely ignorant of this being a copy of what takes place in the Universal Matrix. These contents are: 1. Embryo. 2. Amniotic Fluid, immediately surrounding the Embryo. 3. Amnion, a membrane derived from the Fœtus, which contains the fluid. 4. Umbilical Vesicle, which serves to convey nourishment originally to the Embryo and to nourish it. 5. Allantois, a protrusion from the Embryo in the form of a closed bag, which spreads itself between 3 and 7, in the midst of 6, and which, after being specialized into the Placenta, serves to conduct nourishment to the

Embryo. 6. Interspace between 3 and 7 (the Amnion and Chorion), filled with an albuminous fluid. 7. Chorion, or outer layer.

Now, each of these seven contents severally corresponds with, and is formed after, an antetype, one on each of the seven planes of being, with which in their turn correspond the seven states of Matter and all other forces, sensational or functional, in Nature.

The following is a bird's-eye view of the seven correspondential contents of the wombs of Nature and of Woman. We may contrast them thus:

(1) Cosmic Process: The mathematical Point, called the “Cosmic Seed,” the Monad of Leibnitz; which contains the whole Universe, as the acorn the oak. This is the first bubble on the surface of boundless homogeneous Substance, or Space, the bubble of differentiation in its incipient stage. It is the beginning of the Orphic or Brahmâ's Egg. It corresponds in Astrology and Astronomy to the Sun.

Human Process: The terrestrial Embryo, which contains in it the future man with all his potentialities. In the series of principles of the human system it is the Âtman, or the super-spiritual principle, just as in the physical Solar System it is the Sun.

(2) Cosmic Process: The vis vitæ of our solar system exudes from the Sun. Human Process: The Amniotic Fluid exudes from the Embryo.

(a) Cosmic Process: It is called, when referred to the higher planes, Âkâsha. Human Process: It is called, on the plane of matter, Prâna. [769](#)

(b) Cosmic Process: It proceeds from the ten “divinities,” the ten numbers of the Sun, which is itself the “Perfect Number.” These are called Dis—in reality Space—the forces spread in Space, three of which are contained in the Sun's Âtman, or seventh principle, and seven are the rays shot out by the Sun.

Human Process: It proceeds, taking its source in the universal One Life, from the heart of man and Buddhi, over which the Seven Solar Rays (Gods) preside.

(3) Cosmic Process: The Ether of Space, which, in its external aspect, is the plastic crust which is supposed to envelope the Sun. On the higher plane it is the whole Universe, as the third differentiation of evolving Substance, Mûlaprakriti becoming Prakriti.

Human Process: The Amnion, the membrane containing the Amniotic Fluid and enveloping the Embryo. After the birth of man it becomes the third layer, so to say, of his magneto-vital aura.

(a) Cosmic Process: It corresponds mystically to the manifested Mahat, or the Intellect or Soul of the World. Human Process: Manas, the third principle (counting from above), or the Human Soul in Man.

(4) Cosmic Process: The sidereal contents of Ether, the substantial parts of it, unknown to Modern Science, represented as follows. Human Process: Umbilical Vesicle, serving, as Science teaches, to nourish the Embryo originally, but, as Occult Science avers, to carry to the Fœtus by osmosis the cosmic influences extraneous to the mother.

(a) Cosmic Process: In Occult and Kabalistic Mysteries, by Elementals. Human Process: In the grown man these become the feeders of Kâma, over which they preside.

(b) Cosmic Process: In physical Astronomy, by meteors, comets, and all kinds of casual and phenomenal cosmic bodies. Human Process: In the physical man, his passions and emotions, the moral meteors and comets of human nature.

(5) Cosmic Process: Life currents in Ether, having their origin in the Sun: the canals through which the vital principle of that Ether (the blood of the Cosmic Body) passes to nourish everything on the Earth and on the other Planets: from the minerals, which are thus made to grow and become specialized, from the plants, which are thus fed, to animal and man, to whom life is thus imparted.

Human Process: The Allantois, a protrusion from the Embryo, which spreads itself between the Amnion and Chorion; it is supposed to conduct the nourishment from the mother to the Embryo. It corresponds to the life-principle, Prâna or Jîva.

(6) Cosmic Process: The double radiation, psychic and physical, which radiates from the Cosmic Seed and expands around the whole Kosmos, as well as around the Solar System and every Planet. In Occultism it is called the upper divine, and the lower material, Astral Light.

Human Process: The Allantois is divided into two layers. The interspace between the Amnion and the Chorion contains the Allantois and also an albuminous fluid. [770](#)

(7) Cosmic Process: The outer crust of every sidereal body, the Shell of the Mundane Egg, or the sphere of our Solar System, of our Earth, and of every man and animal. In sidereal space, Ether proper; on the terrestrial plane, Air, which again is built in seven layers.

Human Process: The Chorion, or the Zona Pellucida, the globular object called Blastodermic Vesicle, the outer and the inner layers of the membrane of which go to form the physical man. The outer, or ectoderm, forms his epidermis; the inner, or endoderm, his muscles, bones, etc. Man's skin, again, is composed of seven layers.

(a) Cosmic Process: The primordial potential world-stuff becomes (for the Manvantaric period) the permanent globe or globes. Human Process: The “primitive” becomes the “permanent” Chorion.

Even in the evolution of the Races we see the same order as in Nature and Man. [771](#) Placental animal-man became such only after the separation of sexes in the Third Root-Race. In the physiological evolution, the placenta is fully formed and functional only after the third month of uterine life.

Let us put aside such human conceptions as a personal God, and hold to the purely divine, to that which underlies all and everything in boundless Nature. It is called by its Sanskrit Esoteric name in the Vedas, Tat (or That), a term for the unknowable Rootless Root. If we do so, we may answer these seven questions of the Esoteric Catechism thus:

(1) Q.—What is the Eternal Absolute?

A.—That.

(2) Q.—How came Kosmos into being?

A.—Through That.

(3) Q.—How, or what will it be when it falls back into Pralaya?

A.—In That.

(4) Q.—Whence all the animate, and suppositionally, the “inanimate” nature?

A.—From That.

(5) Q.—What is the Substance and Essence of which the Universe is formed?

A.—That.

(6) Q.—Into what has it been and will be again and again resolved?

A.—Into That.

(7) Q.—Is That then both the instrumental and material cause of the Universe?

A.—What else is it or can it be than That?

As the Universe, the Macrocosm and the Microcosm, [772](#) are *ten*, why should we divide Man into *seven* “principles”? This is the reason why the perfect number ten is divided into two: in their completeness, i.e., super-spiritually and physically, the forces are ten: to wit, three on the subjective and inconceivable, and seven on the objective plane. Bear in mind that I am now giving you the description of the two opposite poles: (a) the primordial Triangle, which, as soon as it has reflected itself in the “Heavenly Man,” the highest of the lower seven—disappears, returning into “Silence and Darkness”; and (b) the astral paradigmatic man, whose Monad (Âtmâ) is also represented by a triangle, as it has to become a ternary in conscious Devachanic interludes. The purely terrestrial man being reflected in the universe of Matter, so to say, upside down, the upper Triangle, wherein the creative ideation and the subjective potentiality of the formative faculty resides, is shifted in the man of clay below the

seven. Thus three of the ten, containing in the archetypal world only ideative and paradigmatical potentiality, i.e., existing in possibility, not in action, are in fact one. The potency of formative creation resides in the Logos, the synthesis of the seven Forces or Rays, which becomes forthwith the Quaternary, the sacred Tetraktys. This process is repeated in man, in whom the lower physical triangle becomes, in conjunction with the female One, the male-female creator, or generator. The same on a still lower plane in the animal world. A mystery above, a mystery below, truly.

This is how the upper and highest, and the lower and most animal, stand in mutual relation.

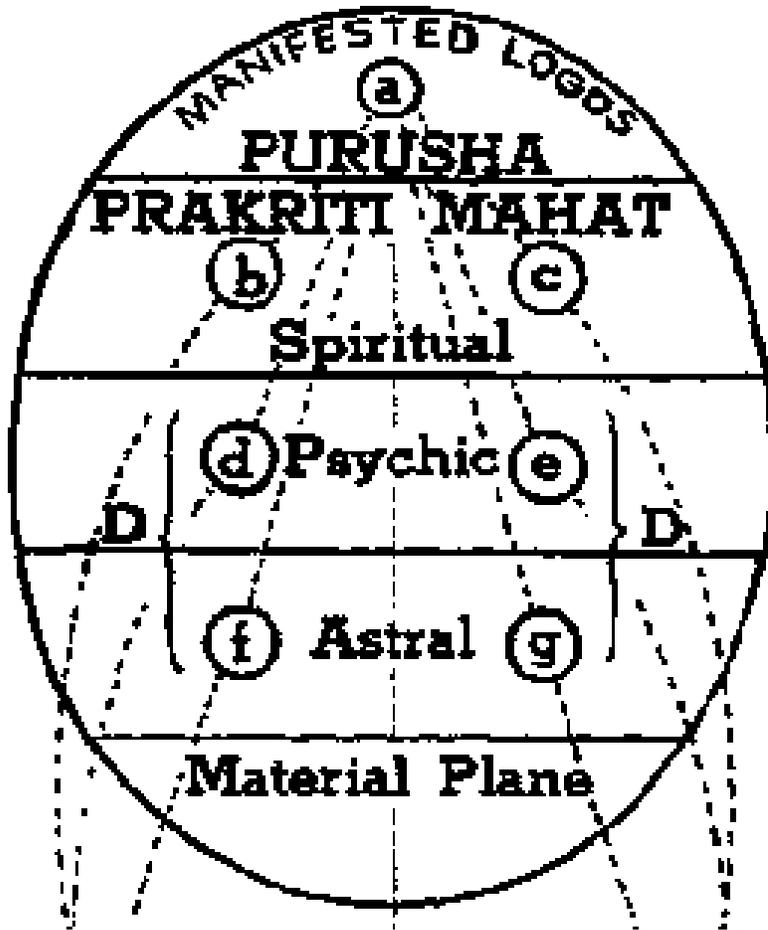
Diagram I

1st—Macrocosm and Its 3, 7, or 10 Centres of Creative Forces



A. B. C. The Unknowable

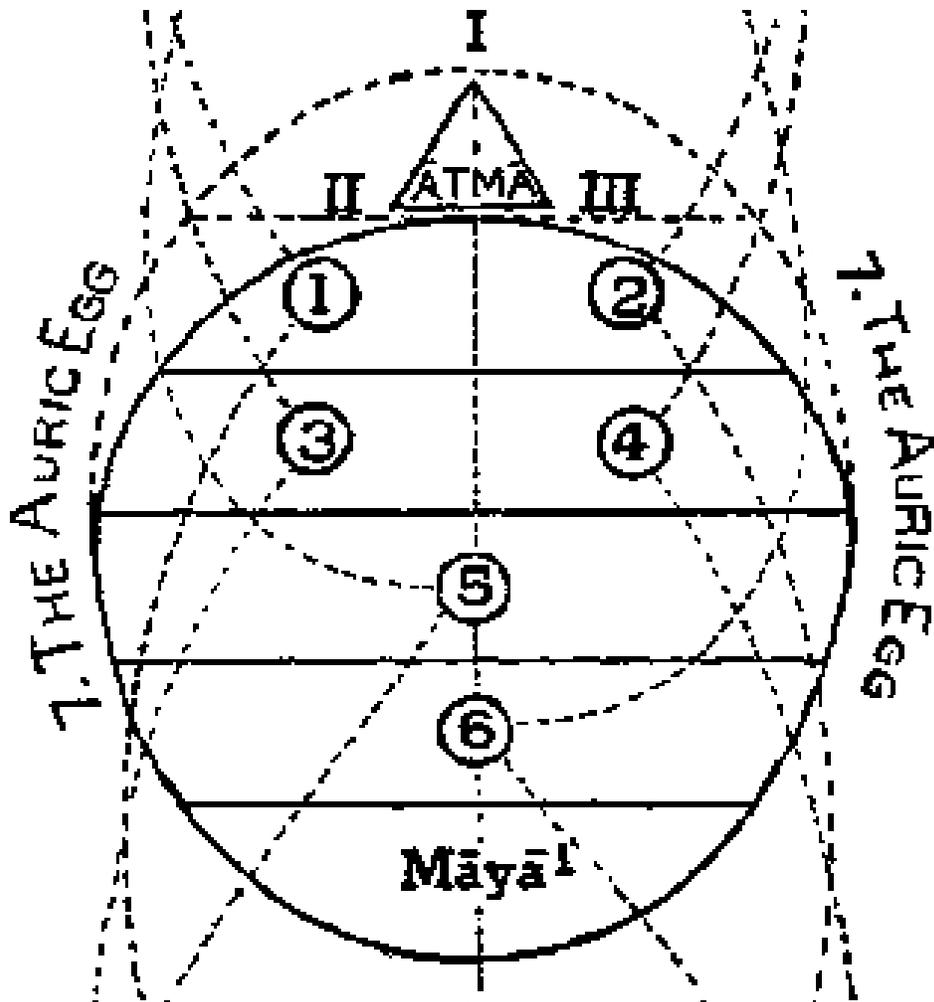
A. Sexless, Unmanifested Logos B. Potential Wisdom C. Universal Ideation



a. Creative Logos b. Eternal Substance c. Spirit

a. b. c. This is Pradhâna, undifferentiated matter in Sânkhya philosophy, or Good, Evil and Chaotic Darkness (Sattva, Rajas, and Tamas), neutralizing each other. When differentiated, they become the Seven Creative Potencies: Spirit, Substance and Fire stimulating Matter to form itself.

D. The Spiritual Forces acting in Matter 2nd.—Microcosm (the Inner Man) and his 3, 7, or 10 Centres of Potential Forces



(ÂTMAN, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; 7 is the AURIC EGG, the Magnetic Sphere round every human and animal being.)

1. Buddhi, the vehicle of Âtmâ.

2. Manas, the vehicle of Buddhi.

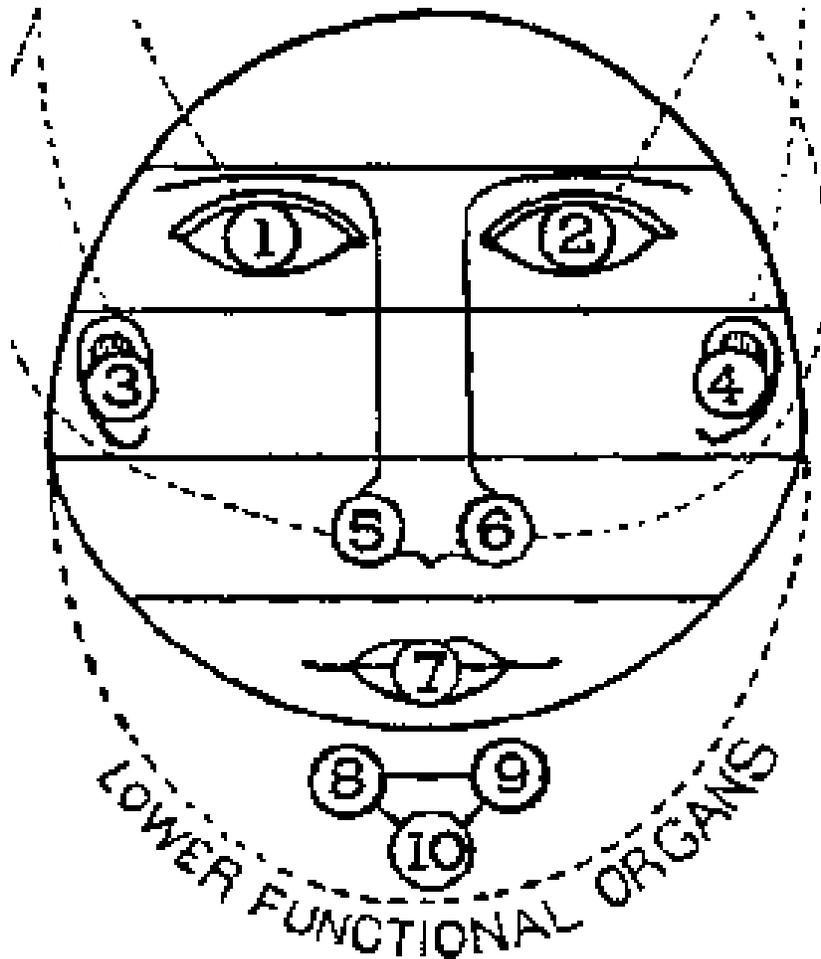
3. Lower Manas (the Upper and Lower Manas are two aspects of one and the same principle) and 4. Kâma Rûpa, its vehicle.

5. Prâna, Life, and 6. Linga Sharira, its vehicle I. II. III. are the Three Hypostases of Âtman, its contact with Nature and Man being the Fourth, making it a Quaternary, or Tetraktys, the Higher self.

1. 2. 3. 4. 5. 6. These six principles, acting on four different planes, and having their Auric Envelope on the seventh (vide infra), are those used by

the Adepts of the Right-Hand, or White Magicians.

3rd.—Microcosm (the Physical Man) and his 10 Orifices, or centres of Action



1. (Buddhi) Right Eye 3. (Lower Manas) Right Ear 5. (Life Principle) Right Nostril 7. The Organ of the Creative Logos, the Mouth 8. 9. 10. As this Lower Ternary has a direct connection with the Higher Âtmic Triad and its three aspects (creative, preservative and destructive, or rather regenerative), the abuse of the corresponding functions is the most terrible of Karmic Sins—the Sin against the Holy Ghost with the Christians.

2. (Manas) Left Eye 4. (Kâma Rûpa) Left Ear 6. (Life Vehicle) Left Nostril 7. The Paradigm of the 10th (creative) orifice in the Lower Triad.

These Physical Organs are used only by Dugpas in Black Magic.

In this diagram, we see that physical man (or his body) does not share in the *direct* pure waves of the divine Essence which flows from the *One in Three*, the Unmanifested, through the Manifested Logos (the upper face in the diagram). Purusha, the primeval Spirit, touches the human head and stops there. But the Spiritual Man (the synthesis of the seven principles) is directly connected with it. And here a few words ought to be said about the usual exoteric enumeration of the principles. At first an approximate division only was made and given out. Esoteric Buddhism begins with Âtmâ, the seventh, and ends with the Physical Body, the first. Now neither Âtmâ, which is no individual “principle,” but a radiation *from* and *one with* the Unmanifested Logos; nor the Body, which is the material rind, or shell, of the Spiritual Man, can be, in strict truth, referred to as “principles.” Moreover, the chief “principle” of all, one not even mentioned heretofore, is the “Luminous Egg” (Hiranyagarbha), or the invisible magnetic sphere in which every man is enveloped. [773](#) It is the direct emanation: (a) from the Âtmic Ray in its triple aspect of Creator, Preserver and Destroyer (Regenerator); and (b) from Buddhi-Manas. The *seventh* aspect of this individual Aura is the faculty of assuming the form of its body and becoming the “Radiant,” the Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Mâyâvi Rûpa. Therefore, as explained in the second face of the diagram (the astral man), the Spiritual Man consists of only five principles, as taught by the Vedântins, [774](#) who substitute, tacitly, for the physical this sixth, or Auric, Body, and merge the dual Manas (the dual mind, or consciousness) into one. Thus they speak of five Koshas (sheaths or principles), and call Âtmâ the sixth yet no “principle.” This is the secret of the late Subba Row's criticism of the division in Esoteric Buddhism. But let the student now learn the true Esoteric enumeration.

The reason why public mention of the Auric Body was not permitted was on account of its being so sacred. It is this Body which, at death, assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, *which are not objective*, and then, with the full radiation of Âtmâ upon it ascends as Manas-Taijasi into the Devachanic state. Therefore is it called by many names. It is the Sûtrâtmâ, the silver “thread” which “incarnates” from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence, in other words, the

spiritual aroma of every personality it *follows* through the pilgrimage of life. [775](#) It is also the material from which the Adept forms his Astral Bodies, from the Augoeides and the Mâyâvi Rûpa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of Âtmâ, the Auric Body remains either in the Devachanic state of consciousness, or, in the case of a full Adept, prefers the state of a Nirmânakâya, that is, one who has so purified his whole system that he is above even the divine illusion of a Devachanî. Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and lives in the possession of all his principles except the Kâma Rûpa and Physical Body. In the case of the Devachanî, the Linga Sharîra—the *alter ego* of the body, which during life is within the physical envelope while the radiant aura is without—strengthened by the material particles which this aura leaves behind, remains close to the dead body and outside it, and soon fades away. In the case of the full Adept, the body alone becomes subject to dissolution, while the centre of that force which was the seat of desires and passions, disappears with its cause—the animal body. But during the life of the latter all these centres are more or less active and in constant correspondence with their prototypes, the cosmic centres, and their microcosms, the principles. It is only through these cosmic and spiritual centres that the physical centres (the upper seven orifices and the lower triad) can benefit by their Occult interaction, for these orifices, or openings, are channels conducting into the body the influences that *the will of man* attracts and uses, viz., the cosmic forces.

This will has, of course, to act primarily through the spiritual principles. To make this clearer, let us take an example. In order to stop pain, let us say in the right eye, you have to attract to it the potent magnetism from that cosmic principle which corresponds to this eye and also to Buddhi. Create, by a powerful will effort, an imaginary line of communication between the right eye and Buddhi, locating the latter as a *centre* in the same part of the head. This line, though you may call it “imaginary,” is, once you succeed in seeing it with your mental eye and give it a shape and colour, in truth as good as real. A rope in a dream *is not* and yet *is* . Moreover, according to the prismatic colour with which you endow your

line, so will the influence act. Now Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden coloured. In the human system, the right eye corresponds with Buddhi and Mercury; and the left with Manas and Venus or Lucifer. Thus, if your line is golden or silvery, it will stop the pain; if red, it will increase it, for red is the colour of Kâma and corresponds with Mars. Mental or Christian Scientists have stumbled upon the *effects* without understanding the *causes*. Having found by chance the secret of producing such results owing to mental abstraction, they attribute them to their union with God (whether a personal or impersonal God they know best), whereas it is simply the effect of one or another principle. However it may be, they are on the path of discovery, although they must remain wandering for a long time to come.

Let not Esoteric students commit the same mistake. It has often been explained that neither the cosmic planes of substance nor even the human principles—with the exception of the lowest material plane or world and the physical body, which, as has been said, are no “principles,”—can be located or thought of as being in Space and Time. As the former are seven in One, so are we seven in One—that same absolute Soul of the World, which is both Matter and non-Matter, Spirit and non-Spirit, Being and non-Being. Impress yourselves well with this idea, all those of you who would study the mysteries of Self.

Remember that with our physical senses alone at our command, none of us can hope to reach beyond gross Matter. We can do so only through one or another of our seven *spiritual* senses, either by training, or if one is a born Seer. Yet even a clairvoyant possessed of such faculties, if not an Adept, no matter how honest and sincere he may be, will, through his ignorance of the truths of Occult Science, be led by the visions he sees in the Astral Light only to mistake for God or Angels the denizens of those spheres of which he may occasionally catch a glimpse, as witness Swedenborg and others.

These seven senses of ours correspond with every other septenate in nature and in ourselves. Physically, though invisibly, the human Auric Envelope (the amnion of the physical man in every age of life) has seven layers, just as Cosmic Space and our physical epidermis have. It is this

Aura which, according to our mental and physical state of purity or impurity, either opens for us vistas into other worlds, or shuts us out altogether from anything but this three-dimensional world of Matter.

Each of our seven physical senses (two of which are still unknown to profane Science), and also of our seven states of consciousness—viz.: (1) waking; (2) waking-dreaming; (3) natural sleeping; (4) induced or trance-sleep; (5) psychic; (6) super-psychic; and (7) purely spiritual—corresponds with one of the seven Cosmic Planes, develops and uses one of the seven super-senses, and is connected directly, in its use on the terrestro-spiritual plane, with the cosmic and divine centre of force that gave it birth, and which is its direct creator. Each is also connected with, and under the direct influence of, one of the seven sacred Planets. [776](#) These belonged to the Lesser Mysteries, whose followers were called *Mystai* (the veiled), seeing that they were allowed to perceive things only through a mist, as it were “with the eyes closed”; while the Initiates or “Seers” of the Greater Mysteries were called *Eoptai* (those who see things unveiled). It was the latter only who were taught the true mysteries of the Zodiac and the relations and correspondences between its twelve signs (two secret) and the ten human orifices. The latter are now of course ten in the female, and only nine in the male; but this is merely an external difference. In the second volume of this work it is stated that till the end of the Third Root-Race (when androgynous man separated into male and female) the ten orifices existed in the hermaphrodite, first potentially, then functionally. The evolution of the human embryo shows this. For instance, the only opening formed at first is the buccal cavity, “a cloaca communicating with the anterior extremity of the intestine.” These become later the mouth and the posterior orifice: the Logos differentiating and emanating gross matter on the lower plane, in Occult parlance. The difficulty which some students will experience in reconciling the correspondences between the Zodiac and the orifices can be easily explained. Magic is coëval with the Third Root-Race, which began by creating through *Kriyâshakti* and ended by generating its species in the present way. [777](#) Woman, being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the “lady of the lord,” and real lord over

him, the husband pledging himself to be “obedient to his wife” for the production of alchemical results such as the Elixir of Life and the Philosopher's Stone, for the *spiritual* help of the woman was needed by the male Alchemist. But woe to the Alchemist who should take this in the dead-letter sense of *physical* union. Such sacrilege would become Black Magic and be followed by certain failure. The true Alchemist of old took *aged* women to help him, carefully avoiding the young ones; and if any of them happened to be married they treated their wives for months both before and during their operations as sisters.

The error of crediting the Ancients with knowing only ten of the zodiacal signs is explained in *Isis Unveiled*. [778](#) The Ancients did know of twelve, but viewed these signs differently from ourselves. They took neither Virgo nor Scorpio singly into consideration, but regarded them as two in one, since they were made to refer directly and symbolically to the primeval dual man and his separation into sexes. During the reformation of the Zodiac, Libra was added as the twelfth sign, though it is simply an equilibrating sign, at the turning point—the mystery of separated man.

Let the student learn all this well. Meanwhile we have to recapitulate what has been said.

(1) Each human being is an incarnation of his God, in other words, one with his “Father in Heaven,” just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn, like the rays of the setting sun, into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute. Shall we call these “Fathers” of ours, whether individually or collectively, and under any circumstances, our *personal God* ? Occultism answers, *Never* . All that an average man can know of his “Father” is what he knows of himself, through and within himself. The Soul of his “Heavenly Father” is incarnated in him. This Soul is himself, if he be successful in assimilating the Divine Individuality while in his physical, animal shell. As to the Spirit thereof, as well expect to be heard by the Absolute. Our prayers and supplications are vain, unless to potential words we add potent acts, and make the Aura which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become as it were an

extraneous Potency. Thus have Initiates, Saints, and very holy and pure men been enabled to help others as well as themselves in the hour of need, and produce what are foolishly called “miracles,” each by the help and with the aid of the God within himself, which he alone has enabled to act on the outward plane.

(2) The word Aum or Om, which corresponds to the upper Triangle, if pronounced by a very holy and pure man, will draw out, or awaken, not only the less exalted Potencies residing in the planetary spaces and elements, but even his Higher Self, or the “Father” within him. Pronounced by an averagely good man, in the correct way, it will help to strengthen him morally, especially if between two “Aums” he meditates intently upon the Aum within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin: he will only thereby attract to his own impure photosphere invisible Presences and Forces which could not otherwise break through the Divine Envelope.

Aum is the original of Amen. Now, Amen is not a Hebrew term, but, like the word Halleluiah, was borrowed by the Jews and Greeks from the Chaldees. The latter word is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninevean relics. Amen does not mean “so be it,” or “verily,” but signified in hoary antiquity almost the same as Aum. The Jewish Tanaïm (Initiates) used it for the same reason as the Âryan Adepts use Aum, and with a like success, the numerical value of AMeN in Hebrew letters being 91, the same as the full value of YHVH , [779](#) 26, and ADoNaY , 65, or 91. Both words mean the affirmation of the being, or existence, of the sexless “Lord” within us.

(3) Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the Occult side of Nature. Moreover, every sound corresponds to a colour and a number (a potency spiritual, psychic or physical) and to a sensation on some plane. All these find an echo in every one of the so-far developed elements, and even on the terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting them to action.

Thus a prayer, unless pronounced *mentally* and addressed to one's "Father" in the silence and solitude of one's "closet," must have more frequently disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce. To produce good effects, the prayer must be uttered by "one who knows how to make himself heard in silence," when it is no longer a prayer, but becomes a command. Why is Jesus shown to have forbidden his hearers to go to the public synagogues? Surely every praying man was not a hypocrite and a liar, nor a Pharisee who loved to be seen praying by people! He had a motive, we must suppose: the same motive which prompts the experienced Occultist to prevent his pupils from going into crowded places now as then, from entering churches, séance rooms, etc., unless they are in sympathy with the crowd.

There is one piece of advice to be given to beginners, who cannot help going into crowds—one which may appear superstitious, but which in the absence of Occult knowledge will be found efficacious. As well known to good Astrologers, the days of the week are not in the order of those planets whose names they bear. The fact is that the ancient Hindus and Egyptians divided the day into four parts, each day being under the protection (as ascertained by practical magic) of a planet; and every day, as correctly asserted by Dion Cassius, received the name of the planet which ruled and protected its first portion. Let the student protect himself from the "Powers of the Air" (Elementals) which throng public places, by wearing either a ring containing some jewel of the colour of the presiding planet, or else of the metal sacred to it. But the best protection is a clear conscience and a firm desire to benefit Humanity.

The Planets, The Days of the Week and Their Corresponding Colours and Metals.

[Transcriber's Note: This table was a wide pull-out insert into the book, with more columns than modern readers can display. It has been reformatted into several tables of more manageable width.]

These Correspondences are from the Objective, Terrestrial Plane.

Âtman is no Number, and corresponds to no visible Planet, for it proceeds from the Spiritual Sun; nor does it bear any relation either to Sound, Colour, or the rest, for it includes them all.

As the Human Principles have no Numbers per se, but only correspond to Numbers, Sounds, Colours, etc., they are not enumerated here in the order used for exoteric purposes.

<i>NUMBERS</i>	<i>METALS.</i>	<i>PLANETS.</i>
1 and 10. Physical Man's Key-note.	Iron.	Mars. The Planet of Generation.
2. Life Spiritual and Life Physical.	Gold.	The Sun. The Giver of Life physically. Spiritually and esoterically the substitute for the inter-Mercurial Planet, a sacred and secret planet with the ancients.
3. Because Buddhi is (so to speak) between Âtmâ and Manas, and forms with the seventh, or Auric Envelope, the Devachanic Triad.	Mercury. Mixes with Sulphur, as Buddhi is mixed with the Flame of Spirit (See Alchemical Definitions.)	Mercury. The Messenger and the Interpreter of the Gods.
4. The middle principle—between the purely material and purely spiritual triads. The conscious part of <i>animal</i> man.	Lead.	Saturn.
5.	Tin.	Jupiter.
6.	Copper. When alloyed becomes Bronze (the <i>dual</i> principle).	Venus. The Morning and the Evening Star.
7. Contains in itself the reflection of Septenary Man.	Silver.	The Moon. The Patent of the Earth.

NUMBER THE HUMAN DAYS OF THE WEEK.

S PRINCIPLES.

- | | | |
|-----------|---|---|
| | Kâma Rûpa. The vehicle | |
| 1 and 10. | or seat of the Animal Instincts and Passions. | Tuesday. Dies Martis, or Tiw. |
| 2. | Prâna or Jîva. Life. | Sunday. Dies Solss, or Sun. |
| | Buddhi. Spiritual Soul, | Wednesday. Dies Mercurii, or Woden. |
| 3. | or Âtmic Ray; vehicle of Âtmâ. | Day of Buddha in the South, end of Woden in the North—Gods of Wisdom. |
| | Kâma Manas. The | |
| 4. | Lower Mind, or Animal Soul. | Saturday. Dies Saturns, or Saturn. |
| 5. | Auric Envelope. | Thursday. Dies Jovis, or Thor. |
| 6. | Manas. The Higher Mind, or Human Soul. | Friday. Dies Veneris, or Friga. |
| | Linga Sharîra. The | |
| 7. | Astral Double of Man, the Parent of the Physical Man. | |

NUMBER

S

COLOURS.

SOUND.

Musical

- | | | |
|-----------|-------------------------|------------|
| | | Scale.. |
| 1 and 10. | 1 Red. | Sa or Do. |
| 2. | 2 Orange. | Ri or Re. |
| 3. | 3. Yellow. | Ga or Mi. |
| 4. | 4. Green. | Ma or Fa. |
| 5. | 5. Blue. | Pa or Sol. |
| 6. | 6. Indigo or Dark Blue. | Da or La. |
| 7. | 7. Violet. | Ni or Si. |

In the accompanying diagram the days of the week do not stand in their usual order, though they are placed in their correct sequence as determined by the order of the colours in the solar spectrum and the corresponding colours of their ruling planets. The fault of the confusion in the order of the days revealed by this comparison lies at the door of the early Christians. Adopting from the Jews their lunar months, they tried to blend

them with the solar planets, and so made a mess of it; for the order of the days of the week as it now stands does not follow the order of the planets.

Now, the Ancients arranged the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, counting the Sun as a planet for exoteric purposes. Again, the Egyptians and Indians, the two oldest nations, divided their day into four parts, each of which was under the protection and rule of a planet. In course of time each day came to be called by the name of that planet which ruled its first portion—the morning. Now, when they arranged their week, the Christians proceeded as follows: they wanted to make the day of the Sun, or Sunday, the seventh, so they named the days of the week by taking every fourth planet in turn; e.g., beginning with the Moon (Monday), they counted thus: Moon, Mercury, Venus, Sun, *Mars* ; thus Tuesday, the day whose first portion was ruled by Mars, became the second day of the week; and so on. It should be remembered also that the Moon, like the Sun, is a substitute for a secret planet.

The present division of the solar year was made several centuries later than the beginning of our era; and our week is not that of the Ancients and the Occultists. The septenary division of the four parts of the lunar phases is as old as the world, and originated with the people who reckoned time by the lunar months. The Hebrews never used it, for they counted only the seventh day, the Sabbath, though the second chapter of Genesis seems to speak of it. Till the days of the Cæsars there is no trace of a week of seven days among any nation save the Hindus. From India it passed to the Arabs, and reached Europe with Christianity. The Roman week consisted of eight days, and the Athenian of ten. [780](#) Thus one of the numberless contradictions and fallacies of Christendom is the adoption of the Indian septenary week of the lunar reckoning, and the preservation at the same time of the mythological names of the planets.

Nor do modern Astrologers give the correspondences of the days and planets and their colours correctly; and while Occultists can give good reason for every detail of their own tables of colours, etc., it is doubtful whether the Astrologers can do the same.

To close this first Paper, let me say that the readers must in all necessity be separated into two broad divisions: those who have not quite rid themselves of the usual sceptical doubts, but who long to ascertain how much truth there may be in the claims of the Occultists; and those others who, having freed themselves from the trammels of Materialism and Relativity, feel that true and real bliss must be sought only in the knowledge and personal experience of that which the Hindu Philosopher calls the Brahmavidyâ, and the Buddhist Arhat the realization of Âdibuddha, the primeval Wisdom. Let the former pick out and study from these Papers only those explanations of the phenomena of life which profane Science is unable to give them. Even with such limitations, they will find by the end of a year or two that they will have learned more than all their Universities and Colleges can teach them. As to the sincere believers, they will be rewarded by seeing their faith transformed into knowledge. True knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of Mâyâ, or of temporary delusions, and lasts for but one incarnation. These laws are necessary for the life and welfare of physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and rendering, in short, to Cæsar what is Cæsar's, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even during those periods which are the halting-places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical Mâyâ, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of Matter, he will move

surrounded by Matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness* , which is the cause of all sin, and consequently of all human sorrow.

Paper II. An Explanation.

In view of the abstruse nature of the subjects dealt with, the present Paper will begin with an explanation of some points which remained obscure in the preceding one, as well as of some statements in which there was an appearance of contradiction.

Astrologers, of whom there are many among the Esotericists, are likely to be puzzled by some statements distinctly contradicting their teachings; whilst those who know nothing of the subject may perhaps find themselves opposed at the outset by those who have studied the exoteric systems of the Kabalah and Astrology. For let it be distinctly known, nothing of that which is printed broadcast, and available to every student in public libraries or museums, is really Esoteric, but is either mixed with deliberate “blinds,” or cannot be understood and studied with profit without a complete glossary of Occult terms.

The following teachings and explanations, therefore, may be useful to the student in assisting him to formulate the teaching given in the preceding Paper.

In Diagram I. it will be observed that the 3, 7, and 10 centres are respectively as follows: (a) The 3 pertain to the spiritual world of the Absolute, and therefore to the three higher principles in Man.

(b) The 7 belong to the spiritual, psychic, and physical worlds and to the body of man. Physics, metaphysics and hyper-physics are the triad that symbolizes man on this plane.

(c) The 10, or the sum total of these, is the Universe as a whole, in all its aspects, and also its Microcosm—Man, with his ten orifices.

Laying aside, for the moment, the Higher Decad (Kosmos) and the Lower Decad (Man), the first three numbers of the separate sevens have a direct reference to the Spirit, Soul and Auric Envelope of the human being, as well as to the higher supersensual world. The lower four, or the four

aspects, belong to Man also, as well as to the Universal Kosmos, the whole being synthesized by the Absolute.

If these three discrete or distributive degrees of Being be conceived, according to the Symbology of all the Eastern Religions, as contained in one Ovum, or Egg, the name of that Egg will be Svabhâvat, or the All-Being on the manifested plane. This Universe has, in truth, neither centre nor periphery; but in the individual and finite mind of man it has such a definition, the natural consequence of the limitations of human thought.

In Diagram II., as already stated therein, no notice need be taken of the numbers used in the left-hand column, as these refer only to the Hierarchies of the Colours and Sounds on the metaphysical plane, and are not the characteristic numbers of the human principles or of the planets. The human principles elude enumeration, because each man differs from every other, just as no two blades of grass on the whole earth are absolutely alike. Numbering is here a question of spiritual progress and the natural predominance of one principle over another. With one man it may be Buddhi that stands as number one; with another, if he be a bestial sensualist, the Lower Manas. With one the physical body, or perhaps Prâna, the life principle, will be on the first and highest plane, as would be the case in an extremely healthy man, full of vitality; with another it may come as the sixth or even seventh downward. Again, the colours and metals corresponding to the planets and human principles, as will be observed, are not those known exoterically to modern Astrologers and Western Occultists.

Let us see whence the modern Astrologer got his notions about the correspondence of planets, metals and colours. And here we are reminded of the modern Orientalist, who, judging by appearances credits the ancient Akkadians (and also the Chaldæans, Hindus and Egyptians) with the crude notion that the Universe, and in like manner the earth, was like an inverted, bell-shaped bowl! This he demonstrates by pointing to the symbolical representations of some Akkadian inscriptions and to the Assyrian carvings. It is, however, no place here to explain how mistaken is the Assyriologist, for all such representations are simply symbolical of the Khargakkurra, the World-Mountain, or Meru, and relate only to the North Pole, the Land of the Gods. Now, the Assyrians arranged their *exoteric*

teaching about the planets and their correspondences as follows: Diagram II.

Numbers	Planets.	Metals.	Colours.	Solar Days of Week.
.				Saturday. (Whence Sabbath, 781 in honour of Jehovah.)
1.	Saturn.	Lead.	Black.	
2.	Jupiter.	Tin.	White, but as often Purple or Orange.	Thursday.
3.	Mars.	Iron.	Red.	Tuesday.
4.	Sun.	Gold.	Yellow-golden.	Sunday.
5.	Venus.	Copper.	Green or Yellow.	Friday.
6.	Mercury	Quicksilver	Blue.	Wednesday.
7.	Moon.	Silver.	Silver-white.	Monday.

This is the arrangement now adopted by Christian Astrologers, with the exception of the order of the days of the week, of which, by associating the solar planetary names with the lunar weeks, they have made a sore mess, as has been already shown in Paper I. This is the Ptolemaic geocentric system, which represents the Universe as in the following diagram, showing our Earth in the centre of the Universe, and the Sun a Planet, the fourth in number.

And if the Christian chronology and order of the days of the week are being daily denounced as being based on an entirely wrong astronomical foundation, it is high time to begin a reform also in Astrology built on such lines, and coming to us entirely from the Chaldæan and Assyrian exoteric mob.

But the correspondences given in these Papers are purely Esoteric. For this reason it follows that when the Planets of the Solar System are named or symbolized (as in Diagram II.) it must not be supposed that the planetary bodies themselves are referred to, except as types on a purely physical plane of the septenary nature of the psychic and spiritual worlds. A material planet can correspond only to a material something. Thus when

Mercury is said to correspond to the right eye, it does not mean that the objective planet has any influence on the right optic organ, but that both stand rather as corresponding mystically through Buddhi. Man derives his Spiritual Soul (Buddhi) from the essence of the Mânasa Putra, the Sons of Wisdom, who are the Divine Beings (or Angels) ruling and presiding over the planet Mercury.

In the same way Venus, Manas and the left eye are set down as correspondences. Exoterically, there is, in reality, no such association of physical eyes and physical planets; but Esoterically there is; for the right eye is the “Eye of Wisdom,” i.e., it corresponds magnetically with that Occult centre in the brain which we call the “Third Eye”; [782](#) while the left corresponds with the intellectual brain, or those cells which are the organ on the physical plane of the thinking faculty. The kabalistic triangle of Kether, Chokmah and Binah shows this. Chokmah and Binah, or Wisdom and Intelligence, the Father and Mother, or, again, the Father and Son, are on the same plane and react mutually on one another.

When the individual consciousness is turned inward, a conjunction of Manas and Buddhi takes place. In the spiritually regenerated man this conjunction is permanent, the Higher Manas clinging to Buddhi beyond the threshold of Devachan, and the Soul, or rather the Spirit, which should not be confounded with Âtmâ, the Super-Spirit, is then said to have the “Single Eye.” Esoterically, in other words, the “Third Eye” is active. Now Mercury is called Hermes, and Venus, Aphrodite, and thus their conjunction in man on the psycho-physical plane gives him the name of the Hermaphrodite, or Androgyne. The absolutely Spiritual Man is, however, entirely disconnected from sex. The Spiritual Man corresponds directly with the higher “coloured circles,” the Divine Prism which emanates from the One Infinite White Circle; while physical man emanates from the Sephiroth, which are the Voices or Sounds of Eastern Philosophy. And these “Voices” are lower than the “Colours,” for they are the seven lower Sephiroth, or the objective Sounds, seen, not heard, as the Zohar shows, [783](#) and even the Old Testament also. For, when properly translated, verse 18 of chapter xx. Exodus would read: “And the people saw the Voices” (or Sounds, not the “thunderings” as now translated); and these Voices, or Sounds, are the Sephiroth. [784](#)

In the same way the right and left nostrils, into which is breathed the “Breath of Lives” [785](#) are here said to correspond with Sun and Moon, as Brahmâ-Prajâpati and Vâch, or Osiris and Isis, are the parents of the natural life. This Quaternary, viz.: the two eyes and two nostrils, Mercury and Venus, Sun and Moon, constitutes the Kabalistic Guardian-Angels of the Four Corners of the Earth. It is the same in the Eastern Esoteric Philosophy, which, however, adds that the Sun is not a planet, but the central star of our system, and the Moon a dead planet, from which all the principles are gone, both being substitutes, the one for an invisible inter-Mercurial planet, and the other for a planet which seems to have now altogether disappeared from view. These are the Four Mahârâjahs, [786](#) the “Four Holy Ones” connected with Karma and Humanity, Kosmos and Man, in all their aspects. They are: the Sun, or its substitute Michael; Moon, or substitute Gabriel; Mercury, Raphael; and Venus, Uriel. It need hardly be said here again that the planetary bodies themselves, being only physical symbols, are not often referred to in the Esoteric System, but, as a rule, their cosmic, psychic, physical and spiritual forces are symbolized under these names. In short, it is the seven physical planets which are the lower Sephiroth of the Kabbalah, and our triple physical Sun whose reflection only we see, which is symbolized, or rather personified, by the Upper Triad, or Sephirothal Crown. [787](#)

Then, again, it will be well to point out that the numbers attached to the psychic principles in Diagram I. appear the reverse of those in exoteric writings. This is because numbers in this connection are purely arbitrary, changing with every school. Some schools count three, some four, some six, and others seven, as do all the Buddhist Esotericists. As said before, [788](#) the Esoteric School has been divided into two departments since the fourteenth century, one for the inner Lanoos, or higher Chelâs, the other for the outer circle, or lay Chelâs. Mr. Sinnett was distinctly told in the letters he received from one of the Gurus that he could not be taught the real Esoteric Doctrine given out only to the pledged disciples of the Inner Circle. The numbers and principles do not go in regular sequence, like the skins of an onion, but the student must work out for himself the number appropriate to each of his principles, when the time comes for him to enter upon practical study. The above will suggest to the student the necessity of knowing the principles by their names and their appropriate faculties apart

from any system of enumeration, or by association with their corresponding centres of actions, colours, sounds, etc., until these become inseparable.

The old and familiar mode of reckoning the principles, given in the Theosophist and Esoteric Buddhism, leads to another apparently perplexing contradiction, though it is really none at all. The principles numbered 3 and 2, viz.: Linga Sharîra and Prâna, or Jîva, stand in the reverse order to that given in Diagram I. A moment's consideration will suffice to explain the apparent discrepancy between the exoteric enumeration, and the Esoteric order given in Diagram I. For in Diagram I. the Linga Sharîra is defined as the vehicle of Prâna, or Jîva, the life principle, and as such must of necessity be inferior to Prâna, not superior as the exoteric enumeration would suggest. The principles do not stand one above the other, and thus cannot be taken in numerical sequence; their order depends upon the superiority and predominance of one or another principle, and therefore differs in every man.

The Linga Sharîra is the double, or protoplasmic antetype of the body, which is its image. It is in this sense that it is called in Diagram II. the parent of the physical body, i.e., the mother by conception of Prâna, the father. This idea is conveyed in the Egyptian mythology by the birth of Horus, the child of Osiris and Isis, although, like all sacred Mythoi, this has both a threefold spiritual, and a sevenfold psycho-physical application. To close the subject, Prâna, the life principle, can, in sober truth, have no number, as it pervades every other principle, or the human total. Each number of the seven would thus be naturally applicable to Prâna-Jîva exoterically as it is to the Auric Body Esoterically. As Pythagoras showed, Kosmos was produced not *through* or *by* number, but geometrically, i.e., following the proportions of numbers.

To those who are unacquainted with the exoteric astrological natures ascribed in practice to the planetary bodies, it may be useful if we set them down here after the manner of Diagram II., in relation to their dominion over the human body, colours, metals, etc., and explain at the same time why genuine Esoteric Philosophy differs from the astrological claims.

Planets.	Days.	Metals.	Parts of the Body.	Colours.
Saturn.	Saturday.	Lead.	Right Ear, Knees and Bony System.	Black. 789
Jupiter.	Thursday.	Tin.	Left Ear, Thighs, Feet and Arterial System.	Purple. 790
Mars.	Tuesday.	Iron.	Forehead and Nose, the Skull, Sex-function and Muscular System.	Red.
Sun.	Sunday.	Gold.	Right Eye, Heart and Vital Centres.	Orange. 791
Venus.	Friday.	Copper.	Chin and Cheeks, Neck and Reins and the Venous System.	Yellow. 792
Mercury	Wednesday	Quicksilver	Mouth, Hands, Abdominal Viscera and Nervous System.	Dove or Cream. 793
Moon.	Monday.	Silver.	Breasts, Left Eye, the Fluidic System, Saliva, Lymph, etc.	White. 794

Thus it will be seen that the influence of the solar system in the exoteric kabalistic Astrology is by this method distributed over the entire human body, the primary metals, and the gradations of colour from black to white; but that Esotericism recognizes neither black nor white as colours, because it holds religiously to the seven solar or natural colours of the prism. Black and white are artificial tints. They belong to the Earth, and are only perceived by virtue of the special construction of our physical organs. White is the absence of all colours, and therefore no colour; black is simply the absence of light, and therefore the negative aspect of white. The seven prismatic colours are direct emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle. Each prismatic colour is called in Occultism the "Father of the Sound" which corresponds to it; Sound being the Word, or the Logos, of its Father-Thought. This is the reason why sensitives connect every colour with a definite sound, a fact well recognized in Modern Science (e.g., Francis Galton's Human Faculty). But black and white are entirely negative colours, and have no representatives in the world of subjective being.

Kabalistic Astrology says that the dominion of the planetary bodies in the human brain also is defined thus: there are seven primary groups of faculties, six of which function through the cerebrum, and the seventh through the cerebellum. This is perfectly correct Esoterically. But when it is further said that: Saturn governs the devotional faculties; Mercury, the intellectual; Jupiter, the sympathetic; the Sun, the governing faculties; Mars, the selfish; Venus, the tenacious; and the Moon, the instincts;—we say that the explanation is incomplete and even misleading. For, in the first place, the physical planets can rule only the physical body and the purely physical functions. All the mental, emotional, psychic and spiritual faculties, are influenced by the Occult properties of the scale of causes which emanate from the Hierarchies of the Spiritual Rulers of the planets, and not by the planets themselves. This scale, as given in Diagram II., leads the student to perceive in the following order: (1) colour; (2) sound; (3) the sound materializes into the spirit of the metals, i.e., the metallic Elementals; (4) these materialize again into the physical metals; (5) then the harmonial and vibratory radiant essence passes into the plants, giving them colour and smell, both of which “properties” depend upon the rate of vibration of this energy per unit of time; (6) from plants it passes into the animals; (7) and finally culminates in the “principles” of man.

Thus we see the Divine Essence of our Progenitors in Heaven circling through seven stages; Spirit becoming Matter, and Matter returning to Spirit. As there is sound in Nature which is inaudible, so there is colour which is invisible, but which can be heard. The creative force, at work in its incessant task of transformation, produces colour, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that which the Chinese call the “Great Tone,” or Kung. It is, even by scientific confession, the actual tonic of Nature, held by musicians to be the middle Fa on the keyboard of a piano. We hear it distinctly in the voice of Nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city, in the wind, the tempest and the storm; in short, in everything in Nature which has a voice or produces sound. To the hearing of all who hearken, it culminates in a single definite tone, of an unappreciable pitch, which, as said, is the F, or Fa, of the

diatonic scale. From these particulars, that wherein lies the difference between the exoteric and the Esoteric nomenclature and symbolism will be evident to the student of Occultism. In short, kabalistic Astrology, as practised in Europe, is the semi-esoteric Secret Science, adapted for the outer and not for the inner circle. It is, furthermore, often left incomplete and not infrequently distorted to conceal the real truth. While it symbolizes and adapts its correspondences on the mere appearances of things, Esoteric Philosophy, which concerns itself pre-eminently with the essence of things, accepts only such symbols as cover the whole ground, i.e., such symbols as yield a spiritual as well as a psychic and physical meaning. Yet even Western Astrology has done excellent work, for it has helped to carry the knowledge of the existence of a Secret Wisdom throughout the dangers of the Mediæval Ages and their dark bigotry up to the present day, when all danger has disappeared.

The order of the planets in exoteric practice is that defined by their geocentric radii, or the distance of their several orbits from the Earth as a centre, viz., Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. In the first three of these we find symbolized the celestial Triad of supreme power in the physical, manifested universe, or Brahmâ, Vishnu and Shiva; while in the last four we recognize the symbols of the terrestrial quaternary ruling over all natural and physical revolutions of the seasons, quarters of the day, points of the compass, and elements. Thus:

Spring. Summer. Autumn. Winter.
Morning. Noon. Evening. Night.
Youth. Adolescence. Manhood. Age.
Fire. Air. Water. Earth.
East. South. West. North.

But Esoteric Science is not content with analogies on the purely objective plane of the physical senses, and therefore it is absolutely necessary to preface further teachings in this direction with a clear explanation of the real meaning of the word Magic.

What Magic Is, In Reality.

Esoteric Science is, above all, the knowledge of our relations with and in Divine Magic, [795](#) inseparableness from our divine *Selves* —the latter meaning something else besides our own higher Spirit. Thus, before proceeding to exemplify and explain these relations, it may perhaps be useful to give the student a correct idea of the full meaning of this most misunderstood word “Magic.” Many are those willing and eager to study Occultism, but very few have even an approximate idea of the Science itself. Now, very few of our American and European students can derive benefit from Sanskrit works or even their translations, as these translations are, for the most part, merely blinds to the uninitiated. I therefore propose to offer to their attention demonstrations of the aforesaid drawn from Neo-Platonic works. These are accessible in translation; and in order to throw light on that which has hitherto been full of darkness, it will suffice to point to a certain key in them. Thus the Gnosis, both pre-Christian and post-Christian, will serve our purpose admirably.

There are millions of Christians who know the name of Simon Magus, and the little that is told about him in the Acts; but very few who have even heard of the many motley, fantastic and contradictory details which tradition records about his life. The story of his claims and his death is to be found only in the prejudiced, half-fantastic records about him in the works of the Church Fathers, such as Irenæus, Epiphanius and St. Justin, and especially in the anonymous *Philosophumena*. Yet he is a historical character, and the appellation of “Magus” was given to him and was accepted by all his contemporaries, including the heads of the Christian Church, as a qualification indicating the miraculous powers he possessed, and irrespective of whether he was regarded as a white (divine) or a black (infernal) Magician. In this respect, opinion has always been made subservient to the Gentile or Christian proclivities of his chronicler.

It is in his system and in that of Menander, his pupil and successor, that we find what the term “Magic” meant for Initiates in those days.

Simon, as all the other Gnostics, taught that our world was created by the *lower* angels, whom he called *Æons*. He mentions only three degrees of such, because it was and is useless, as we have before explained, to teach anything about the four higher ones, and he therefore begins at the plane of globes A and G. His system is as near to Occult Truth as any, so that we

may examine it, as well as his own and Menander's claims about "Magic," to find out what they meant by the term. Now, for Simon, the summit of all manifested creation was Fire. It was, with him as with us, the Universal Principle, the Infinite Potency, born from the concealed Potentiality. This Fire was the primeval cause of the manifested world of being, and was dual, having a manifested and a concealed, or secret, side.

The secret side of the Fire is concealed in its evident [or objective] side, and the objective is produced from the secret side, [796](#)

he writes, which amounts to saying that the visible is ever present in the invisible, and the invisible in the visible. This was but a new form of stating Plato's idea of the Intelligible (Noêton) and the Sensible (Aisthêton), and Aristotle's teaching on the Potency (Dunamis) and the Act (Energeia). For Simon, all that can be thought of, all that can be acted upon, was perfect intelligence. Fire contained *all*. And thus all the parts of that Fire, being endowed with intelligence and reason, were susceptible of development by extension and emanation. This is our teaching of the Manifested Logos, and these parts in their primordial emanation are our Dhyân Chohans, the "Sons of Flame and Fire," or higher Æons. This "Fire" is the symbol of the active and living side of Divine Nature. Behind it lay "infinite Potentiality in Potentiality," which Simon named "that which has stood, stands and will stand," or permanent stability and personified immutability.

From the Potency of Thought, Divine Ideation thus passed to Action. Hence the series of primordial emanations through Thought begetting the Act, the objective side of Fire being the Mother, the sacred side of it being the Father. Simon called these emanations Syzygies (a united pair, or couple), for they emanated two-by-two, one as an active, and the other as a passive Æon. Three couples thus emanated (or six in all, the Fire being the seventh), to which Simon gave the following names: "Mind and Thought; Voice and Name; Reason and Reflection," [797](#) the first in each pair being male, the last female. From these primordial six emanated the six Æons of the Middle World. Let us see what Simon himself says:

Each of these six primitive beings contained the entire infinite Potency [of its parent]; but it was there only in Potency, and not in Act. That

Potency had to be called forth [or conformed] through an *image* in order that it should manifest in all its essence, virtue, grandeur and effects; for only then could the emanated Potency become similar to its parent, the eternal and infinite Potency. If, on the contrary, it remained simply potentially in the six Potencies and failed to be conformed through an image, then the Potency would not pass into action, but would get lost, [798](#)

in clearer terms, it would become atrophied, as the modern expression goes.

Now, what do these words mean if not that to be equal in all things to the Infinite Potency the Æons had to imitate it in its action, and become themselves, in their turn, emanative Principles, as was their Parent, giving life to new beings, and becoming Potencies in actu themselves? To produce emanations, or to have acquired the gift of Kriyâ-shakti. [799](#) is the direct result of that power, an effect which depends on our own action. That power, then, is inherent in man, as it is in the primordial Æons and even in the secondary Emanations, by the very fact of their and our descent from the One Primordial Principle, the Infinite Power, or Potency. Thus we find in the system of Simon Magus that the first six Æons, synthesized by the seventh, the Parent Potency, passed into Act, and emanated, in their turn, six secondary Æons, which were each synthesized by their respective Parents. In the Philosophumena we read that Simon compared the Æons to the “Tree of Life.” Said Simon in the Revelation: [800](#)

It is written that there are two ramifications of the universal Æons, having neither beginning nor end, issued both from the same Root, the invisible and incomprehensible Potentiality, Sigê [Silence]. One of these [series of Æons] appears from above. This is the Great Potency, Universal Mind [or Divine Ideation, the Mahat of the Hindus]; it orders all things and is male. The other is from below, for it is the Great [manifested] Thought, the female Æon, generating all things. These [two kinds of Æons] corresponding [801](#) with each other, have conjunction and manifest the middle distance [the intermediate sphere, or plane], the incomprehensible Air which has neither beginning nor end. [802](#)

This female “Air” is our Ether, or the kabalistic Astral Light. It is, then, the Second World of Simon, born of Fire, the principle of everything. We call it the One Life, the Intelligent, Divine Flame, omnipresent and infinite. In Simon's system this Second World was ruled by a Being, or Potency, both male and female, or active and passive, good and bad. This Parent-Being, like the primordial infinite Potency, is also called “that which has stood, stands and will stand,” so long as the manifested Kosmos shall last. When it emanated in actu and became like unto its own Parent, it was not dual or androgyne. It is the Thought (Sigê) that emanated from it which became as itself (the Parent), having become like unto its image (or antetype); the second had now become in its turn the first (on its own plane or sphere). As Simon has it:

It [the Parent or Father] was one. For having it [the Thought] in itself, it was alone. It was not, however, first, though it was preëxisting; but manifesting itself to itself from itself, it became the second (or dual). Nor was it called Father before it [the Thought] gave it that name. As, therefore, itself developing itself by itself, manifested to itself its own Thought, so also the Thought being manifested did not act, but seeing the Father hid it in itself, that is, (hid) that Potency (in itself). And the Potency [Dunamis, viz.: Nous] and Thought [Epinoia] are male-female. Whence they correspond with one another—for Potency in no way differs from Thought—being one. So from the things above is found Potency, and from those below, Thought. It comes to pass, therefore, that that which is manifested from them, although being one, yet is found to be twofold, the androgyne having the female in itself. So is Mind in Thought, things inseparable from each other which though being one are yet found dual.

[803](#)

He [Simon] calls the first Syzygy of the six Potencies and of the seventh, which is with it, Nous and Epinoia, Heaven and Earth: the male looks down from on high and takes thought for his Syzygy [or spouse], for the Earth below receives those intellectual fruits which are brought down from Heaven and are cognate to the Earth. [804](#)

Simon's Third World with its third series of six Æons and the seventh, the Parent, is emanated in the same way. It is this same note which runs through every Gnostic system—gradual development downward into

Matter by similitude; and it is a law which is to be traced down to primordial Occultism, or Magic. With the Gnostics, as with us, this seventh Potency, synthesizing all, is the Spirit brooding over the dark waters of undifferentiated Space, Nârâyana, or Vishnu, in India; the Holy Ghost in Christianity. But while in the latter the conception is conditioned and dwarfed by limitations necessitating faith and grace, Eastern Philosophy shows it pervading every atom, conscious or unconscious. Irenæus supplements the information on the further development of these six Æons. We learn from him that Thought, having separated itself from its Parent, and knowing through its identity of Essence with the latter what it had to know, proceeded on the second or intermediate plane, or rather World (each of such Worlds consisting of two planes, the superior and inferior, male and female, the latter assuming finally both Potencies and becoming androgyne), to create inferior Hierarchies, Angels and Powers, Dominions and Hosts, of every description, which in their turn created, or rather emanated out of their own Essence, our world with its men and beings, over which they watch.

It thus follows that every rational being—called Man on Earth—is of the same essence and possesses potentially all the attributes of the higher Æons, the primordial Seven. It is for him to develope, “with the image before him of the highest,” by imitation in actu, the Potency with which the highest of his Parents, or Fathers, is endowed. Here we may again quote with advantage from the *Philosophumena*:

So then, according to Simon, this blissful and imperishable [principle] is concealed in everything in potency, not in act. This is “that which has stood, stands and will stand,” viz., that which has stood above in ingenerable Potency; that which stands below in the stream of the waters generated in an image; that which will stand above, beside the blissful infinite Potency, if it makes itself like unto this image. For three, he says, are they that stand, and without these three Æons of stability, there is no adornment of the generable which, according to them [the Simonians], is borne on the water, and being moulded according to the similitude is a perfect and celestial (Æon), in no manner of thinking inferior to the ingenerable Potency. Thus they say: “I and thou [are] one; before me [wast] thou; that which is after thee [is] I.” This, he says, is the one Potency, divided into above and below, generating itself, nourishing itself,

seeking itself, finding itself; its own mother, father, brother, spouse, daughter and son, one, for it is the Root of all. [805](#)

Thus of this triple Æon, we learn the first exists as “that which has stood, stands and will stand,” or the uncreate Power, Âtman; the second is generated in the dark waters of Space (Chaos, or undifferentiated Substance, our Buddhi), from or through the image of the former reflected in those waters, the image of Him, or It, which moves on them; the third World (or, in man, Manas) will be endowed with every power of that eternal and omnipresent Image if it but assimilates it to itself. For,

All that is eternal, pure and incorruptible is concealed in everything that is,

if only potentially, not actually. And

Everything is that image, provided the lower image (man) ascends to that highest Source and Root in Spirit and Thought.

Matter as Substance is eternal and has never been created. Therefore Simon Magus, with all the great Gnostic Teachers and Eastern Philosophers, never speaks of its beginning. “Eternal Matter” receives its various forms in the lower Æon from the Creative Angels, or Builders, as we call them. Why, then, should not Man, the direct heir of the highest Æon, do the same, by the potency of his thought, which is born from Spirit? This is Kriyâshakti, the power of producing forms on the objective plane through the potency of Ideation and Will, from invisible, indestructible Matter.

Truly says Jeremiah, [806](#) quoting the “Word of the Lord”:

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee,

for Jeremiah stands here for Man when he was yet an Æon, or Divine Man, both with Simon Magus and Eastern Philosophy. The first three chapters of Genesis are as Occult as that which is given in Paper I. For the terrestrial Paradise is the Womb, says Simon, [807](#) Eden the region surrounding it. The river which went out of Eden to water the garden is the Umbilical Cord; this cord is divided into four Heads, the streams that

flowed out of it, the four canals which serve to carry nutrition to the Fœtus, i.e., the two arteries and the two veins which are the channels for the blood and convey the breathing air, the unborn child, according to Simon, being entirely enveloped by the Amnion, fed through the Umbilical Cord and given vital air through the Aorta. [808](#)

The above is given for the elucidation of that which is to follow. The disciples of Simon Magus were numerous, and were instructed by him in Magic. They made use of so-called “exorcisms” (as in the New Testament), incantations, philtres; believed in dreams and visions, and produced them at will; and finally forced the lower orders of spirits to obey them. Simon Magus was called “the Great Power of God,” literally “the Potency of the Deity which is called Great.” That which was then termed Magic we now call Theosophia, or Divine Wisdom, Power and Knowledge.

His direct disciple, Menander, was also a great Magician. Says Irenæus, among other writers:

The successor of Simon was Menander, a Samaritan by birth, who reached the highest summits in the Science of Magic.

Thus both master and pupil are shown as having attained the highest powers in the art of enchantments, powers which can be obtained only through “the help of the Devil,” as Christians claim; and yet their “works” were identical with those spoken of in the New Testament, wherein such phenomenal results are called divine miracles, and are, therefore, believed in and accepted as coming from and through God. But the question is, have these so-called “miracles” of the “Christ” and the Apostles ever been explained any more than the magical achievements of so-called Sorcerers and Magicians? I say, never. We Occultists do not believe in supernatural phenomena, and the Masters laugh at the word “miracle.” Let us see, then, what is really the sense of the word Magic.

The source and basis of it lie in Spirit and Thought, whether on the purely divine or the terrestrial plane. Those who know the history of Simon have the two versions before them, that of White and of Black Magic, at their option, in the much talked of union of Simon with Helena, whom he called his Epinoia (Thought). Those who, like the Christians, had

to discredit a dangerous rival, talk of Helena as being a beautiful and actual woman, whom Simon had met in a house of ill-fame at Tyre, and who was, according to those who wrote his life, the reincarnation of Helen of Troy. How, then, was she “Divine Thought”? The lower angels, Simon is made to say in *Philosophumena*, or the third *Æons*, being so material, had more badness in them than all the others. Poor man, created or emanated from them, had the vice of his origin. What was it? Only this: when the third *Æons* possessed themselves, in their turn, of the Divine Thought through the transmission into them of Fire, instead of making of man a complete being, according to the universal plan, they at first detained from him that Divine Spark (Thought, on Earth *Manas*); and that was the cause and origin of senseless man's committing the original sin as the angels had committed it *æons* before by refusing to create. [809](#) Finally, after detaining *Epinoia* prisoner amongst them and having subjected the Divine Thought to every kind of insult and desecration, they ended by shutting it into the already defiled body of man. After this, as interpreted by the enemies of Simon, she passed from one female body into another through ages and races, until Simon found and recognized her in the form of Helena, the “prostitute,” the “lost sheep” of the parable. Simon is made to represent himself as the Saviour descended on Earth to rescue this “lamb” and those men in whom *Epinoia* is still under the dominion of the lower angels. The greatest magical feats are thus attributed to Simon through his sexual union with Helena, hence Black Magic. Indeed, the chief rites of this kind of Magic are based on such disgusting literal interpretation of noble myths, one of the noblest of which was thus invented by Simon as a symbolical mark of his own teaching. Those who understood it correctly knew what was meant by “Helena.” It was the marriage of *Nous* (*Âtmâ-Buddhi*) with *Manas*, the union through which Will and Thought become one and are endowed with divine powers. For *Âtman* in man, being of an unalloyed essence, the primordial Divine Fire (or the eternal and universal “that which has stood, stands and will stand”), is of all the planes; and *Buddhi* is its vehicle or Thought, generated by and generating the “Father” in her turn, and also Will. She is “that which has stood, stands and will stand,” thus becoming, in conjunction with *Manas*, male-female, in this sphere only. Hence, when Simon spoke of himself as the Father and the Son and the Holy Ghost, and of Helena as his *Epinoia*, Divine Thought, he

meant the marriage of his Buddhi with Manas. Helena was the Shakti of the inner man, the female potency.

Now, what says Menander? The lower angels, he taught, were the emanations of Ennoia (Designing Thought). It was Ennoia who taught the Science of Magic and imparted it to him, together with the art of conquering the creative angels of the lower world. The latter stand for the passions of our lower nature. His pupils, after receiving baptism from him (i.e., after Initiation), were said to “resurrect from the dead” and, “growing no older,” became “immortal.” [810](#) This “resurrection” promised by Menander meant, of course, simply the passage from the darkness of ignorance into the light of truth, the awakening of man's immortal Spirit to inner and eternal life. This is the Science of the Râja Yogîs—Magic.

Every person who has read Neo-Platonic Philosophy knows how its chief Adepts, such as Plotinus, and especially Porphyry, fought against phenomenal Theurgy. But, beyond all of them, Jamblichus, the author of the *De Mysteriis*, lifts high the veil from the real term Theurgy, and shows us therein the true Divine Science of Râja Yoga.

Magic, he says, is a lofty and sublime Science, Divine, and exalted above all others.

It is the great remedy for all.... It neither takes its source in, nor is it limited to, the body or its passions, to the human compound or its constitution; but all is derived by it from our upper Gods,

our divine Egos, which run like a silver thread from the Spark in us up to the primeval divine Fire. [811](#)

Jamblichus execrates physical phenomena, produced, as he says, by the bad demons who deceive men (the spooks of the séance room), as vehemently as he exalts Divine Theurgy. But to exercise the latter, he teaches, the Theurgist must imperatively be “a man of high morality and a chaste Soul.” The other kind of Magic is used only by impure, selfish men, and has nothing of the Divine in it. No real Vates would ever consent to find in its communications anything coming from our higher Gods. Thus one (Theurgy) is the knowledge of our Father (the Higher Self); the other, subjection to our lower nature. One requires holiness of the Soul, a

holiness which rejects and excludes everything corporeal; the other, the desecration of it (the Soul). One is the union with the Gods (with one's God), the source of all Good; the other intercourse with demons (Elementals), which, unless we subject them, will subject us, and lead us step by step to moral ruin (mediumship). In short:

Theurgy unites us most strongly to divine nature. This nature begets itself through itself, moves through its own powers, supports all, and is intelligent. Being the ornament of the Universe, it invites us to intelligible truth, to perfection and imparting perfection to others. It unites us so intimately to all the creative actions of the Gods, according to the capacity of each of us, that the soul having accomplished the sacred rites is consolidated in their [the Gods'] actions and intelligences, until it launches itself into and is absorbed by the primordial divine essence. This is the object of the sacred Initiations of the Egyptians. [812](#)

Now, Jamblichus shows us how this union of our Higher Soul with the Universal Soul, with the Gods, is to be effected. He speaks of Manteia, which is Samâdhi, the highest trance. [813](#) He speaks also of dream which is divine vision, when man re-becomes again a God. By Theurgy, or Râja Yoga, a man arrives at: (1) Prophetic Discernment through our God (the respective Higher Ego of each of us) revealing to us the truths of the plane on which we happen to be acting; (2) Ecstasy and Illumination; (3) Action in Spirit (in Astral Body or through Will); (4) and Domination over the minor, senseless demons (Elementals) by the very nature of our purified Egos. But this demands the complete purification of the latter. And this is called by him Magic, through initiation into Theurgy.

But Theurgy has to be preceded by a training of our senses and the knowledge of the human Self in relation to the Divine Self. So long as man has not thoroughly mastered this preliminary study, it is idle to anthropomorphize the formless. By “formless” I mean the higher and the lower Gods, the supermundane as well as mundane Spirits, or Beings, which to beginners can be revealed only in Colours and Sounds. For none but a high Adept can perceive a “God” in its true transcendental form, which to the untrained intellect, to the Chelâ, will be visible only by its Aura. The visions of full figures casually perceived by sensitives and mediums belong to one or another of the only three categories they can

see: (a) Astrals of living men; (b) Nirmânakâyas (Adepts, good or bad, whose bodies are dead, but who have learned to live in the invisible space in their ethereal personalities); and (c) Spooks, Elementaries and Elementals masquerading in shapes borrowed from the Astral Light in general, or from figures in the “mind's eye” of the audience, or of the medium, which are immediately reflected in their respective Auras.

Having read the foregoing, students will now better comprehend the necessity of first studying the correspondences between our “principles”—which are but the various aspects of the triune (spiritual and physical) man—and our Paradigm, the direct roots of these in the Universe. In view of this, we must resume our teaching about the Hierarchies directly connected and for ever linked with man.

Enough has been said to show that while for the Orientalists and profane masses the sentence, “Om Mani Padme Hum,” means simply “Oh the Jewel in the Lotus,” Esoterically it signifies “Oh my God within me.” Yes; there is a God in each human being, for man was, and will re-become, God. The sentence points to the indissoluble union between Man and the Universe. For the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual Man, or God.

In the preceding Paper, the correspondences between Colours, Sounds, and “Principles” were given; and those who have read our second volume will remember that these seven principles are derived from the seven great Hierarchies of Angels, or Dhyân Chohans, which are, in their turn, associated with Colours and Sounds, and form collectively the Manifested Logos.

In the eternal music of the spheres we find the perfect scale corresponding to the colours, and in the number, determined by the vibrations of colour and sound, which “underlies every form and guides every sound,” we find the summing-up of the Manifested Universe.

We may illustrate these correspondences by showing the relation of colour and sound to the geometrical figures which [814](#) express the progressive stages in the manifestation of Kosmos.

But the student will certainly be liable to confusion if, in studying the Diagrams, he does not remember two things: (1) That, our plane being a plane of reflection, and therefore illusionary, *the various notations are reversed and must be counted from below upwards* . The musical scale begins from below upwards, commencing with the deep Do and ending with the far more acute Si. (2) That Kâma Rûpa (corresponding to Do in the musical scale), containing as it does all potentialities of Matter, is necessarily the starting-point on our plane. Further, it commences the notation on every plane, as corresponding to the “matter” of that plane. Again, the student must also remember that these notes have to be arranged in a circle, thus showing how Fa is the middle note of Nature. In short, musical notes, or Sounds, Colours and Numbers proceed from one to seven, and not from seven to one as erroneously shown in the spectrum of the prismatic colours, in which Red is counted first: a fact which necessitated my putting the principles and the days of the week at random in Diagram II. The musical scale and colours, according to the number of vibrations, proceed from the world of gross Matter to that of Spirit thus:

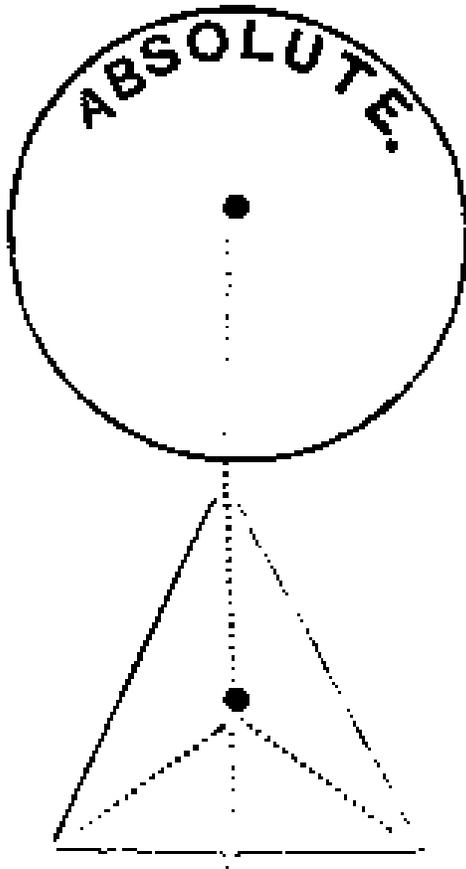
<i>Principles.</i>	<i>Colours</i>	<i>Notes</i>	<i>Numbers</i>	<i>States of Matter.</i>
Chhâyâ, Shadow or Double.	Violet.	Si.	7.	Ether.
Higher Manas, Spiritual Intelligence.	Indigo.	La.	6.	Critical State, called Air in Occultism.
Auric Envelope.	Blue.	Sol.	5.	Steam or Vapour.
Lower Manas, or Animal Soul.	Green.	Fa.	4.	Critical State.
Buddhi, or Spiritual Soul.	Yellow.	Mi.	3.	Water.
Prâna, or Life Principle.	Orange.	Re.	2.	Critical State.
Kâma Rûpa, the Seat of Animal Life.	Red.	Do.	1.	Ice.

Here again the student is asked to dismiss from his mind any correspondence between “principles” and numbers, for reasons already given. The Esoteric enumeration cannot be made to correspond with the conventional exoteric. The one is the reality, the other is classified according to illusive appearances. The human principles, as given in

Esoteric Buddhism, were tabulated for beginners, so as not to confuse their minds. It was half a blind.

Colours, Sounds and Forms.

To proceed:



The Point in the Circle is the Unmanifested Logos, corresponding to Absolute Life and Absolute Sound.

The first geometrical figure after the Circle or the Spheroid is the Triangle. It corresponds to Motion, Colour and Sound. Thus the Point in the Triangle represents the Second Logos, “Father-Mother,” or the White Ray which is no colour, since it contains potentially all colours. It is shown radiating from the Unmanifested Logos, or the Unspoken Word. Around the first Triangle is formed on the plane of Primordial Substance in this order (*reversed* as to our plane):



Violet. (a) Si.

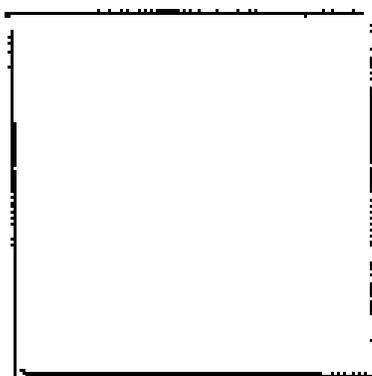
*Indigo.
(b)
La.*



*Blue.
(c)
Sol.*

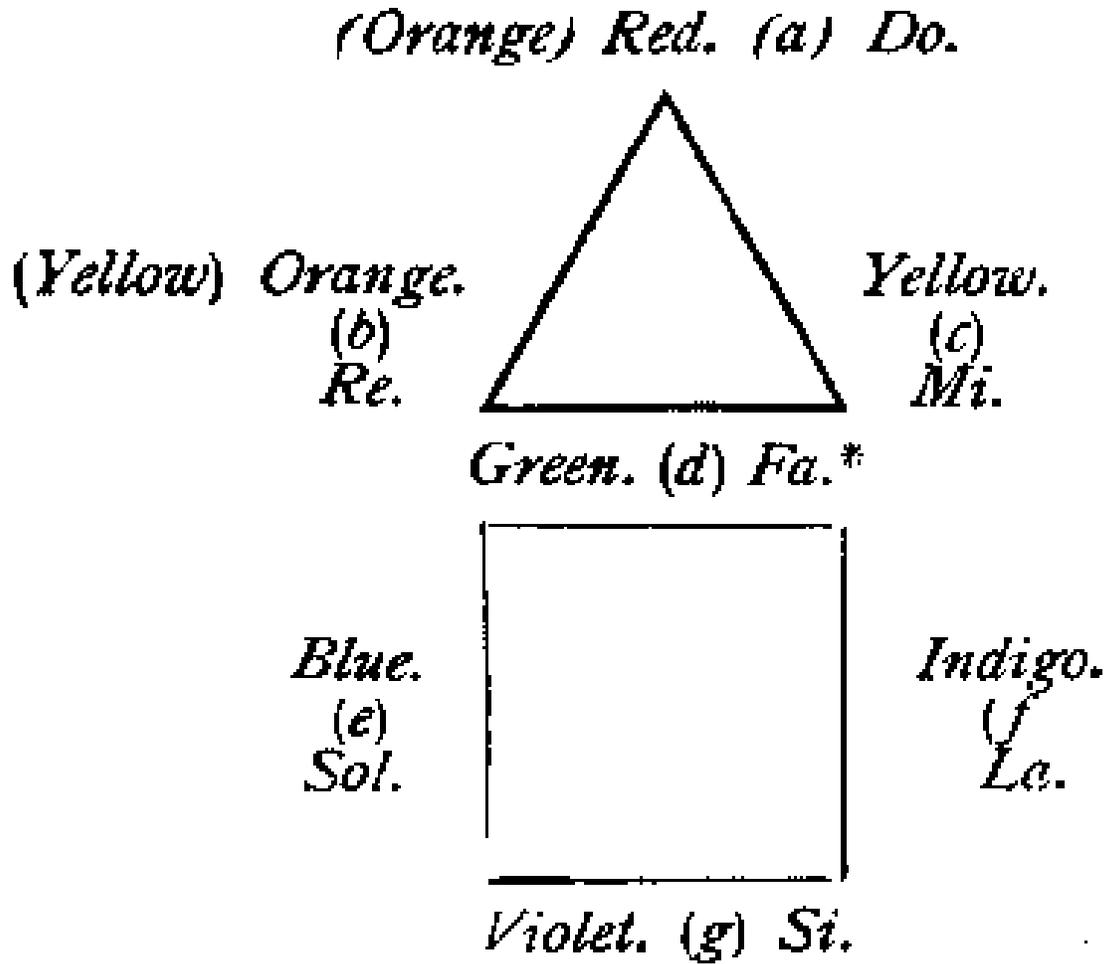
Green. (d) Fa.

*Yellow.
(e)
Mi.*



*Red.
(g)
Do.*

Orange. (f) Re.



A.

(a) The Astral Double of Nature, or the Paradigm of all Forms.

(b) Divine Ideation, or Universal Mind.

(c) The Synthesis of Occult Nature, the Egg of Brahmâ, containing all and radiating all.

(d) Animal or Material Soul of Nature, source of animal and vegetable intelligence and instinct.

(e) The aggregate of Dhyân Chohanîc Intelligences, Fohat.

(f) Life Principle in Nature.

(g) The Life Procreating Principle in Nature. That which, on the spiritual plane, corresponds to sexual affinity on the lower.

Mirrored on the plane of Gross Nature, the World of Reality is reversed, and becomes on Earth and our plane: B.

(a) Red is the colour of manifested dual, or male and female. In man it is shown in its lowest animal form.

(b) Orange is the colour of the robes of the Yogîs and Buddhist Priests, the colour of the Sun and Spiritual Vitality, also of the Vital Principle.

(c) Yellow or radiant Golden is the colour of the Spiritual, Divine Ray in every atom; in man of Buddhi.

(d) Green and Red are, so to speak, interchangeable colours, for Green absorbs the Red, as being threefold stronger in its vibrations than the latter; and Green is the complementary colour of extreme Red. This is why the Lower Manas and Kâma Rûpa are respectively shown as Green and Red.

(e) The Astral Plane, or Auric Envelope in Nature and Man.

(f) The Mind or rational element in Man and Nature.

(g) The most ethereal counterpart of the Body of man, the opposite pole, standing in point of vibration and sensitiveness as the Violet stands to the Red.

The above is on the manifested plane; after which we get the seven and the Manifested Prism, or Man on Earth. With the latter, the Black Magician alone is concerned.

In Kosmos, the gradations and correlations of Colours and Sounds, and therefore of Numbers are infinite. This is suspected even in Physics, for it is ascertained that there exist slower vibrations than those of the Red, the slowest perceptible to us, and far more rapid vibrations than those of the Violet, the most rapid that our senses can perceive. But on Earth, in our physical world, the range of perceptible vibrations is limited. Our physical senses cannot take cognizance of vibrations above and below the septenary and limited gradations of the prismatic colours, for such vibrations are

incapable of causing in us the sensation of colour or sound. It will always be the graduated septenary and no more, unless we learn to paralyze our Quaternary and discern both the superior and inferior vibrations with our spiritual senses seated in the upper Triangle.

Now, on this plane of illusion, there are three fundamental colours, as demonstrated by Physical Science, Red, Blue and Yellow (or rather Orange-Yellow). Expressed in terms of the human principles they are: (1) Kâma Rûpa, the seat of the animal sensations, welded to, and serving as a vehicle for the Animal Soul or Lower Manas (Red and Green, as said, being interchangeable); (2) Auric Envelope, or the essence of man; and (3) Prâna, or Life Principle. But if from the realm of illusion, or the living man as he is on our Earth, subject to his sensuous perceptions only, we pass to that of semi-illusion, and observe the natural colours themselves, or those of the principles, that is, if we try to find out which are those that in the perfect man absorb all others, we shall find that the colours correspond and become complementary in the following way:

Violet.

(1) Red Green.

(2) Orange Blue.

(3) Yellow Indigo.

Violet.

A faint violet, mist-like form represents the Astral Man within an oviform bluish circle, over which radiate in ceaseless vibrations the prismatic colours. That colour is predominant, of which the corresponding principle is the most active generally, or at the particular moment when the clairvoyant perceives it. Such man appears during his waking states; and it is by the predominance of this or that colour, and by the intensity of its vibrations, that a clairvoyant, *if* he be acquainted with correspondences, can judge of the inner state or character of a person, for the latter is an open book to every practical Occultist.

In the trance state the Aura changes entirely, the seven prismatic colours being no longer discernible. In sleep also they are not all "at home." For those which belong to the spiritual elements in the man, viz., Yellow, Buddhi; Indigo, Higher Manas; and the Blue of the Auric Envelope will be

either hardly discernible, or altogether missing. The Spiritual Man is free during sleep, and though his physical memory may not become aware of it, lives, robed in his highest essence, in realms on other planes, in realms which are the land of reality, called dreams on our plane of illusion.

A good clairvoyant, moreover, if he had an opportunity of seeing a Yogî in the trance state and a mesmerized subject, side by side, would learn an important lesson in Occultism. He would learn to know the difference between self-induced trance and a hypnotic state resulting from extraneous influence. In the Yogî, the “principles” of the lower Quaternary disappear entirely. Neither Red, Green, Red-Violet nor the Auric Blue of the Body are to be seen; nothing but hardly perceptible vibrations of the golden-hued Prâna principle and a violet flame streaked with gold rushing upwards from the head, in the region where the Third Eye rests, and culminating in a point. If the student remembers that the true Violet, or the extreme end of the spectrum, is no compound colour of Red and Blue, but a homogeneous colour with vibrations seven times more rapid than those of the Red, [815](#) and that the golden hue is the essence of the three yellow hues from Orange Red to Yellow-Orange and Yellow, he will understand the reason why: he lives in his own Auric Body, now become the vehicle of Buddhi-Manas. On the other hand, in a subject in an artificially produced hypnotic or mesmeric trance, an effect of unconscious when not of conscious Black Magic, unless produced by a high Adept, the whole set of the principles will be present, with the Higher Manas paralyzed, Buddhi severed from it through that paralysis, and the red-violet Astral Body entirely subjected to the Lower Manas and Kâma Rûpa (the green and red animal monsters in us).

One who comprehends well the above explanations will readily see how important it is for every student, whether he is striving for practical Occult powers or only for the purely psychic and spiritual gifts of clairvoyance and metaphysical knowledge, to master thoroughly the right correspondences between the human, or nature principles, and those of Kosmos. It is ignorance which leads materialistic Science to deny the inner man and his Divine powers; knowledge and personal experience that allow the Occultist to affirm that such powers are as natural to man as swimming to fishes. It is like a Laplander, in all sincerity, denying the possibility of the catgut, strung loosely on the sounding-board of a violin

producing comprehensive sounds or melody. Our principles are the Seven-Stringed Lyre of Apollo, truly. In this our age, when oblivion has shrouded ancient knowledge, men's faculties are no better than the loose strings of the violin to the Laplander. But the Occultist who knows how to tighten them and tune his violin in harmony with the vibrations of colour and sound, will extract divine harmony from them. The combination of these powers and the attuning of the Microcosm and the Macrocosm will give the geometrical equivalent of the invocation "Om Mani Padme Hum."

This was why the previous knowledge of music and geometry was obligatory in the School of Pythagoras.

The Roots Of Colour And Sound.

Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus, as the seven colours of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colours. But in this case one colour, viz., that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

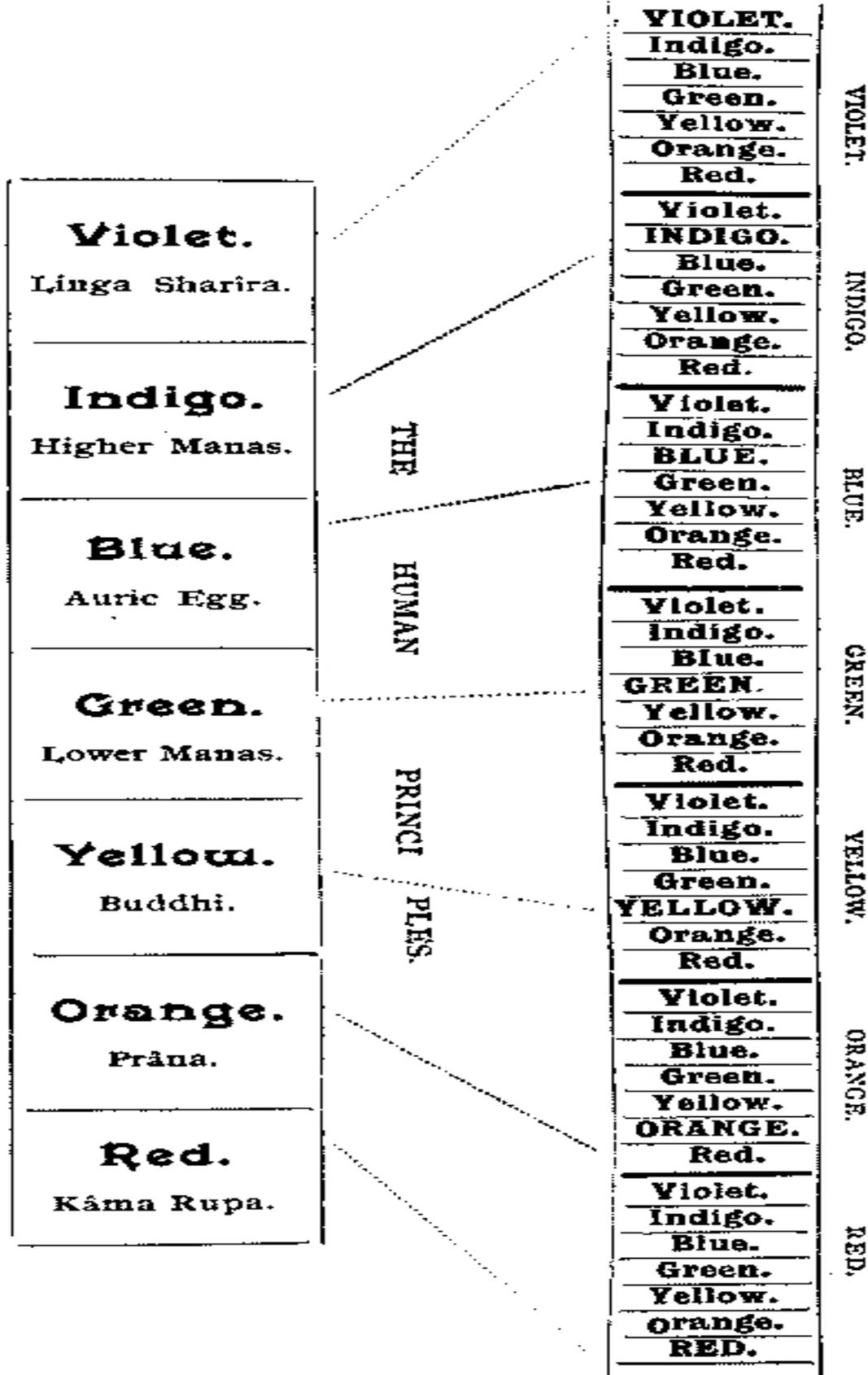
These Hierarchies can only be symbolized as concentric circles of prismatic colours; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colours in their natural order. But in each of these "wheels" one circle will be brighter and more vivid in colour than the rest, and the wheel will have a surrounding Aura (a fringe, as the physicists call it) of that colour. This colour will be the characteristic colour of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the Soul) and is the "Builder" of one of the seven kingdoms of Nature which are the three elemental kingdoms, the mineral, the vegetable, the animal, and the kingdom of spiritual man. [816](#) Moreover, each Hierarchy furnishes the Aura of one of the seven principles in man with its specific colour. Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis.

The symbol adopted in the Eastern School to represent the Seven Hierarchies of creative Powers is a wheel of seven concentric circles, each circle being coloured with one of the seven colours; call them Angels, if you will, or Planetary Spirits, or, again, the Seven Rulers of the Seven Sacred Planets of our system, as in our present case. At all events, the concentric circles stand as symbols for Ezekiel's Wheels with some Western Occultists and Kabalists, and for the “Builders” or Prajâpati with us.

DIAGRAM III.

The student should carefully examine the following Diagram.

THE SEVEN HIERARCHIES AND THEIR SUBDIVISIONS.



Thus the Linga Sharîra is derived from the Violet sub-ray of the Violet Hierarchy; the Higher Manas is similarly derived from the Indigo sub-ray of the Indigo Hierarchy, and so on. Every man being born under a certain planet, there will always be a predominance of that planet's colour in him, because that "principle" will rule in him which has its origin in the Hierarchy in question. There will also be a certain amount of the colour derived from the other planets present in his Aura, but that of the ruling planet will be strongest. Now a person in whom, say, the Mercury principle is predominant, will, by acting upon the Mercury principle in another person born under a different planet, be able to get him entirely under his control. For the stronger Mercury principle in him will overpower the weaker Mercurial element in the other. But he will have little power over persons born under the same planet as himself. This is the key to the Occult Sciences of Magnetism and Hypnotism.

The student will understand that the Orders and Hierarchies are here named after their corresponding colours, so as to avoid using numerals, which would be confusing in connection with the human principles, as the latter have no proper numbers of their own. The real Occult names of these Hierarchies cannot now be given.

The student must, however remember that the colours which we see with our physical eyes are not the true colours of Occult Nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration. For instance, Clerk Maxwell has demonstrated that the retinal effects of any colour may be imitated by properly combining three other colours. It follows, therefore, that our retina has only three distinct colour sensations, and we therefore do not perceive the seven colours which really exist, but only their "imitations," so to speak, in our physical organism.

Thus, for instance, the Orange-Red of the first "Triangle" is not a combination of Orange and Red, but the true "spiritual" Red, if the term may be allowed, while the Red (blood-red) of the spectrum is the colour of Kâma, animal desire, and is inseparable from the material plane.

The Unity Of Deity.

Esotericism, pure and simple, speaks of no personal God; therefore are we considered as Atheists. But, in reality, Occult Philosophy, as a whole, is based absolutely on the ubiquitous presence of God, the Absolute Deity; and if It Itself is not speculated upon, as being too sacred and yet incomprehensible as a Unit to the finite intellect, yet the entire Philosophy is based upon Its Divine Powers as being the Source of all that breathes and lives and has existence. In every ancient Religion the One was demonstrated by the many. In Egypt and India, in Chaldæa and Phœnicia, and finally in Greece, the ideas about Deity were expressed by multiples of three, five and seven; and also by eight, nine and twelve great Gods, which symbolized the powers and properties of the One and Only Deity. This was related to that infinite subdivision by irregular and odd numbers to which the metaphysics of these nations subjected their One Divinity. Thus constituted, the cycle of the Gods had all the qualities and attributes of the One Supreme and Unknowable; for in this collection of divine Personalities, or rather of Symbols personified, dwells the One God, the God One, that God which, in India, is said to have no Second.

O God Ani [the Spiritual Sun], thou residest in the agglomeration of thy divine personages. [817](#)

These words show the belief of the ancients that all manifestation proceeds from one and the same Source, all emanating from the one identical Principle which can never be completely developed except in and through the collective and entire aggregate of Its emanations.

The Pleroma of Valentinus is absolutely the Space of Occult Philosophy; for Pleroma means the “Fullness,” the superior regions. It is the sum total of all the Divine manifestations and emanations expressing the plenum or totality of the rays proceeding from the One, differentiating on all the planes, and transforming themselves into Divine Powers, called Angels and Planetary Spirits in the Philosophy of every nation. The Gnostic Æons and Powers of the Pleroma are made to speak as the Devas and Siddhas of the Purânas. The Epinoia, the first female manifestation of God, the “Principle” of Simon Magus and Saturninus, holds the same language as the Logos of Basilides; and each of these is traced to the purely esoteric Alêtheia, the Truth of the Mysteries. All of them, we are taught, repeat at

different times and in different languages the magnificent hymn of the Egyptian papyrus, thousands of years old:

The Gods adore thee, they greet thee, O the One Dark Truth.

And addressing Ra, they add:

The Gods bow before thy Majesty, by exalting the Souls of that which produces them ... and say to thee, Peace to all emanations from the Unconscious Father of the Conscious Fathers of the Gods.... Thou producer of beings, we adore the souls which emanate from thee. Thou begetteth us, O thou Unknown, and we greet thee in worshipping each God-Soul which descendeth from thee and liveth in us.

This is the source of the assertion:

Know ye not that ye are Gods and the temple of God.

This is shown in the “Roots of Ritualism in Church and Masonry,” in Lucifer for March, 1889. Truly then, as said seventeen centuries ago, “Man cannot possess Truth (Alêtheia) except he participate in the Gnosis.” So we may say now: No man can know the Truth unless he studies the secrets of the Pleroma of Occultism; and these secrets are all in the Theogony of the ancient Wisdom-Religion, which is the Alêtheia of Occult Science.

Paper III. A Word Concerning the Earlier Papers.

As many have written and almost complained to me that they could find no practical clear application of certain diagrams appended to the first two Papers, and others have spoken of their abstruseness, a short explanation is necessary.

The reason of this difficulty in most cases has been that the point of view taken was erroneous; the purely abstract and metaphysical was mistaken for, and confused with, the concrete and the physical. Let us take for example the diagrams on page 477 (Paper II.,) and say that these are entirely macrocosmic and ideal. It must be remembered that the study of Occultism proceeds from Universals to Particulars and not the reverse way, as accepted by Science. As Plato was an Initiate, he very naturally used the former method, while Aristotle, never having been initiated, scoffed at his master, and, elaborating a system of his own, left it as an heirloom to be adopted and improved by Bacon. Of a truth the aphorism of Hermetic Wisdom, "As above, so below," applies to all Esoteric instruction; but we must begin with the above; we must learn the formula before we can sum the series.

The two figures, therefore, are not meant to represent any two particular planes, but are the abstraction of a pair of planes, explanatory of the law of reflection, just as the Lower Manas is a reflection of the Higher. They must therefore be taken in the highest metaphysical sense.

The diagrams are only intended to familiarize students with the leading ideas of Occult correspondences, the very genius of metaphysical, or macrocosmic and spiritual Occultism forbidding the use of figures or even symbols further than as temporary aids. Once define an idea in words, and it loses its reality; once figure a metaphysical idea, and you materialize its spirit. Figures must be used only as ladders to scale the battlements, ladders to be disregarded when once the foot is set upon the rampart.

Let students, therefore, be very careful to spiritualize the Papers and avoid materializing them; let them always try to find the highest meaning possible, confident that in proportion as they approach the material and visible in their speculations on the Papers, so far are they from the right understanding of them. This is especially the case with these first Papers and Diagrams, for as in all true arts, so in Occultism, we must first learn the theory before we are taught the practice.

Concerning Secrecy.

Students ask: Why such secrecy about the details of a doctrine the body of which has been publicly revealed, as in Esoteric Buddhism and the Secret Doctrine?

To this Occultism would reply: for two reasons:— (a) The whole truth is too sacred to be given out promiscuously.

(b) The knowledge of all the details and missing links in the exoteric teachings is too dangerous in profane hands.

The truths revealed to man by the “Planetary Spirits”—the highest Kumâras, those who incarnate no longer in the Universe during this Mahâmanvantara—who will appear on earth as Avatâras only at the beginning of every new human Race, and at the junctions or close of the two ends of the small and great cycles—in time, as man became more animalized, were made to fade away from his memory. Yet, though these Teachers remain with man no longer than the time required to impress upon the plastic minds of child-humanity the eternal verities they teach, Their Spirit remains vivid though latent in mankind. And the full knowledge of the primitive revelation has remained always with a few elect, and has been transmitted from that time up to the present, from one generation of Adepts to another. As the Teachers say in the Occult Primer: *This is done so as to ensure them [the eternal truths] from being utterly lost or forgotten in ages hereafter by the forthcoming generations.*

The mission of the Planetary Spirit is but to strike the key-note of Truth. When once He has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle,

He disappears from our earth until the following Planetary Manvantara. The mission of any teacher of Esoteric truths, whether he stands at the top or the foot of the ladder of knowledge, is precisely the same; as above, so below. I have only orders to strike the key-note of the various Esoteric truths among the learners as a body. Those units among you who will have raised themselves on the “Path” over their fellow-students, in their Esoteric sphere, will, as the “Elect” spoken of did and do in the Parent Brotherhoods, receive the last explanatory details and the ultimate key to what they learn. No one, however, can hope to gain this privilege before the Masters—not my humble self—find him or her worthy.

If you wish to know the real *raison d'être* for this policy, I now give it to you. No use my repeating and explaining what all of you know as well as myself; at the very beginning, events have shown that no caution can be dispensed with. Of our body of several hundred men and women, many did not seem to realize either the awful sacredness of the pledge (which some took at the end of their pen), or the fact that their *personality* has to be entirely disregarded, when brought face to face with their Higher Self; or that all their words and professions went for naught unless corroborated by actions. This was human nature, and no more; therefore it was passed leniently by, and a new lease accorded by the Master. But apart from this there is a danger lurking in the nature of the present cycle itself. Civilized humanity, however carefully guarded by its invisible Watchers, the Nirmânakâyas, who watch over our respective races and nations, is yet, owing to its collective Karma, terribly under the sway of the traditional opposers of the Nirmânakâyas—the “Brothers of the Shadow,” embodied and disembodied; and this, as has already been told you, will last to the end of the first Kali Yuga cycle (1897), and a few years beyond, as the smaller dark cycle happens to overlap the great one. Thus, notwithstanding all precautions, terrible secrets are often revealed to entirely unworthy persons by the efforts of the “Dark Brothers” and their working on human brains. This is entirely owing to the simple fact that in certain privileged organisms, vibrations of the primitive truth put in motion by the Planetary Beings are set up, in what Western philosophy would term innate ideas, and Occultism “flashes of genius.” [818](#) Some such idea based on eternal truth is awakened, and all that the watchful Powers can do is to prevent its entire revelation.

Everything in this Universe of differentiated matter has its two aspects, the light and the dark side, and these two attributes applied practically, lead the one to use, the other to abuse. Every man may become a Botanist without apparent danger to his fellow-creatures; and many a Chemist who has mastered the science of essences knows that every one of them can both heal and kill. Not an ingredient, not a poison, but can be used for both purposes—aye, from harmless wax to deadly prussic acid, from the saliva of an infant to that of the cobra di capella. This every tyro in medicine knows—theoretically, at any rate. But where is the learned Chemist in our day who has been permitted to discover the “night side” of an attribute of any substance in the three kingdoms of Science, let alone in the seven of the Occultists? Who of them has penetrated into its Arcana, into the innermost Essence of things and its primary correlations? Yet it is this knowledge alone which makes of an Occultist a genuine practical Initiate, whether he turn out a Brother of Light or a Brother of Darkness. The essence of that subtle, traceless poison, the most potent in nature, which entered into the composition of the so-called Medici and Borgia poisons, if used with discrimination by one well versed in the septenary degrees of its potentiality on each of the planes accessible to man on earth—could heal or kill every man in the world; the result depending, of course, on whether the operator was a Brother of the Light or a Brother of the Shadow. The former is prevented from doing the good he might, by racial, national, and individual Karma; the second is impeded in his fiendish work by the joint efforts of the human “Stones” of the “Guardian Wall.”

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It is incorrect to think that there exists any special “powder of projection” or “philosopher's stone,” or “elixir of life.” The latter lurks in every flower, in every stone and mineral throughout the globe. It is the ultimate essence of *everything on its way to higher and higher evolution* . As there is no good or evil per se, so there is neither “elixir of life” nor “elixir of death,” nor poison, per se, but all this is contained in one and the same universal Essence, this or the other effect, or result, depending on the degree of its differentiation and its various correlations. The *light side* of it produces life, health, bliss, divine peace, etc.; the *dark side* brings death, disease, sorrow and strife. This is proven by the knowledge of the nature of the most violent poisons; of some of them even a large quantity will

produce no evil effect on the organism, whereas a grain of the same poison kills with the rapidity of lightning; while the same grain, again, altered by a certain combination, though its quantity remains almost identical, will heal. The number of the degrees of its differentiation is septenary, as are the planes of its action, each degree being either beneficent or maleficent in its effects, according to the system into which it is introduced. He who is skilled in these degrees is on the high road to practical Adeptship; he who acts at hap-hazard—as do the enormous majority of the “Mind Curers,” whether “Mental” or “Christian Scientists”—is likely to rue the effects on himself as well as on others. Put on the track by the example of the Indian Yogîs, and of their broadly but incorrectly outlined practices, which they have only read about, but have had no opportunity to study—these new sects have rushed headlong and guideless into the practice of *denying* and *affirming* . Thus they have done more harm than good. Those who are successful owe it to their innate magnetic and healing powers, which very often counteract that which would otherwise be conducive to much evil. Beware, I say; Satan and the Archangel are more than twins; they are one body and one mind—Deus est Demon inversus.

Is The Practice Of Concentration Beneficent?

Such is another question often asked. I answer: Genuine concentration and meditation, *conscious and cautious* , upon one's lower self in the light of the inner divine man and the Pâramitâs, is an excellent thing. But to “sit for Yoga,” with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers in himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one's lower self and *its* walk in life, or that which is called in our phraseology, “The Chelâ's Daily Life Ledger,” he would do well to learn at least the difference between the two aspects of “Magic,” the White or Divine, and the Black or Devilish, and assure himself that by “sitting for Yoga,” with no experience, as well as with no guide to show him the dangers, he does not daily and hourly cross the boundaries of the Divine to fall into the Satanic. Nevertheless, the way to learn the difference is very

easy; one has only to remember that *no Esoteric truths entirely unveiled will ever be given in public print* , in book or magazine.

I ask students to turn to the Theosophist of November, 1887. On page 98 they will find the beginning of an excellent article by Mr. Râma Prasâd on “Nature's Finer Forces.” [820](#) The value of this work is not so much in its literary merit, though it gained its author the gold medal of the Theosophist, as in its exposition of tenets hitherto concealed in a rare and ancient Sanskrit work on Occultism. But Mr. Râma Prasâd is not an Occultist, only an excellent Sanskrit scholar, a university graduate and a man of remarkable intelligence. His essays are almost entirely based on Tâtra works, which, if read indiscriminately by a tyro in Occultism, will lead to the practice of most unmitigated Black Magic. Now, since the difference of primary importance between Black and White Magic is the object with which it is practised, and that of secondary importance the nature of the agents used for the production of phenomenal results, the line of demarcation between the two is very— *very* thin. The danger is lessened only by the fact that every *Occult* book, so-called, is Occult only in a certain sense: that is, the text is Occult merely by reason of its blinds. The symbolism has to be thoroughly understood before the reader can get at the correct sense of the teaching. Moreover, it is never complete, its several portions each being under a different title, and each containing a portion of some other work; so that without a key to these no such work divulges the whole truth. Even the famous Shivâgama, on which Natures Finer Forces is based, “is nowhere to be found in complete form,” as the author tells us. Thus, like all others, it treats of only five Tattvas instead of the seven as in Esoteric teachings.

Now, the Tattvas being simply the substratum of the seven forces of Nature, how can this be? There are seven forms of Prakriti, as Kapila's Sâmkhya, the Vishnu Purâna, and other works teach. Prakriti is Nature, Matter (primordial and elemental); therefore logic demands that the Tattvas also should be seven. For whether Tattvas mean, as Occultism teaches, “forces of Nature,” or, as the learned Râma Prâsad explains, “the substance out of which the universe is formed” and “the power by which it is sustained,” it is all one; they are Force, Purusha, and *Matter* , Prakriti. And if the *forms* , or rather planes, of the latter are seven, then its forces

must be seven also. In other words, the degrees of the solidity of matter and the degrees of the power that ensouls it must go hand in hand.

The Universe is made out of the Tattva, it is sustained by the Tattva, and it disappears into the Tattva,

says Shiva, as quoted from the Shivâgama in Nature's Finer Forces. This settles the question; if Prakriti is septenary, then the Tattvas must be seven, for, as said, they are both Substance and Force, or atomic Matter and the Spirit that ensoule it.

This is explained here to enable the student to read between the lines of the so-called Occult articles on Sanskrit Philosophy, by which they must not be misled. The doctrine of the seven Tattvas (the principles of the Universe and also of man) was held in great sacredness and therefore secrecy, in days of old, by the Brâhmans, who have now almost forgotten the teaching. Yet it is taught to this day in the Schools beyond the Himâlayan Range, though now hardly remembered or heard of in India except through rare Initiates. The policy has, however, been changed gradually; Chelâs began to be taught the broad outlines of it, and at the advent of the T. S. in India in 1879, I was ordered to teach it in its exoteric form to one or two. I now give it out Esoterically.

Knowing that some students try to follow a system of Yoga in their own fashion, guided only by the rare hints they find in Theosophical books and magazines, which must naturally be incomplete, I chose one of the best expositions upon ancient Occult works, Nature's Finer Forces, in order to point out how very easily one can be misled by their blinds.

The author seems to have been himself deceived. The Tantras read Esoterically are as full of wisdom as the noblest Occult works. Studied without a guide and applied to practice, they may lead to the production of various phenomenal results, on the moral and physiological planes. But let anyone accept their dead-letter rules and practices, let him try with some selfish motive in view to carry out the rites prescribed therein, and—he is lost. Followed with pure heart and unselfish devotion merely for the sake of experiment, either no results will follow, or such as can only throw back the performer. But woe to the selfish man who seeks to develop Occult powers only to attain earthly benefits or revenge, or to satisfy his

ambition; the separation of the Higher from the Lower Principles and the severing of Buddhi-Manas from the Tânist's personality will speedily follow, the terrible Karmic results to the *dabbler* in Magic.

In the East, in India and China, *soulless* men and women are as frequently met with as in the West, though vice is, in truth, far less developed there than it is here.

It is Black Magic and oblivion of their ancestral wisdom that lead them thereunto. But of this I will speak later, now merely adding: you have to be warned and know the danger.

Meanwhile, in view of what follows, the real Occult division of the Principles in their correspondences with the Tattvas and other minor forces has to be well studied.

About “Principles” And “Aspects.”

Speaking metaphysically and philosophically, on strict Esoteric lines, man as a complete unit is composed of Four basic Principles and their Three Aspects on this earth. In the semi-esoteric teachings, these Four and Three have been called Seven Principles, to facilitate the comprehension of the masses.

The Eternal Basic Principles.

1. Âtmâ, or Jîva, “the One Life,” which permeates the Monadic Trio. (One in three and three in One.) 2. Auric Envelope; because the substratum of the Aura around man is the universally diffused primordial and pure Akâsha, the first film on the boundless and shoreless expanse of Jîva, the immutable Root of all.

3. Buddhi; for Buddhi is a ray of the Universal Spiritual Soul (Alaya).

4. Manas (the Higher Ego); for it proceeds from Mahat, the first product or emanation of Pradhâna which contains *potentially* all the Gunas (attributes). Mahat is Cosmic Intelligence, called the “Great Principle.”

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Transitory Aspects Produced by the Principles.

1. Prâna, the Breath of Life, the same as Nephesh. At the death of a living being, Prâna re-becomes Jîva. [822](#)

2. Linga Sharîra, the Astral Form, the transitory emanation of the Auric Egg. This form precedes the formation of the living Body, and after death clings to it, dissipating only with the disappearance of its last atom (the skeleton excepted).

3. Lower Manas, the Animal Soul, the reflection or shadow of the Buddhi-Manas, having the potentialitie of both, but conquered generally by its association with the Kâma elements.

As the lower man is the combined product of two aspects—physically, of his Astral Form, and psycho-physiologically of Kâma-Manas—he is not looked upon even as an aspect, but as an illusion.

The Auric Egg, on account of its nature and manifold functions, has to be well studied. As Hiranyagarbha, the Golden Womb or Egg, contains Brahmâ, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and is directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations and transformations, during the reincarnating progress of the Ego on this earth, it is a kind of perpetual motion machine.

As given out in our second volume, the Egos or Kumâras, incarnating in man, at the end of the Third Root-Race, are not human Egos of this earth or plane, but become such only from the moment they ensoul the Animal Man, thus endowing him with his Higher Mind. Each is a “Breath” or Principle, called the Human Soul, or Manas, the Mind. As the teachings say: “Each is a pillar of light. Having chosen its vehicle, it expanded, surrounding with an Âkâshic Aura the human animal, while the Divine (Mânasic) Principle settled within that human form.”

Ancient Wisdom teaches us, moreover, that from this first incarnation, the Lunar Pitris, who had made men out of their Chhâyâs or Shadows, are absorbed by this Auric Essence, and a distinct Astral Form is now produced for each forthcoming personality of the reincarnating series of each Ego.

Thus the Auric Egg, reflecting all the thoughts, words and deeds of man, is: (a) The preserver of every Karmic record.

(b) The storehouse of all the good and evil powers of man, receiving and giving out at his will—nay, at his very thought—every potentiality, which becomes, then and there, an acting potency: this Aura is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him *as he is*, not as he appears.

(c) As it furnishes man with his Astral Form, around which the physical entity models itself, first as a foetus, then as a child and man, the astral growing apace with the human being, so it furnishes him during life, if an Adept, with his Mâyâvi Rûpa, or Illusion Body, which is not his *Vital* - Astral Body; and after death, with his Devachanic Entity and Kâma Rûpa, or Body of Desire (the Spook). [823](#)

In the case of the Devachanic Entity, the Ego, in order to be able to go into a state of bliss, as the “I” of its immediately preceding incarnation, has to be clothed (metaphorically speaking) with the spiritual elements of the ideas, aspirations and thoughts of the now disembodied personality; otherwise what is it that enjoys bliss and reward? Surely not the impersonal Ego, the Divine Individuality. Therefore it must be the good Karmic records of the deceased, impressed upon the Auric Substance, which furnish the Human Soul with just enough of the spiritual elements of the ex-personality, to enable it to still believe itself that body from which it has just been severed, and to receive its fruition, during a more or less prolonged period of “spiritual gestation.” For Devachan is a “spiritual gestation” within an ideal matrix state, a birth of the Ego into the world of effects, which ideal, subjective birth precedes its next terrestrial birth, the latter being determined by its bad Karma, into the world of causes. [824](#)

In the case of the Spook, the Kâma Rûpa is furnished from the animal dregs of the Auric Envelope, with its daily Karmic record of animal life, so full of animal desires and selfish aspirations. [825](#)

Now the Linga Sharîra remains with the Physical Body, and fades out along with it. An astral entity then has to be created, a new Linga Sharîra provided, to become the bearer of all the past Tanhas and future Karma. How is this accomplished? The mediumistic Spook, the “departed angel,”

fades out and vanishes also in its turn [826](#) as an entity or full image of the personality that was, and leaves in the Kâmalokic world of effects only the record of its misdeeds and sinful thoughts and acts, known in the phraseology of Occultists as Tânhic or human Elementals. Entering into the composition of the Astral Form of the new body, into which the Ego, upon its quitting the Devachanic state, is to enter according to Karmic decree, the Elementals form that new astral entity which is born within the Auric Envelope, and of which it is often said:

Bad Karma waits at the threshold of Devachan, with its army of Skandhas. [827](#)

For no sooner is the Devachanic state of reward ended, than the Ego is indissolubly united with (or rather follows in the track of) the new Astral Form. Both are Karmically propelled towards the family or woman from whom is to be born the *animal child* chosen by Karma to become the vehicle of the Ego which has just awakened from the Devachanic state. Then the *new* Astral Form, composed partly of the pure Akâshic Essence of the Auric Egg, and partly of the terrestrial elements of the punishable sins and misdeeds of the last personality, is drawn into the woman. Once there, Nature models the fœtus of flesh around the Astral, out of the growing materials of the male seed in the female soil. Thus grows out of the essence of a decayed seed the fruit or eidolon of the dead seed, the physical fruit producing in its turn within itself another, and other seeds for future plants.

And now we may return to the Tattvas, and see what they mean in nature and man, showing thereby the great danger of indulging in fancy, amateur Yoga, without knowing what we are about.

The Tâttvic Correlations and Meaning.

In Nature, then, we find seven Forces, or seven Centres of Force, and everything seems to respond to that number, as for instance, the septenary scale in music, or Sounds, and the septenary spectrum in Colours. I have not exhausted its nomenclature and proofs in the earlier volumes, yet enough is given to show every thinker that the facts adduced are no coincidences, but very weighty testimony.

There are several reasons why only five Tattvas are given in the Hindu systems. One of these I have already mentioned; another is that owing to our having reached only the Fifth Race, and being (so far as Science is able to ascertain) endowed with only five senses, the two remaining senses that are still latent in man can have their existence proven only on phenomenal evidence which to the Materialist is no evidence at all. The five physical senses are made to correspond with the five lower Tattvas, the two yet undeveloped senses in man; and the two forces, or Tattvas, forgotten by Brâhmans and still unrecognized by Science, being so subjective and the highest of them so sacred, that they can only be recognized by, and known through, the highest Occult Sciences. It is easy to see that these two Tattvas and the two senses (the sixth and the seventh) correspond to the two highest human principles, Buddhi and the Auric Envelope, impregnated with the light of Âtmâ. Unless we open in ourselves, by Occult training, the sixth and seventh senses, we can never comprehend correctly their corresponding types. Thus the statement in Nature's Finer Forces that, in the Tâtvtic scale, the highest Tattva of all is Âkâsha [828](#) (followed by [only] four, each of which becomes grosser than its predecessor), if made from the Esoteric standpoint, is erroneous. For once Âkâsha, an almost homogeneous and certainly universal Principle, is translated Ether, then Âkâsha is dwarfed and limited to our visible Universe, for assuredly it is not the Ether of Space. Ether, whatever Modern Science makes of it, is differentiated Substance; Âkâsha, having no attributes save one—Sound, *of which it is the substratum*—is no substance even exoterically and in the minds of some Orientalists, [829](#) but rather Chaos, or the Great Spatial Void. [830](#)

Esoterically, Âkâsha alone is *Divine* Space, and becomes Ether only on the lowest and last plane, or our visible Universe and Earth. In this case the blind is in the word “attribute,” which is said to be Sound. But Sound is no attribute of Âkâsha, but its primary correlation, its primordial manifestation, the Logos, or Divine Ideation made Word, and that “Word” made “Flesh.” Sound may be considered an “attribute” of Âkâsha only on the condition of anthropomorphizing the latter. It is not a characteristic of it, though it is certainly as innate in it as the idea “I am *I*” is innate in our thoughts.

Occultism teaches that Âkâsha contains and includes the seven Centres of Force, therefore the six Tattvas, of which it is the seventh, or rather their synthesis. But if Âkâsha be taken, as we believe it is in this case, to represent only the exoteric idea, then the author is right; because, seeing that Âkâsha is universally omnipresent, following the Paurânic limitation, *for the better comprehension of our finite intellects* , he places its commencement only beyond the four planes of our Earth Chain, [831](#) the two higher Tattvas being as concealed to the average mortal as the sixth and seventh senses are to the materialistic mind.

Therefore, while Sanskrit and Hindu Philosophy generally speak of five Tattvas only, Occultists name seven, thus making them correspond with every septenary in Nature. The Tattvas stand in the same order as the seven macro- and micro-cosmic Forces: and as taught in Esotericism, are as follows: (1) Âdi Tattva, the primordial universal Force, issuing at the beginning of manifestation, or of the “creative” period, from the eternal immutable Sat, the substratum of All. It corresponds with the Auric Envelope or Brahmâ's Egg, which surrounds every globe, as well as every man, animal and thing. It is the vehicle containing potentially everything—Spirit and Substance, Force and Matter. Âdi Tattva, in Esoteric Cosmogony, is the Force which we refer to as proceeding from the First or Unmanifested Logos.

(2) Anupâdaka Tattva, [832](#) the first differentiation on the plane of being—the first being an ideal one—or that which is born by transformation from something higher than itself. With the Occultists, this Force proceeds from the Second Logos.

(3) Âkâsha Tattva, this is the point from which all *exoteric* Philosophies and Religions start. Âkâsha Tattva is explained in them as Etheric Force, Ether. Hence Jupiter, the “highest” God, was named after Pater Æther; Indra, once the highest God in India, is the etheric or heavenly expanse, and so with Uranus, etc. The Christian biblical God, also, is spoken of as the Holy Ghost, Pnuma, rarefied wind or air. This the Occultists call the Force of the Third Logos, the Creative Force in the already Manifested Universe.

(4) Vâyu Tattva, the aërial plane where substance is gaseous.

(5) Taijas Tattva, the plane of our atmosphere, from tejas, luminous.

(6) Âpas Tattva, watery or liquid substance or force.

(7) Prithivî Tattva, solid earthly substance, the terrestrial spirit or force, the lowest of all.

All these correspond to our Principles, and to the seven senses and forces in man. According to the Tattva or Force generated or induced in us, so will our bodies act.

Now, what I have to say here is addressed especially to those members who are anxious to develop powers by “sitting for Yoga.” You have seen, from what has been already said, that in the development of Râja Yoga, no extant works made public are of the least good; they can at best give inklings of Hatha Yoga, something that may develop mediumship at best, and in the worst case—consumption. If those who practice “meditation,” and try to learn “the Science of Breath,” will read attentively Nature's Finer Forces, they will find that it is by utilizing the five Tattvas only that this dangerous science is acquired. For in the exoteric Yoga Philosophy, and the Hatha Yoga practice, Âkâsha Tattva is placed in the head (or physical brain) of man; Tejas Tattva in the shoulders; Vâyu Tattva in the navel (the seat of all the phallic Gods, “creators” of the universe and man); Âpas Tattva in the knees; and Prithivî Tattva in the feet. Hence the two higher Tattvas and their correspondences are ignored and excluded; and, as these are the chief factors in Râja Yoga, no spiritual or intellectual phenomena of a high nature can take place. The best results obtainable will be physical phenomena and no more. As the “Five Breaths,” or rather the five states of the human breath, in Hatha Yoga correspond to the above *terrestrial* planes and colours, what spiritual results can be obtained? On the contrary, they are the very reverse of the plane of Spirit, or the higher macrocosmic plane, reflected as they are upside down, in the Astral Light. This is proven in the Tâtra work, Shivâgama, itself. Let us compare.

First of all, remember that the Septenary of visible and also invisible Nature is said in Occultism to consist of the *three* (and four) Fires, which grow into the forty-nine Fires. This shows that as the Macrocosm is divided into seven great planes of various differentiations of Substance—from the spiritual or subjective, to the fully objective or material, from

Akâsha down to the sin-laden atmosphere of our earth—so, in its turn, each of these great planes has three aspects, based on four Principles, as already shown above. This seems to be quite natural, as even modern Science has her three states of matter and what are generally called the “critical” or intermediate states between the solid, the fluidic, and the gaseous.

Now, the Astral Light is not a universally diffused stuff, but pertains only to our earth and all other bodies of the system on the same plane of matter with it. Our Astral Light is, so to speak, the Linga Sharîra of our earth; only instead of being its primordial prototype, as in the case of our Chhâyâ, or Double, it is the reverse. Human and animal bodies grow and develop on the model of their antetypal Doubles; whereas the Astral Light is born from the terrene emanations, grows and develops after its prototypal parent, and in its treacherous waves everything from the upper planes and from the lower solid plane, the earth, both ways, is reflected *reversed*. Hence the confusion of its colours and sounds in the clairvoyance and clairaudience of the sensitive who trusts to its records, be that sensitive a Hatha Yogî or a medium.

Such, then, is the Occult Science on which the modern Ascetics and Yogîs of India base their Soul development and powers. They are known as the Hatha Yogîs. Now, the science of Hatha Yoga rests upon the “suppression of breath,” or Prânâyâma, to which exercise our Masters are unanimously opposed. For what is Prânâyâma? Literally translated, it means the “death of (vital) breath.” Prâna, as said, is not Jîva, the eternal fount of life immortal; nor is it connected in any way with Pranava, as some think, for Pranava is a synonym of Aum in a mystic sense. As much as has ever been taught publicly and clearly about it is to be found in Nature's Finer Forces. If such directions, however, are followed, they can only lead to Black Magic and mediumship. Several impatient Chelâs, whom we knew personally in India, went in for the practice of Hatha Yoga, notwithstanding our warnings. Of these, two developed consumption, of which one died; others became almost idiotic; another committed suicide; and one developed into a regular Tântrika, a Black Magician, but his career, fortunately for himself, was cut short by death.

The science of the Five Breaths, the moist, the fiery, the airy, etc., has a twofold significance and two applications. The Tântrikas take it literally, as relating to the regulation of the vital, lung breath, whereas the ancient Râja Yogîs understood it as referring to the mental or “will” breath, which alone leads to the highest clairvoyant powers, to the function of the Third Eye, and the acquisition of the true Râja Yoga Occult powers. The difference between the two is enormous. The former, as shown, use the five lower Tattvas; the latter begin by using the three higher alone, for mental and will development, and the rest only when they have completely mastered the three; hence, they use only one (Âkâsha Tattva) out of the Tânttric five. As well said in the above stated work, “Tattvas are the modifications of Svava.” Now, the Svava is the root of all sound, the substratum of the Pythagorean music of the spheres, Svava being that which is *beyond* Spirit, in the modern acceptance of the word, the Spirit within Spirit, or as very properly translated, the “current of the life-wave,” the emanation of the One Life. The Great Breath spoken of in our first volume is Âtmâ, the etymology of which is “*eternal motion* .” Now while the ascetic Chelâ of our school, for his mental development, follows carefully the process of the evolution of the Universe, that is, proceeds from universals to particulars, the Hatha Yogî reverses the conditions and begins by sitting for the suppression of his (vital) breath. And if, as Hindu philosophy teaches, at the beginning of kosmic evolution, “Svava threw itself into the form of Âkâsha,” and thence successively into the forms of Vâyû (air), Agni (fire), Âpas (water), and Prithivî (solid matter), [833](#) then it stands to reason that we have to begin by the higher *supersensuous* Tattvas. The Râja Yogî does not descend on the planes of substance beyond Sûkshma (subtle matter), while the Hatha Yogî develops and uses his powers only on the material plane. Some Tântrikas locate the three Nadîs, Sushumnâ, Îdâ and Pingalâ, in the medulla oblongata, the central line of which they call Sushumnâ, and the right and left divisions, Pingalâ and Îdâ, and also in the heart, to the divisions of which they apply the same names. The Trans-Himâlayan school of the ancient Indian Râja Yogîs, with which the modern Yogîs of India have little to do, locates Sushumnâ, the chief seat of these three Nadîs, in the central tube of the spinal cord, and Îdâ and Pingalâ on its left and right sides. Sushumnâ is the Brahmadanda. It is that canal (of the spinal cord), of the use of which Physiology knows no more than it does of the spleen and the pineal gland. Îdâ and Pingalâ are

simply the sharps and flats of that Fa of human nature, the keynote and the middle key in the scale of the septenary harmony of the Principles, which, when struck in a proper way, awakens the sentries on either side, the spiritual Manas and the physical Kâma, and subdues the lower through the higher. But this effect has to be produced by the exercise of will-power, not through the scientific or trained suppression of the breath. Take a transverse section of the spinal region, and you will find sections across three columns, one of which columns transmits the volitional orders, and a second a life current of Jîva—not of Prâna, which animates the body of man—during what is called Samâdhi and like states.

He who has studied both systems, the Hatha and the Râja Yoga, finds an enormous difference between the two: one is purely psycho-physiological, the other purely psycho-spiritual. The Tâtrists do not seem to go higher than the six visible and known plexuses, with each of which they connect the Tattvas; and the great stress they lay on the chief of these, the Mûladhâra Chakra (the sacral plexus), shows the material and selfish bent of their efforts towards the acquisition of powers. Their five Breaths and five Tattvas are chiefly concerned with the prostatic, epigastric, cardiac, and laryngeal plexuses. Almost ignoring the Âjñâ, they are positively ignorant of the synthesizing laryngeal plexus. But with the followers of the old school it is different. We begin with the mastery of that organ which is situated at the base of the brain, in the pharynx, and called by Western Anatomists the Pituitary Body. In the series of the objective cranial organs, corresponding to the subjective Tâtivic principles, it stands to the Third Eye (Pineal Gland) as Manas stands to Buddhi; the arousing and awakening of the Third Eye must be performed by that vascular organ, that insignificant little body, of which, once again, Physiology knows nothing at all. The one is the Energizer of Will, the other that of Clairvoyant Perception.

Those who are Physicians, Physiologists, Anatomists, etc., will understand me better than the rest in the following explanation.

Now, as to the functions of the Pineal Gland, or Conarium, and of the Pituitary Body, we find no explanations vouchsafed by the standard authorities. Indeed, on looking through the works of the greatest specialists, it is curious to observe how much confused ignorance on the

human vital economy, physiological as well as psychological, is openly confessed. The following is all that can be gleaned from the authorities upon these two important organs.

(1) The Pineal Gland, or Conarium, is a rounded, oblong body, from three to four lines long, of a deep reddish grey, connected with the posterior part of the third ventricle of the brain. It is attached at its base by two thin medullary cords, which diverge forward to the Optic Thalami. Remember that the latter are found by the best Physiologists to be the organs of reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism, from the periphery of the Auric Egg, which is our point of communication with the higher, universal planes). We are further told that the two bands of the Optic Thalami, which are inflected to meet each other, unite on the median line, where they become the two peduncles of the Pineal Gland.

(2) The Pituitary Body, or Hypophysis Cerebri, is a small and hard organ, about six lines broad, three long and three high. It is formed of an anterior bean-shaped, and of a posterior and more rounded lobe, which are uniformly united. Its component parts, we are told, are almost identical with those of the Pineal Gland; yet not the slightest connection can be traced between the two centres. To this, however, Occultists take exception; they *know* that there is a connection, and this even anatomically and physically. Dissectors, on the other hand, have to deal with corpses; and, as they themselves admit, brain-matter, of all tissues and organs, collapses and changes form the soonest—in fact, a few minutes after death. When, then, the pulsating life which expanded the mass of the brain, filled all its cavities and energized all its organs, vanishes, the cerebral mass shrinks into a sort of pasty condition, and once open passages become closed. But the contraction and even interblending of parts in this process of shrinking, and the subsequent pasty state of the brain, do not imply that there is no connection between these two organs before death. In point of fact, as Professor Owen has shown, a connection as objective as a groove and tube exists in the crania of the human foetus and of certain fishes. When a man is in his normal condition, an Adept can see the golden Aura pulsating in both the centres, like the pulsation of the heart, which never ceases throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes

intensified, and the Aura takes on a stronger vibratory or swinging action. The arc of the pulsation of the Pituitary Body mounts upward, more and more, until, just as when the electric current strikes some solid object, the current finally strikes the Pineal Gland, and the dormant organ is awakened and set all glowing with the pure Âkâshic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are, respectively, the concrete symbols of the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; *but once the sixth sense has awakened the seventh* , the light which radiates from this seventh sense illumines the fields of infinitude. For a brief space of time man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an Adept, he will store the knowledge he thus gains in his physical memory, and nothing, save the crime of indulging in Black Magic, can obliterate the remembrance of it. If only a Chelâ, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.

It may seem strange, almost incomprehensible, that the chief success of Gupta Vidyâ, or Occult Knowledge, should depend upon such flashes of clairvoyance, and that the latter should depend in man on two such insignificant excrescences in his cranial cavity, “two horny *warts* covered with grey sand (acervulus cerebri),” as expressed by Bichat in his Anatomie Descriptive; yet so it is. But this sand is not to be despised; nay, in truth, it is only this landmark of the internal, independent activity of the Conarium that prevents Physiologists from classifying it with the absolutely useless atrophied organs, the relics of a previous and now utterly changed anatomy of man during some period of his unknown evolution. This “sand” is very mysterious, and baffles the inquiry of every Materialist. In the cavity on the anterior surface of this gland, in young persons, and in its substance, in people of advanced years, is found

A yellowish substance, semi-transparent, brilliant and hard, the diameter of which does not exceed half a line. [834](#)

Such is the acervulus cerebri.

This brilliant “sand” is the concretion of the gland itself, so say the Physiologists. Perhaps not, we answer. The Pineal Gland is that which the Eastern Occultist calls Devâksha, the “Divine Eye.” To this day, it is the chief organ of spirituality in the human brain, the seat of genius, the magical Sesame uttered by the purified will of the Mystic, which opens all the avenues of truth for him who knows how to use it. The Esoteric Science teaches that Manas, the Mind Ego, does not accomplish its full union with the child before he is six or seven years of age, before which period, even according to the canon of the Church and Law, no child is deemed responsible. [835](#) Manas becomes a prisoner, one with the body, only at that age. Now a strange thing was observed in several thousand cases by the famous German anatomist, Wengel. With a few extremely rare exceptions, this “sand,” or golden-coloured concretion, is found only in subjects after the completion of their seventh year. In the case of fools these calculi are very few; in congenital idiots they are completely absent. Morgagni, [836](#) Grading, [837](#) and Gum [838](#) were wise men in their generation, and are wise men to-day, since they are the only Physiologists, so far, who connect the calculi with mind. For, sum up the facts, that they are absent in young children, in very old people, and in idiots, and the unavoidable conclusion will be that they must be connected with mind.

Now since every mineral, vegetable and other atom is only a concretion of crystallized Spirit, or Âkâsha, the Universal Soul, why, asks Occultism, should the fact that these concretions of the Pineal Gland, are, upon analysis, found to be composed of animal matter, phosphate of lime and carbonate, serve as an objection to the statement that they are the result of the work of mental electricity upon surrounding matter?

Our seven Chakras are all situated in the head, and it is these Master Chakras which govern and rule the seven (for there are seven) principal plexuses in the body, besides the forty-two minor ones to which Physiology refuses that name. The fact that no microscope can detect such centres on the objective plane goes for nothing; no microscope has ever yet detected, nor ever will, the difference between the motor and sensory nerve-tubes, the conductors of all our bodily and psychic sensations; and yet logic alone would show that such difference exists. And if the term plexus, in this application, does not represent to the Western mind the idea conveyed by the term of the Anatomist, then call them Chakras or Padmas,

or the Wheels, the Lotus Heart and Petals. Remember that Physiology, imperfect as it is, shows septenary groups all over the exterior and interior of the body; the seven head orifices, the seven “organs” at the base of the brain, the seven plexuses, the pharyngeal, laryngeal, cavernous, cardiac, epigastric, prostatic, and sacral, etc.

When the time comes, advanced students will be given the minute details about the Master Chakras and taught the use of them; till then, less difficult subjects have to be learned. If asked whether the seven plexuses, or Tâttvic centres of action, are the centres where the seven Rays of the Logos vibrate, I answer in the affirmative, simply remarking that the rays of the Logos vibrate in every atom, for the matter of that.

In these volumes it is almost revealed that the “Sons of Fohat” are the personified Forces known in a general way as Motion, Sound, Heat, Light, Cohesion, Electricity or Electric Fluid, and Nerve-Force or Magnetism. This truth, however, cannot teach the student to attune and moderate the Kundalinî of the cosmic plane with the *vital* Kundalinî, the Electric Fluid with the Nerve-Force, and unless he does so, he is sure to kill himself; for the one travels at the rate of about 90 feet, and the other at the rate of 115,000 leagues a second. The seven Shaktis respectively called Para Shakti, Jñâna Shakti, etc., are synonymous with the “Sons of Fohat,” for they are their female aspects. At the present stage, however, as their names would only be confusing to the Western student, it is better to remember the English equivalents as translated above. As each Force is septenary, their sum is, of course, forty-nine.

The question now mooted in Science, whether a sound is capable of calling forth impressions of light and colour in addition to its natural sound impressions, has been answered by Occult Science ages ago. Every impulse or vibration of a physical object producing a certain vibration of the air, that is, causing the collision of physical particles, the sound of which is capable of affecting the ear, produces at the same time a corresponding flash of light, which will assume some particular colour. For, in the realm of hidden Forces, an *audible* sound is but a subjective colour; and a perceptible colour, but an *inaudible* sound; both proceed from the same potential substance, which Physicists used to call ether, and now refer to under various other names; but which we call plastic, through

invisible Space. This may appear a paradoxical hypothesis, but facts are there to prove it. Complete deafness, for instance, does not preclude the possibility of discerning sounds; medical science has several cases on record which prove that these sounds are received by, and conveyed to, the patient's organ of sight, through the mind, under the form of chromatic impressions. The very fact that the intermediate tones of the chromatic musical scale were formerly written in colours shows an unconscious reminiscence of the ancient Occult teaching that colour and sound are two out of the seven correlative aspects, *on our plane*, of one and the same thing, viz., Nature's first differentiated Substance.

Here is an example of the relation of colour to vibration well worthy of the attention of Occultists. Not only Adepts and advanced Chelâs, but also the lower order of Psychics, such as clairvoyants and psychometrists, can perceive a psychic Aura of various colours around every individual, corresponding to the temperament of the person within it. In other words, the mysterious records within the Auric Egg are not the heirloom of trained Adepts alone, but sometimes also of natural Psychics. Every human passion, every thought and quality, is indicated in this Aura by corresponding colours and shades of colour, and certain of these are sensed and felt rather than perceived. The best of such Psychics, as shown by Galton, can also perceive colours produced by the vibrations of musical instruments, every note suggesting a different colour. As a string vibrates and gives forth an audible note, so the nerves of the human body vibrate and thrill in correspondence with various emotions under the general impulse of the circulating vitality of Prâna, thus producing undulations in the psychic Aura of the person which result in chromatic effects.

The human nervous system as a whole, then, may be regarded as an Æolian Harp, responding to the impact of the vital force, which is no abstraction, but a dynamic reality, and manifests the subtlest shades of the individual character in colour phenomena. If these nerve vibrations are made intense enough and brought into vibratory relation with an astral element, the result is—sound. How, then, can anyone doubt the relation between the microcosmic and macrocosmic forces?

And now that I have shown that the Tântic works as explained by Râma Prâsad, and other Yoga treatises of the same character which have

appeared from time to time in Theosophical journals—for note well that those of true Râja Yoga are never published—tend to Black Magic and are most dangerous to take for guides in self-training, I hope that students will be on their guard.

For, considering that no two authorities up to the present day agree as to the real location of the Chakras and Padmas in the body, and, seeing that the colours of the Tattvas as given are reversed, e.g.: (a) Âkâsha is made black or colourless, whereas corresponding to Manas, it is indigo; (b) Vâyû is made blue, whereas, corresponding to the Lower Manas, it is green; (c) Âpas is made white, whereas, corresponding to the Astral Body, it is violet, with a silver, moonlike white substratum; Tejas, red, is the only colour given correctly—from such considerations, I say, it is easy to see that these disagreements are dangerous blinds.

Further, the practice of the Five Breaths results in deadly injury, both physiologically and psychically, as already shown. It is indeed that which it is called, Prânâyâma, or the death of the breath, for it results, for the practiser, in death—in moral death always, and in physical death very frequently.

On Exoteric “Blinds” and “the Death of the Soul.”

As a corollary to this, and before going into still more abstruse teachings, I must redeem the promise already given. I have to illustrate by tenets you already know, the awful doctrine of personal annihilation. Banish from your minds all that you have hitherto read in such works as Esoteric Buddhism, and thought you understood, of such hypotheses as the eighth sphere and the moon, and that man shares a common ancestor with the ape. Even the details occasionally given out by myself in the Theosophist and Lucifer were nothing like the whole truth, but only broad general ideas, hardly touched upon in their details. Certain passages, however, give out hints, especially my foot-notes on articles translated from Éliphas Lévi's Letters on Magic. [839](#)

Nevertheless, personal immortality is conditional, for there are such things as “soulless men,” a teaching barely mentioned, although it is spoken of even in Isis Unveiled; [840](#) and there is an Avîtchi, rightly called Hell, though it has no connection with, or similitude to, the good Christian's Hell, either geographically or psychically. The truth known to Occultists and Adepts in every age could not be given out to a promiscuous public; hence, though almost every mystery of Occult Philosophy lies half concealed in Isis and the two earlier volumes of the present work, I had no right to amplify or correct the details of others. Readers may now compare those four volumes and such books as Esoteric Buddhism with the diagrams and explanations in these Papers, and see for themselves.

Paramâtmâ, the Spiritual Sun, may be thought of as outside the human Auric Egg, as it is also outside the Macrocosmic or Brahmâ's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramâtmic essence, yet it is wrong to call it a “human” or even a “universal” Principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a Principle, but the cause of every Principle, the latter term being applied by Occultists only to its shadow—

the Universal Spirit that ensouls the boundless Kosmos whether within or beyond Space and Time.

Buddhi serves as a vehicle for that Paramâtmic shadow. This Buddhi is universal, and so also is the human Âtmâ. Within the Auric Egg is the macracosmic pentacle of Life, Prâna, containing within itself the pentagram which represents man. The universal pentacle must be pictured with its point soaring upwards, the sign of White Magic—in the human pentacle it is the lower limbs which are upward, forming the “Horns of Satan,” as the Christian Kabbalists call them. This is the symbol of Matter, that of the personal man, and the recognized pentacle of the Black Magician. For this reversed pentacle does not stand only for Kâma, the fourth Principle exoterically, but it also represents physical man, the animal of flesh with its desires and passions.

Now, mark well, in order to understand that which follows, that Manas may be pictured as an upper triangle connected with the lower Manas by a thin line which binds the two together. This is the Antah-karana, that path or bridge of communication which serves as a link between the personal being whose physical brain is under the sway of the lower animal mind, and the reincarnating Individuality, the spiritual Ego, Manas, Manu, the “Divine Man.” This thinking Manu alone is that which reincarnates. In truth and in nature, the two Minds, the spiritual and the physical or animal, are one, but separate into two at reincarnation. For while that portion of the Divine which goes to animate the personality, consciously separating itself, like a dense but pure shadow, from the Divine Ego, [841](#) wedges itself into the brain and senses [842](#) of the fœtus, at the completion of its seventh month, the Higher Manas does not unite itself with the child before the completion of the first seven years of its life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct thinking Principle in man, its chief agent being the physical brain. No wonder the Materialists, who perceive only *this* “rational soul,” or mind, will not disconnect it with the brain and matter. But Occult Philosophy has ages ago solved the problem of mind, and discovered the duality of Manas. The Divine Ego tends with its point upwards towards Buddhi, and the human Ego gravitates downwards, immersed in Matter, connected with its higher, subjective half only by the Antahkarana. As its derivation suggests, this is the only connecting link

during life between the two minds—the higher consciousness of the Ego and the human intelligence of the lower mind.

To understand this abstruse metaphysical doctrine fully and correctly, one has to be thoroughly impressed with an idea, which I have in vain endeavoured to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living Reality is that which the Hindus call Paramâtmâ and Parabrahman. This is the one ever-existing Root Essence, immutable and unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures. Once imbued with that basic idea and the further conception that if It is omnipresent, universal and eternal, like abstract Space itself, we must have emanated from It and we must, some day, return into It, and all the rest becomes easy.

If so, then it stands to reason that life and death, good and evil, past and future, are all empty words, or at best, figures of speech. If the objective Universe itself is but a passing illusion on account of its beginning and finitude, then both life and death must also be aspects and illusions. They are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter* ; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or at least, of some form of Matter. Those who sincerely reject the possibility of conscious life divorced from Matter and brain-substance, are *dead units* . The words of Paul, an Initiate, become comprehensible. “Ye are dead, and your *life* is hid with Christ in God;” which is to say: Ye are personally dead matter, unconscious of its own spiritual essence, and your real life is hid with your Divine Ego (Christos) in, or merged with, God (Âtmâ); now has it departed from you, ye soulless people. Speaking on Esoteric lines, every irrevocably materialistic person is a *dead Man* , a living automaton, in spite of his being endowed with great brain power. Listen to what Aryasangha says, stating the same fact:

That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on Itself, and that shadow thou callest Light and Life, O poor dead Form. (This) Life-Light streameth downward through

the stairway of the seven worlds, the stairs of which each step become denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not.

This is the first lesson to learn. The second is to study well the Principles of both the Kosmos and ourselves, dividing the group into the permanent and the impermanent, the higher and immortal and the lower and mortal, for thus only can we master and guide, first the lower cosmic and personal, then the higher cosmic and impersonal.

Once we can do that we have secured our immortality. But some may say: “How few are those who can do so. All such are great Adepts, and none can reach such Adeptship in one short life.” Agreed; but there is an alternative. “If the Sun thou canst not be, then be the humble Planet,” says the Book of the Golden Precepts. And if even that is beyond our reach, then let us at least endeavour to keep within the ray of some lesser star, so that its silvery light may penetrate the murky darkness, through which the stony path of life trends onward; for without this divine radiance we risk losing more than we imagine.

With regard, then, to “soulless” men, and the “second death” of the “Soul,” mentioned in the second volume of *Isis Unveiled*, you will there find that I have spoken of such soulless people, and even of Avîchi, though I leave the latter unnamed. Read from the last paragraph on page 367 to the end of the first paragraph on page 370, and then collate what is there said with what I have now to say.

The higher triad, Âtmâ-Buddhi-Manas, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the Ritual, now the Book of the Dead, the purified Soul, the dual Manas, appears as “the victim of the dark influence of the Dragon Apophis,” the physical personality of Kâmarûpic man, with his passions. “If it has attained the final knowledge of the heavenly and infernal Mysteries, the Gnosis”—the divine and the terrestrial Mysteries, of White and Black Magic—then the defunct personality “will triumph over its enemy”—death. This alludes to the case of a complete re-union, at the end of earth life, of the lower

Manas, full of “the harvest of life,” with its Ego. But if Apophis conquers the Soul, then it “cannot escape a *second* death.”

These few lines from a papyrus, many thousands of years old, contain a whole revelation, known, in those days, only to the Hierophants and the Initiates. The “harvest of life” consists of the finest spiritual thoughts, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death of all those it loved with divine, spiritual devotion. [843](#) Remember the teaching: The Human Soul, lower Manas, is the *only* and direct mediator between the personality and the Divine Ego. That which goes to make up on this earth the *personality* miscalled *individuality* by the majority, is the sum of all its mental, physical, and spiritual characteristics, which, being impressed on the Human Soul, produces the *man*. Now, of all these characteristics it is the purified thoughts alone which can be impressed on the higher, immortal Ego. This is done by the Human Soul merging again, in its essence, into its parent source, commingling with its Divine Ego during life, and re-uniting itself entirely with it after the death of the physical man. Therefore, unless Kâma-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its “I” as can be assimilated by the Divine Ego, nothing of that “I” or personality can survive in the Eternal. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the Divine Ego's, “shadows” or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the Higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the “shadow,” the *lower mind*, in its association and commingling with Kâma, and passes away and disappears for ever. But the mental and spiritual ideations of the personal “I” return to it, as parts of the Ego's Essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its “I” blended with that of all the other personal “I's” that preceded it, survive and become immortal. There is no distinct or separate immortality for the men of earth outside of the Ego which informed them. That Higher Ego is the sole

bearer of all its *alter egos* on earth and their sole representative in the mental state called Devachan. As the last embodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the *last life only which is fully and realistically vivid* . Devachan is often compared to the happiest day in a series of many thousands of other “days” in the life of a person. The intensity of its happiness makes the man entirely forget all others, his past becoming obliterated.

This is what we call the Devachanic state, the reward of the personality, and it is on this old teaching that the hazy Christian notion of Paradise was built, borrowed with many other things from the Egyptian Mysteries, wherein the doctrine was enacted. And this is the meaning of the passage quoted in Isis. The Soul has triumphed over Apophis, the Dragon of Flesh. Henceforth, the personality will live in eternity, in its highest and noblest elements, the memory of its past deeds, while the “characteristics” of the “Dragon” will be fading out in Kâma Loka. If the question be asked, “How live in eternity, when Devachan lasts but from 1,000 to 2,000 years,” the answer is: “In the same way as the recollection of each day which is worth remembering lives in the memory of each one of us.” For the sake of an example, the days passed in one personal life may be taken as an illustration of each personal life, and this or that person may stand for the Divine Ego.

To obtain the key which will open the door of many a psychological mystery it is sufficient to understand and remember that which precedes and that which follows. Many a Spiritualist has felt terribly indignant on being told that personal immortality was *conditional* ; and yet such is the philosophical and logical fact. Much has been said already on the subject, but no one to this day seems to have fully understood the doctrine. Moreover, it is not enough to know that such a fact is said to exist. All Occultist, or he who would become one, must know *why* it is so; for having learned and comprehended the *raison d'être*, it becomes easier to set others right in their erroneous speculations, and, most important of all, it affords one an opportunity, without saying too much, to teach other people to avoid a calamity which, sad to say, occurs in our age almost daily. This calamity will now be explained at length.

One must know little indeed of the Eastern modes of expression to fail to see in the passage quoted from the Book of the Dead, and the pages of Isis, (a) an allegory for the uninitiated, containing our Esoteric teaching; and (b) that the two terms “second death” and “Soul” are, in one sense, bluffs. “Soul” refers indifferently to Buddhi-Manas and Kâma-Manas. As to the term “second death,” the qualification “second” applies to several deaths which have to be undergone by the “Principles” during their incarnation, Occultists alone understanding fully the sense in which such a statement is made. For we have (1) the death of the Body; (2) the death of the Animal Soul in Kâma Loka; (3) the death of the Astral Linga Sharîra, following that of the Body; (4) the metaphysical death of the Higher Ego, the *immortal*, every time it “falls into matter,” or incarnates in a new personality. The Animal Soul, or lower Manas, that shadow of the Divine Ego which separates from it to inform the personality, cannot by any possible means *escape death* in Kâma Loka, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that “second death,” in the Esoteric teaching, was and is to this day the terrible possibility of the *death* of the Soul, that is, its severance from the Ego on earth during a person's lifetime. This is a *real* death (though with chances of resurrection), which shows no traces in a person and yet leaves him morally a living corpse. It is difficult to see why this teaching should have been preserved until now with such secrecy, when, by spreading it among people, at any rate among those who believe in reincarnation, so much good might be done. But so it was, and I had no right to question the wisdom of the prohibition, but have given it hitherto, as it was given to myself, *under pledge* not to reveal it to the world at large. But now I have permission to give it to all, revealing its tenets first to the Esotericists, and then when they have assimilated them thoroughly it will be their duty to teach others this special tenet of the “second death,” and warn all the Theosophists of its dangers.

To make the teaching clearer, I shall seemingly have to go over old ground; in reality, however, it is given out with new light and new details. I have tried to hint at it in the Theosophist as I have done in Isis, but have failed to make myself understood. I will now explain it, point by point.

The Philosophical Rationale of the Tenet.

(1) Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the “stair of the seven planes of worlds,” ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole, which to us would be the fourth or middle step, or plane, counting either way, we know it Esoterically as the One and Universal Life. Now mark the difference. Above, Light; below, *Life*. The former is ever immutable, the latter manifests under the aspects of countless differentiations. According to the Occult law, all potentialities included in the higher become differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous.

Again, nothing can endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus Buddhi and Manas being both primordial rays of the One Flame, the former the vehicle, the upâdhi or vâhana, of the one eternal Essence, the latter the vehicle of Mahat or Divine Ideation (Mahâ-Buddhi in the Purânas), the Universal Intelligent Soul—neither of them, as such, can become extinct or be annihilated, either in essence or consciousness. But the physical personality with its Linga Sharîra, and the animal soul, with its Kâma, [844](#) can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky.

He who has read these volumes with any degree of attention, must know the origin of the human Egos, called Monads, generically, and what they were before they were forced to incarnate in the human animal. The divine beings whom Karma led to act in the drama of Manvantaric life, are entities from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into Pralaya. Such is the teaching; but whether it is so or not, the Higher Egos are—as compared to such forms of transitory, terrestrial mud as ourselves—Divine Beings, Gods, immortal throughout the Mahâmanvantara, or the 311,040,000,000,000 years during which the Age of Brahmâ lasts. And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the Aum,

have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits only the lower personal nature of their “selves” and by aspiring to transfuse their thinking Kâmic Principle into that of the Higher Ego. We (i.e., our personalities) become immortal by the mere fact of our thinking moral nature being grafted on our Divine Triune Monad, Âtmâ-Buddhi-Manas, the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of knowledge, the Knowledge of Good and Evil, or of Gnosis, Divine Wisdom.

In the Esoteric teachings, this Ego is the fifth Principle in man. But the student who has read and understood the first two Papers, knows something more. He is aware that the seventh is not a human, but a universal Principle in which man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in Space, whether it be sensible of it or not. He knows, moreover, that if man is more closely connected with it, and assimilates it with a hundredfold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva, or a God, in his next transformation, whereas neither a stone nor a vegetable, nor an animal, can do so before they become men in their proper turn.

(2) Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the conscious Ego. Buddhi stands to the divine Root Essence in the same relation as Mûlaprakriti to Parabrahman, in the Vedânta School; or as Alaya the Universal Soul to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute, which can have no relation whatever to the finite and the conditioned.

(3) What, again, is Manas and its functions? In its purely metaphysical aspect, Manas, though one remove on the downward plane from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the

lower mind. Manas is Spiritual Self-Consciousness in itself, and Divine Consciousness when united with Buddhi, which is the true “producer” of that “production” (vikâra), or Self-Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind or lower Manas. Both are linked together and are inseparable, and can have as little to do with the lower Tanmâtras, [845](#) or rudimentary atoms, as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the Divine Ego, to dissipate and paralyze the Tanmâtras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of Man. It is Kâma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the “producer” in its turn and the sovereign of the five Tanmâtras, becomes *Ego-ism*, the selfish Self, in which case it has to be considered as Mahâbhûtic and finite, in the sense of its being connected with Ahankâra, the personal “I-creating” faculty. Hence

Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramanu rûpa), as eternal substance (dravya), finite (kârya rûpa) when linked as a duad with Kâma (animal desire or human *egoistic* volition), a lower production, in short. [846](#)

While, therefore, the Individual Ego, owing to its essence and nature, is immortal throughout eternity, with a form (rûpa), which prevails during the whole life cycles of the Fourth Round, its Sosie, or resemblance, the personal Ego, has to win its immortality.

(4) Antahkarana is the name of that imaginary bridge, the *path* which lies between the Divine and the human Egos, for they are *Egos*, during human life, to re-become *one* Ego in Devachan or Nirvâna. This may seem difficult to understand, but in reality, with the help of a familiar, though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the wall. Let the lamp represent the Divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. That portion of the atmosphere which transmits the ray from the lamp to the wall, will then represent the Antahkarana. We must further suppose that the light thus cast is endowed with reason and intelligence, and possesses, moreover, the faculty of

dissipating all the evil shadows which pass across the wall, and of attracting all brightnesses to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows, or sins, and multiply the brightnesses, or good deeds, which make these impressions, and thus through Antahkarana, ensure its own permanent connection, and its final re-union, with the Divine Ego. Remember that the latter cannot take place while there remains a single taint of the terrestrial, or of matter, in the purity of that light. On the other hand, the connection cannot be entirely ruptured, and final re-union prevented, so long as there remains one spiritual deed, or potentiality to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severance. In an Eastern parable, the Divine Ego is likened to the Master who sends out his labourers to till the ground and to gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes absolutely sterile, not only is it abandoned, but the labourer also (the lower Manas) perishes.

On the other hand, however, still using our simile, when the light thrown on the wall, or the rational human Ego, reaches the point of actual spiritual exhaustion, the Antahkarana disappears, no more light is transmitted, and the lamp becomes non-existent to the ray. The light which has been absorbed gradually disappears and “Soul eclipse” occurs; the being lives on earth and then passes into Kâma Loka as a mere surviving congeries of material qualities; it can never pass onwards towards Devachan, but is reborn immediately, a human animal and scourge.

This simile, however fantastic, will help us to seize the correct idea. Save through the blending of the moral nature with the Divine Ego, there is no immortality for the personal Ego. It is only the most spiritual emanations of the personal Human Soul which survive. Having, during a lifetime, been imbued with the notion and feeling of the “I am I” of its personality, the Human Soul, the bearer of the very essence of the Karmic deeds of the physical man, becomes, after the death of the latter, part and parcel of the Divine Flame, the Ego. It becomes immortal through the mere fact that it is now strongly grafted on the Monad, which is the “Tree of Life Eternal.”

And now we must speak of the tenet of the “second death.” What happens to the Kâmic Human Soul, which is always that of a debased and wicked man or of a soulless person? This mystery will now be explained.

The personal Soul in this case, viz., in that of one who has never had a thought not concerned with the animal self, having nothing to transmit to the Higher, or to add to the sum of the experiences gleaned from past incarnations which its memory is to preserve throughout eternity—this personal Soul becomes separated from the Ego. It can graft nothing of self on that eternal trunk whose sap throws out millions of personalities, like leaves from its branches, leaves which wither, die and fall at the end of their season. These personalities bud, blossom forth and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem. It is the Souls of the former class that are doomed to annihilation, or Avîchi, a state so badly understood, and still worse described by some Theosophical writers, but which is not only located on our earth, but is in fact this very earth itself.

Thus we see that Antahkarana has been destroyed before the lower man has had an opportunity of assimilating the Higher and becoming at one with it; and therefore the Kâmic “Soul” becomes a separate entity, to live henceforth, for a short or long period according to its Karma, as a “soulless” creature.

But before I elaborate this question, I must explain more clearly the meaning and functions of the Antahkarana. As already said, it may be represented as a narrow bridge connecting the Higher and the lower Manas. If you look at the Glossary of the Voice of the Silence, pp. 88 and 89, you will find that it is a projection of the lower Manas, or, rather, the link between the latter and the Higher Ego, or, between the Human and the Divine or Spiritual Soul. [847](#)

At death it is destroyed as a path, or medium of communication, and its remains survive as Kâma Rûpa,

the “shell.” It is this which the Spiritualists see sometimes appearing in the séance rooms as materialized “forms,” which they foolishly mistake for the “Spirits of the Departed.” [848](#) So far is this from being the case, that in dreams, though Antahkarana is there, the personality is only half

awake; therefore, Antahkarana is said to be *drunk* or *insane* during our normal sleeping state. If such is the case during the periodical death, or sleep, of the living body, one may judge what the consciousness of Antahkarana is like when it has been transformed after the “eternal sleep” into Kâma Rûpa.

But to return. In order not to confuse the mind of the Western student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas, or Mind, as the personal Ego during the waking state, and as Antahkarana only during those moments when it aspires towards its Higher Ego, and thus becomes the medium of communication between the two. It is for this reason that it is called the “Path.” Now, when a limb or organ belonging to the physical organism is left in disuse, it becomes weak and finally atrophies. So also is it with mental faculties; and hence the atrophy of the lower mind-function, called Antahkarana, becomes comprehensible in both completely materialistic and depraved natures.

According to Esoteric Philosophy, however, the teaching is as follows: Seeing that the faculty and function of Antahkarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing; then so long as the feeling of Ahankâra, that is, of the personal “I” or selfishness, is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher Buddhi-Manas, it stands to reason that to destroy Antahkarana is like destroying a bridge over an impassable chasm; *the traveller can never reach the goal on the other shore*. And here lies the difference between the exoteric and Esoteric teaching. The former makes the Vedânta state that so long as Mind (the lower) clings through Antahkarana to Spirit (Buddhi-Manas) it is impossible for it to acquire true Spiritual Wisdom, Gnyâna, and that this can only be attained by seeking to come en rapport with the Universal Soul (Âtmâ); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Râja Yoga. We say it is not so. No single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with Âtmâ, except through Buddhi-Manas; to try and become a Jîvanmukta or a Mahâtmâ, before one has become an Adept or even a Narjol (a sinless man) is like trying to reach Ceylon from India without crossing the sea. Therefore we are told that if we destroy Antahkarana before the personal is absolutely under the control of the impersonal Ego,

we risk to lose the latter and be severed for ever from it, unless indeed we hasten to re-establish the communication by a supreme and final effort.

It is only when we are indissolubly linked with the essence of the Divine Mind, that we have to destroy Antahkarana.

Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the Srotâpatti act before he slays Antahkarana.

Or as an Occult axiom has it:

The Unit becomes Three, and Three generate Four. It is for the latter [the Quaternary] to rebecome Three, and for the Divine Three to expand into the Absolute One.

Monads, which become Duads on the differentiated plane, to develop into Triads during the cycle of incarnations, even when incarnated know neither space nor time, but are diffused through the lower Principles of the Quaternary, being omnipresent and omniscient in their nature. But this omniscience is innate, and can manifest its reflected light only through that which is at least semi-terrestrial or material; even as the physical brain which, in its turn, is the vehicle of the lower Manas enthroned in Kâma Rûpa. And it is this which is gradually annihilated in cases of “second death.”

But such annihilation—which is in reality the absence of the slightest trace of the doomed Soul from the eternal memory, and therefore signifies annihilation in eternity—does not mean simply discontinuation of human life on earth, for earth is Avîtchi, and the worst Avîtchi possible. Expelled for ever from the consciousness of the Individuality, the reincarnating Ego, the physical atoms and psychic vibrations of the now separate personality are immediately reincarnated on the same earth, only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life. Moreover, if it persists in its criminal or debauched course, it will suffer a long series of immediate reincarnations.

Here two questions present themselves: (1) What becomes of the Higher Ego in such cases? (2) What kind of an animal is a human creature born soulless?

Before answering these two very natural queries, I have to draw the attention of all of you who are born in Christian countries to the fact that the romance of the vicarious atonement and the mission of Jesus, as it now stands, was drawn or borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experience of the reincarnating Ego. The latter is indeed the sacrificial victim of, and through, its own Karma in previous Manvantaras, which takes upon itself voluntarily the duty of saving what would be otherwise soulless men or personalities. Eastern truth is thus more philosophical and logical than Western fiction. The Christos, or Buddhi-Manas of each man is not quite an innocent and sinless God, though in one sense it is the "Father," being of the same essence with the Universal Spirit, and at the same time the "Son," for Manas is the second remove from the "Father." By incarnation the Divine Son makes itself responsible for the sins of all the personalities which it will inform. This it can do only through its proxy or reflection, the lower Manas. The only case in which the Divine Ego can escape individual penalty and responsibility as a guiding Principle, is when it has to break off from the personality, because matter, with its psychic and astral vibrations, is then, by the very intensity of its combinations, placed beyond the control of the Ego. Apophis, the Dragon, having become the conqueror, the reincarnating Manas, separating itself gradually from its tabernacle, breaks finally asunder from the psycho-animal Soul.

Thus, in answer to the first question, I say: (1) The Divine Ego does one of two things: either (a) it recommences immediately under its own Karmic impulses a fresh series of incarnations; or (b) it seeks and finds refuge in the bosom of the Mother, Alaya, the Universal Soul, of which the Manvantaric aspect is Mahat. Freed from the life-impressions of the personality, it merges into a kind of Nirvânic interlude, wherein there can be nothing but the eternal Present, which absorbs the Past and Future. Bereft of the "labourer," both field and harvest now being lost, the Master, in the infinitude of his thought, naturally preserves no recollection of the finite and evanescent illusion which had been his last personality. And then, indeed, is the latter annihilated.

(2) The future of the lower Manas is more terrible, and still more terrible to humanity than to the now animal man. It sometimes happens that after the separation the exhausted Soul, now become supremely animal, fades out in Kâma Loka, as do all other animal souls. But seeing that the more material is the human mind, the longer it lasts, even in the intermediate stage, it frequently happens that after the present life of the soulless man is ended, he is again and again reincarnated into new personalities, each one more abject than the other. The impulse of *animal life* is too strong; it cannot wear itself out in one or two lives only. In rarer cases, however, when the lower Manas is doomed to exhaust itself by *starvation* ; when there is no longer hope that even a remnant of a lower light will, owing to favourable conditions—say, even a short period of spiritual aspiration and repentance—attract back to itself its Parent Ego, and Karma leads the Higher Ego back to new incarnations, then something far more dreadful may happen. The Kâma-Mânasic spook may become that which is called in Occultism the “Dweller on the Threshold.” This Dweller is not like that which is described so graphically in Zanoni, but an actual fact in Nature and not a fiction in romance, however beautiful the latter may be. Bulwer, however, must have got the idea from some Eastern Initiate. This Dweller, led by affinity and attraction, forces itself into the astral current, and through the Auric Envelope, of the new tabernacle inhabited by the Parent Ego, and declares war to the lower light which has replaced it. This, of course, can only happen in the case of the moral weakness of the personality so obsessed. No one strong in virtue, and righteous in his walk of life, can risk or dread any such thing; but only those depraved in heart. Robert Louis Stevenson had a glimpse of a true vision indeed when he wrote his Strange Case of Dr. Jekyll and Mr. Hyde. His story is a true allegory. Every Chelâ will recognise in it a substratum of truth, and in Mr. Hyde a Dweller, an obsessor of the personality, the tabernacle of the Parent Spirit.

“This is a nightmare tale!” I was often told by one, now no more in our ranks, who had a most pronounced “Dweller,” a “Mr. Hyde,” as an almost constant companion. “How can such a process take place without one's knowledge?” It can and does so happen, and I have almost described it once before in the Theosophist.

The Soul, the lower Mind, becomes as a half animal principle almost paralyzed with daily vice, and grows gradually unconscious of its subjective half, the Lord, one of the mighty Host; [and] in proportion to the rapid sensuous development of the brain and nerves, sooner or later, it (the personal Soul) finally loses sight of its divine mission on earth.

Truly,

Like the vampire, the brain feeds and lives and grows in strength at the expense of its spiritual parent ... and the personal half-unconscious Soul becomes senseless, beyond hope of redemption. It is powerless to discern the voice of its God. It aims but at the development and fuller comprehension of natural, earthly life; and thus can discover but the mysteries of physical nature.... It begins by becoming virtually dead, during the life of the body; and ends by dying completely—that is, by being *annihilated as a complete immortal Soul* . Such a catastrophe may often happen long years before one's physical death: “We elbow soulless men and women at every step in life.” And when death arrives ... there is no more a Soul (the reincarnating Spiritual Ego) to liberate ... for *it has fled years before* .

Result: Bereft of its guiding Principles, but strengthened by the material elements, Kâma-Manas, from being a “derived light” now becomes an independent Entity. After thus suffering itself to sink lower and lower on the animal plane, when the hour strikes for its earthly body to die, one of two things happens: either Kâma-Manas is immediately reborn in Myalba, the state of Avîtchi on earth, [849](#) or, if it become too strong in evil —“immortal in Satan” is the Occult expression—it is sometimes allowed, for Karmic purposes, to remain in an active state of Avîtchi in the terrestrial Aura. Then through despair and loss of all hope it becomes like the mythical “devil” in its endless wickedness; it continues in its elements, which are imbued through and through with the essence of Matter; for evil is coeval with Matter rent asunder from Spirit. And when its Higher Ego has once more reincarnated, evolving a new reflection, or Kâma-Manas, the doomed lower Ego, like a Frankenstein's monster, will ever feel attracted to its Father, who repudiates his son, and will become a regular “Dweller on the Threshold” of terrestrial life. I gave the outlines of the Occult doctrine in the Theosophist of October, 1881, and November, 1882,

but could not go into details, and therefore got very much embarrassed when called upon to explain. Yet I have written there plainly enough about “useless drones,” those who refuse to become co-workers with Nature and who perish by millions during the Manvantaric life-cycle; those, as in the case in hand, who prefer to be ever suffering in Avîchi under Karmic law rather than give up their lives “in evil,” and finally, those who are co-workers with Nature for destruction. These are thoroughly wicked and depraved men, but yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good.

The (lower) Egos of these may escape the law of final destruction or annihilation for ages to come.

Thus we find two kinds of soulless beings on earth: those who have lost their Higher Ego in the present incarnation, and those who are born soulless, having been severed from their Spiritual Soul in the preceding birth. The former are candidates for Avîchi; the latter are “Mr. Hydes,” whether *in* or *out* of human bodies, whether incarnated or hanging about as invisible though potent ghouls. In such men, cunning develops to an enormous degree, and no one except those who are familiar with the doctrine would suspect them of being soulless, for neither Religion nor Science has the least suspicion that such facts actually exist in Nature.

There is, however, still hope for a person who has lost his Higher Soul through his vices, while he is yet in the body. He may be still redeemed and made to turn on his material nature. For either an intense feeling of repentance, or one single earnest appeal to the Ego that has fled, or best of all, an active effort to amend one's ways, may bring the Higher Ego back again. The thread of connection is not altogether broken, though the Ego is now beyond forcible reach, for “Antahkarana is destroyed,” and the personal Entity has one foot already in Myalba; [850](#) yet it is not entirely beyond hearing a strong spiritual appeal. There is another statement made in Isis Unveiled [851](#) on this subject. It is said that this terrible death may be sometimes avoided by the knowledge of the mysterious Name, the “Word.” [852](#) What this “Word,” which is not a “Word” but a *Sound*, is, you all know. Its potency lies in the rhythm or the accent. This means simply that even a bad person may, by the study of the Sacred Science, be redeemed and stopped on the path of destruction. But unless he is in

thorough union with his Higher Ego, he may repeat it, parrot-like, ten thousand times a day, and the “Word” will not help him. On the contrary, if not entirely at one with his Higher Triad, it may produce quite the reverse of a beneficent effect, the Brothers of the Shadow using it very often for malicious objects; in which case it awakens and stirs up naught but the evil, material elements of Nature. But if one's nature is good, and sincerely strives towards the Higher Self, which is that Aum, through one's Higher Ego, which is its third letter, and Buddhi the second, there is no attack of the Dragon Apophis which it will not repel. From those to whom much is given much is expected. He who knocks at the door of the Sanctuary in full knowledge of its sacredness, and after obtaining admission, departs from the threshold, or turns round and says, “Oh, there's nothing in it!” and thus loses his chance of learning the whole truth—can but await his Karma.

Such are then the Esoteric explanations of that which has perplexed so many who have found what they thought contradictions in various Theosophical writings, including “Fragments of Occult Truth,” in vols. iii. and iv. of *The Theosophist*, etc. Before finally dismissing the subject, I must add a caution, which pray keep well in mind. It will be very natural for those of you who are Esotericists to hope that none of you belong so far to the soulless portion of mankind, and that you can feel quite easy about Avîchi, even as the good citizen is about the penal laws. Though not, perhaps, exactly on the Path as yet, you are skirting its border, and many of you in the right direction. Between such venal faults as are inevitable under our social environment, and the blasting wickedness described in the Editor's note on Éliphas Lévi's “Satan,” [853](#) there is an abyss. If not become “immortal in good by identification with (our) God,” or Aum, Âtmâ-Buddhi-Manas, we have surely not made ourselves “immortal in evil” by coalescing with Satan, the lower Self. You forget, however, that everything must have a beginning; that the first step on a slippery mountain slope is the necessary antecedent to one's falling precipitately to the bottom and into the arms of death. Be it far from me the suspicion that any of the Esoteric students have reached to any considerable point down the plane of spiritual descent. All the same I warn you to avoid taking the first step. You may not reach the bottom in this life or the next, but you may now generate causes which will insure your spiritual destruction in your third, fourth, fifth, or even some subsequent

birth. In the great Indian epic you may read how a mother whose whole family of warrior sons were slaughtered in battle, complained to Krishna that though she had the spiritual vision to enable her to look back fifty incarnations, yet she could see no sin of hers that could have begotten so dreadful a Karma; and Krishna answered her: "If thou could'st look back to thy fifty-first anterior birth, as I can, thou would'st see thyself killing in wanton cruelty the same number of ants as that of the sons thou hast now lost." This, of course, is only a poetical exaggeration; yet it is a striking image to show how great results come from apparently trifling causes.

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the "useless portion of mankind," that is to say, the lay majority, is in many cases irresponsible. Crimes committed in Avidyâ, or ignorance, involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and people who know no better. But the case of each who is pledged to the Higher Self is quite another matter. *You cannot invoke this Divine Witness with impunity*, and once that you have put yourselves under its tutelage, you have asked the Radiant Light to shine and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motive, to scrutinize your actions, and to enter up all in your account. The step is irrevocable as that of the infant taking birth. Never again can you force yourselves back into the matrix of Avidyâ and irresponsibility. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of men, or seek oblivion in the tumult of the social whirl, that Light will find you out and lighten your every thought, word and deed. All H. P. B. can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying; [854](#) twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed? And know further, that if Karma relentlessly records in the Esotericist's account, bad deeds that in the ignorant would be overlooked, yet, equally true is it that each of his good deeds is, by reason of his association with the Higher Self, a hundredfold intensified as a potentiality for good.

Finally, keep ever in mind the consciousness that though you see no Master by your bedside, nor hear one audible whisper in the silence of the still night, yet the Holy Power is about you, the Holy Light is shining into your hour of spiritual need and aspirations, and it will be no fault of the Masters, or of their humble mouthpiece and servant, if through perversity or moral feebleness some of you cut yourselves off from these higher potencies, and step upon the declivity that leads to Avîtchi.

Appendix. Notes on Papers I., II. and III.

Students in the west have little or no idea of the forces that lie latent in Sound, the Âkâshic vibrations that may be set up by those who understand how to pronounce certain words. The Om, or the “Om mani padme hum” are in spiritual affinity with cosmic forces, but without a knowledge of the natural arrangement, or of the order in which the syllables stand, very little can be achieved. “Om” is, of course, Aum, that may be pronounced as two, three or seven syllables, setting up different vibrations.

Now, letters, as vocal sounds, cannot fail to correspond with musical notes, and therefore with numbers and colours; hence also with Forces and Tattvas. He who remembers that the Universe is built up from the Tattvas will readily understand something of the power that may be exercised by vocal sounds. Every letter in the alphabet, whether divided into three, four, or seven septenaries, or forty-nine letters, has its own colour, or shade of colour. He who has learnt the colours of the alphabetical letters, and the corresponding numbers of the seven, and the forty-nine colours and shades on the scale of planes and forces, and knows their respective order in the seven planes, will easily master the art of bringing them into affinity or interplay. But here a difficulty arises. The Senzar and Sanskrit alphabets, and other Occult tongues, besides other potencies, have a number, colour, and distinct syllable for every letter, and so had also the old Mosaic Hebrew. But how many students know any of these tongues? When the time comes, therefore, it must suffice to teach the students the numbers and colours attached to the Latin letters only (N.B. as pronounced in Latin, not in Anglo-Saxon, Scotch, or Irish). This, however, would be at present premature.

The colour and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, *operative*. [855](#) Therefore if a student would make Buddhi operative, for instance, he would have to

intone the first words of the Mantra on the note mi. But he would have still further to accentuate the mi, and produce mentally the yellow colour corresponding to this sound and note, on every letter M in “Om mani padme hum”; this, not because the note bears the same name in the vernacular, Sanskrit, or even the Senzar, for it does not—but because the letter M follows the first letter, and is in this sacred formula also the seventh and the fourth. As Buddhi it is second; as Buddhi-Manas it is the second and third combined.

H. P. B.

The Pythagorean Four, or Tetraktys, was the symbol of the Kosmos, as containing within itself, the point, the line, the superficies, the solid; in other words, the essentials of all forms. Its mystical representation is the point within the triangle. The Decad or perfect number is contained in the Four; thus, $1+2+3+4=10$.

The difficult passage: “Bear in mind ... a mystery below truly,” [857](#) may become a little more clear to the student if slightly amplified. The “primordial Triangle” is the Second Logos, which reflects itself as a Triangle in the Third Logos, or Heavenly Man, and then disappears. The Third Logos, containing the “potency of formative creation,” develops the Tetraktys from the Triangle, and so becomes the Seven, the Creative Force, making a Decad with the primordial Triangle which originated it. When this heavenly Triangle and Tetraktys are reflected in the Universe of Matter, as the astral paradigmatic man, they are reversed, and the Triangle, or formative potency, is thrown below the Quaternary, with its apex pointing downwards: the Monad of this astral paradigmatic man is itself a Triangle, bearing to the Quaternary and Triangle the relation borne by the primordial Triangle to the Heavenly Man. Hence the phrase, “the upper Triangle ... is shifted in the man of clay below *the seven* .” Here again the Point tracing the Triangle, the Monad becoming the Ternary, with the Quaternary and the lower creative triangle, make up the Decad, the perfect number. “As above, so below.”

The student will do well to relate the knowledge here acquired to that given on p. 477. Here the upper Triangle is given as Violet, Indigo, Blue, associating Violet as the paradigm of all forms with Indigo as Mahat, and

blue as the Âtmic Aura. In the Quaternary, Yellow, as substance, is associated with Yellow-Orange, Life, and Red-Orange, the creative potency. Green is the plane between.

The next stage is not explained. Green passes upwards to Violet, Indigo, Blue, the Triangle opening out to receive it, and so forming the square, Violet, Indigo, Blue, Green. This leaves the Red-Orange, Yellow-Orange, and Yellow, and these, having thus lost their fourth member, can only form a triangle. This triangle revolves, to point downwards for the descent into matter, and “mirrored on the plane of gross nature, it is reversed.”

In the perfect man the Red will be absorbed by the Green; Yellow will become one with Indigo; Yellow-Orange will be absorbed in Blue; Violet will remain outside the True Man, though connected with him. Or, to translate the colours: Kâma will be absorbed in the Lower Manas; Buddhi will become one with Manas; Prâna will be absorbed in the Auric Egg; the physical body remains, connected but outside the real life.

A. B.

To the five senses at present the property of mankind two more on this globe are to be added. The sixth sense is the psychic sense of colour. The seventh is that of spiritual sound. In the second instruction, the corrected rates of vibration for the seven primary colours and their modulations are given. Inspecting these, it appears that each colour differs from the proceeding one by a step of 42, or 6×7 .

462 Red + 42 = 504
504 Orange + 42 = 546
546 Yellow + 42 = 588
588 Green + 42 = 630
630 Blue + 42 = 672
672 Indigo + 42 = 714
714 Violet + 42 = 756
756 Red

Carrying the process backward, and subtracting 42, we find that the first or ground colour is green, for this globe.

—— Green

42 Blue
84 Indigo
126 Violet (end of First semi-octave)
168 Red (start of Second octave)
210 Orange
252 Yellow
294 Green
336 Blue
378 Indigo
420 Violet
462 Red

The second and fourth octaves would be heat and actinic rays, and are invisible to our present perception.

The seventh sense is that of spiritual sound; and, since the vibrations of the sixth progress by steps of 6×7 , those of the seventh progress by steps of 7×7 . This is their table:

—— Fa ... Green Sound (start of First semi-octave)
49 Sol ... Blue
98 La ... Indigo
147 Si ... Violet
196 Do ... Red
245 Re ... Orange (start of Second Octave)
294 Mi ... Yellow
343 Fa ... Green
392 Sol ... Blue
441 La ... Indigo
490 Si ... Violet
539 Do ... Red
Etc., etc.

The fifth sense is in our possession: it is possibly that of geometrical form, and its steps of progression would be 5×7 , or 35.

The fourth sense is that of physical hearing, music, and its progressions are 28, or 4×7 . The truth of this is demonstrated by the fact that it is in

accord with the theories of Science as to the vibrations of musical notes. Our scale is as follows:

—, 28, 56, 84, 112, 140, 168, 196, 224, 252, 280, 308, 336, 364, 392, 420, 448, 476, 504, 532, 560, 588, 616, 644, 672, 700.

According to musical science, the notes C, E, G, are as 4, 5, 6, in their ratios of vibrations. The same ratio obtains between the notes of the triplet G, B, D, and F, A, C.

H. C.

Notes On Some Oral Teachings.

The Three Vital Airs.

It is the pure Âkâsha that passes up Sushumnâ: its two aspects flow in Idâ and Pingalâ. These are the three vital airs, and are symbolized by the Brâhmanical thread. They are ruled by the Will. Will and Desire are the higher and lower aspects of one and the same thing. Hence the importance of the purity of the canals; for if they soil the vital airs energized by the Will, Black Magic results. This is why all sexual intercourse is forbidden in practical Occultism.

From Sushumnâ, Idâ and Pingalâ a circulation is set up, and from the central canal passes into the whole body. (Man is a tree; he has in him the macrocosm and the microcosm. Hence the trees used as symbols; the Dhyân-Chohanîc body is thus figured.)

The Auric Egg.

The Auric Egg is formed in curves, which may be conceived from the curves formed by sand on a vibrating metal disk. Each atom, as each body, has its Auric Egg, each centre forming its own. This Auric Egg, with the appropriate materials thrown into it, is a defence; no wild animal, however ferocious, will approach the Yogî thus guarded: it flings back from its surface all malign influences. No Will power is manifested through the Auric Egg.

Q. What is the connection between the circulation of the vital airs and the power of the Yogî to make his Auric Egg a defence against aggression?

A. It is impossible to answer this question. The knowledge is the last word of Magic. It is connected with Kundalinî, that can as easily destroy as preserve. The ignorant tyro might kill himself.

Q. Is the Auric Egg of a child a differentiation of Akâsha, into which may be thrown by the Adept the materials he needs for special purposes—e.g., the Mâyâvi Rûpa?

[The question was somewhat obscurely worded. Evidently what the questioner wanted to know was if the Auric Egg was a differentiation of Akâsha, into which, as the child became a man, he might, if an Adept, weave the materials needed for special purposes, etc.]

A. Taking the question in the sense of an Adept putting something into or acting on the Auric Egg of a child, then this could not be done, as the Auric Egg is Karmic, and not even an Adept must interfere with such Karmic record. If the Adept were to put anything into the Auric Egg of another, for which the person is not responsible, or which does not come from the Higher Self of that personality, how could Karmic justice be maintained?

The Adept can draw into his own Auric Egg from his planet, or even from that of the globe or of the universe, according to his degree. This envelope is the receptacle of all Karmic causes, and photographs all things like a sensitive plate.

The child has a very small Auric Egg which is in colour almost pure white. At birth the Auric Egg consists of almost pure Akâsha plus the Tanhâs, which, until the seventh year, remain potential or in latency.

The Auric Egg of an idiot cannot be said to be human, that is, it is not tinged with Manas. It is Akâshic vibrations rather than an Auric Egg—the material envelope, such as that of the plant, the mineral or other object.

The Auric Egg is the transmitter from the periodical lives to the Life eternal, i.e., from Prâna to Jîva. It disappears, but remains.

The reason why the confession of the Roman Catholic and Greek Churches is so great a sin is because the confessor interferes with the Auric Egg of the penitent by means of his will power, engrafting artificially emanations from his own Auric Egg and casting seeds for germination into the Auric Egg of his subject. It is on the same lines as hypnotic suggestion.

The above remarks apply equally to Hypnotism, although the latter is a psycho-physical force, and it is this which constitutes one of its many serious dangers. At the same time “a good thing may pass through dirty channels,” as in the case of the breaking by suggestion of the alcohol or opium habit. Mesmerism may be used by the Occultist to remove evil habits, if the intention be perfectly pure; as on the higher plane intention is everything, and good intention must work for good.

Q. Is the Auric Egg the expansion of the “Pillar of Light,” the Mânasic Principle, and so not surrounding the child till its seventh year?

A. It is the Auric Egg. The Auric Egg is quite pure at birth, but it is a question whether the higher or lower Manas will colour it at the seventh year. The Mânasic expansion is pure Âkâsha. The ray of Manas is let down into the vortex of the lower Principles, and being discoloured, and so limited by the Kâmic Tanhâs and by the defects of the bodily organism, forms the personality. Hereditary Karma can reach the child before the seventh year, but no individual Karma can come into play till the descent of the Manas.

The Auric Egg is to the Man As the Astral Light is to the Earth As the Ether is to the Astral Light As the Akâsha is to the Ether

The critical states are left out in the enumeration. They are the Lava Centres, or missing links in our consciousness, and separate these four planes from one another.

The Dweller.

The “Dweller on the Threshold” is found in two cases: (a) In the case of the separation of the Triangle from the Quaternary; (b) When Kâmic desires and passions are so intense that the Kâma Rûpa persists in Kâma Loka beyond the Devachanic period of the Ego, and thus survives the reincarnation of the Devachanic Entity (e.g., when reincarnation occurs within two hundred or three hundred years). The “Dweller” being drawn by affinity towards the Reincarnating Ego to whom it had belonged, and being unable to reach it, fastens on the Kâma of the new personality, and becomes the Dweller on the Threshold, strengthening the Kâmic element

and thus lending it a dangerous potency. Some become mad from this cause.

Intellect.

The white Adept is not always at first of powerful intellect. In fact, H. P. B. had known Adepts whose intellectual powers were originally below the average. It is the Adept's purity, his equal love to all, his working with Nature, with Karma, with his "Inner God," that give him his power. Intellect by itself alone will make the Black Magician. For intellect alone is accompanied with pride and selfishness: it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity.

Metaphysics are the domain of the Higher Manas; whereas Physics are that of Kâma-Manas, which does the thinking in Physical Science and on material things. Kâma-Manas, like every other Principle, is of seven degrees. The Mathematician without spirituality, however great he may be, will not reach Metaphysics; but the Metaphysician will master the highest conceptions of Mathematics, and will apply them, without learning the latter. To a born Metaphysician the Psychic Plane will not be of much account: he will see its errors immediately he enters it, inasmuch as it is not the thing he seeks. With respect to Music and other Arts, they are the children of either the Mânasic or Kâma-Mânasic Principle, proportionately as Soul or technicality predominates.

Karma.

After each incarnation, when the Mânasic Ray returns to its Father, the Ego, some of its atoms remain behind and scatter. These Mânasic atoms, Tânhic and other "causes," being of the same nature as the Manas, are attracted to it by strong bonds of affinity, and on the reincarnation of the Ego are unerringly attracted to it and constitute its Karma. Until these are all gathered up, the individuality is not free from rebirth. The Higher Manas is responsible for the Ray it sends forth. If the Ray be not soiled, no bad Karma is generated.

The Turiya State.

You should bear in mind that, in becoming Karma-less, good Karma, as well as bad, has to be gotten rid of, and that Nidânas, started towards the acquisition of good Karma, are as binding as those induced in the other direction. For both are Karma.

Yogîs cannot attain the Turîya state unless the Triangle is separated from the Quaternary.

Mahat.

Mahat is the manifested universal Parabrahmic Mind (for one Manvantara) on the Third Plane [of Kosmos]. It is the Law whereby the Light falls from plane to plane and differentiates. The Mânasaputras are its emanations.

Man alone is capable of conceiving the Universe on this plane of existence.

Existence *is* ; but when the entity does not feel it, for that entity it is not. The pain of an operation exists, though the patient does not feel it, and for the patient it is not.

How To Advance.

Q. What is the correct pronunciation of AUM?

A. It should first be practised physically, always at the same pitch, which must be discovered in the same way as the particular colour of the student is found, for each has his own tone.

Aum consists of two vowels and one semi-vowel, which latter must be prolonged. Just as Nature has its Fa, so each man has his: man being differentiated from Nature. The body may be compared to an instrument and the Ego to the player. You begin by producing effects on yourself; then little by little you learn to play on the Tattvas and Principles; learn first the notes, then the chords, then the melodies. Once the student is master of every chord, he may begin to be a co-worker with Nature and for others. He may then, by the experience he has gained of his own nature, and by

the knowledge of the chords, strike such as will be beneficial in another, and so will serve as a keynote for beneficial results.

Try to have a clear representation of the geometrical triangle on every plane, the conception gradually growing more metaphysical, and ending with the subjective Triangle, Âtmâ-Buddhi-Manas. It is only by the knowledge of this Triangle under all forms that you can succeed, e.g. in enclosing the past and the future in the present. Remember that you have to merge the Quaternary in the Triangle. The Lower Manas is drawn upwards, with the Kâma, Prâna and Linga, leaving only the physical body behind, the lower reinforcing the higher.

Advance may be made in Occultism even in Devachan, if the Mind and Soul be set thereon during life; but it is only as in a dream, and the knowledge will fade away as memory of a dream fades, unless it be kept alive by conscious study.

Fear And Hatred.

Fear and hatred are essentially one and the same. He who fears nothing will never hate, and he who hates nothing will never fear.

The Triangle.

Q. What is the meaning of the phrase: "Form a clear image of the Triangle on every plane;" e.g., on the Astral Plane, what should one think of as the Triangle?

A. [H. P. B. asked whether the question signified the meaning of the Triangle or the way to represent the Triangle on the "screen of light." The questioner explaining that the latter was the meaning, H. P. B. said that] it was only in the Turîya state, the fourth of the seven steps of Râja Yoga that the Yogî can represent to himself that which is abstract. Below this state, the perceptive power, being conditioned, must have some form to contemplate; it cannot represent to itself the Arûpa. In the Turîya state the Triangle is in yourself and is felt. Below the Turîya state there must be a symbol to represent Âtmâ-Buddhi-Manas. It is not a mere geometrical Triangle, but the Triad imaged, to make thought possible. Of this Triad,

we can make some kind of representation of Manas, however indistinct; while of Âtmâ no image can be formed. We must try to represent the Triangle to ourselves on higher and higher planes. We must figure Manas as overshadowed by Buddhi, and immersed in Âtmâ. Only Manas, the Higher Ego, can be represented; we may think it as the Augoeides, the radiant figure in Zanoni. A very good Psychic might see this.

Psychic Vision.

Psychic vision, however, is not to be desired, since Psyche is earthly and evil. More and more as Science advances, the psychic will be reached and understood; Psychism has in it nothing that is spiritual. Science is right on its own plane, from its own standpoint. The law of the Conservation of Energy implies that psychic motion is generated by motion. Psychic motion being only motion on the Psychic Plane, a material plane, the Psychologist is right who sees in it nothing beyond matter. Animals have no Spirit, but they have psychic vision, and are sensitive to psychic conditions; observe how these react on their health, their bodily state.

Motion is the abstract Deity; on the highest plane it is Arûpa, absolute; but on the lowest it is merely mechanical. Psychic action is within the sphere of physical motion. Ere psychic action can be developed in the brain and nerves, there must be adequate action which generates it on the Physical Plane. The paralyzed animal that cannot generate action in the physical body, cannot think. Psychics merely see on a plane of different material density; the spiritual glimpses sometimes obtained by them come from a plane beyond. A Psychic's vision is that of one coming, as it were, into a lighted room, and seeing everything there by an artificial light: when the light is extinguished, vision is lost. Spiritual vision sees by the light within, the light hidden beneath the bushel of the body, by which we can see clearly and independently of all outside. The Psychic seeing by an external light, the vision is coloured by the nature of that light.

X. saying that she felt as though she saw on three planes, H. P. B. answered that each plane was sevenfold, the Astral as every other. She gave as an example on the Physical Plane the vision of a table with the sense of sight; seeing it still, with the eyes closed, by retinal impression; the image of it conserved in the brain; it can be recalled by memory; it can

be seen in dream; or as an aggregate of atoms; or as disintegrated. All these are on the Physical Plane. Then we can begin again on the Astral Plane, and obtain another septenary. This hint should be followed and worked out.

Triangle And Quaternary.

Q. Why is the violet, the color of the Linga Sharîra, placed at the apex of the triangle, when the Macrocosm is figured as a triangle over a square, thus throwing the yellow, Buddhi, into the lower Quaternary?

A. It is wrong to speak of the “lower Quaternary” in the Macrocosm. It is the Tetraktys, the highest, the most sacred of all symbols. There comes a moment when, in the highest meditation, the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetraktys of Pythagoras, leaving what was the Quaternary as the lower Triad, which is then reversed. The Triad is reflected in the Lower Manas. The Higher Manas cannot reflect itself, but when the Green passes upward it becomes a mirror for the Higher; it is then no more Green, having passed from its associations. The Psyche then becomes spiritual, the Ternary is reflected in the Fourth, and the Tetraktys is formed. So long as you are not dead, there must be something to reflect the Higher Triad; for there must be something to bring back to the waking consciousness the experiences passed through on the higher plane. The Lower Manas is as a tablet which retains the impressions made on it during trance.

The Turîya state is entered on the Fourth Path; it is figured in the diagram on p. 478 , in the Second Paper.

Q. What is the meaning of a triangle formed of lines of light appearing in the midst of intense vibrating blue?

A. Seeing the Triangle outside is nothing; it is merely a reflection of the Triad on the Auric Envelope, and proves that the seer is outside the Triangle. It should be seen in quite another way. You must endeavour to merge yourself in it, to assimilate yourself with it. You are merely seeing things in the Astral. “When the Third Eye is opened in any one of you, you will have something very different to tell me.”

Q. With reference to the “Pillar of Light” in a previous question, is the Auric Envelope the Higher Ego, and does it correspond to the Ring Pass-Not?

[This question was not answered, as going too far. The Ring Pass-Not is at the circumference of the manifested Universe.]

Nidânas.

Q. The root of the Nidânas is Avidyâ. How does this differ from Mâyâ? How many Nidânas are there Esoterically?

A. Again too much is asked. The Nidânas, the concatenations of causes and effects (not in the sense of the Orientalists), are not caused by ignorance. They are produced by Dhyân Chohans and Devas, who certainly cannot be said to act in ignorance. We produce Nidânas in ignorance. Each cause started on the Physical Plane sets up action on every plane to all eternity. They are eternal effects reflected from plane to plane on to the “screen of eternity.”

Manas.

Q. What is the septenary classification of Manas? There are seven degrees of the Lower Manas, and presumably there are seven degrees of the Higher. Are there then fourteen degrees of Manas, or is Manas, taken as a whole, divided into forty-nine Mânasic fires?

A. Certainly there are fourteen, but you want to run before you can walk. First learn the three, and then go on to the forty-nine. There are three Sons of Agni; they become seven, and then evolve to the forty-nine. But you are still ignorant how to produce the three. Learn first how to produce the “Sacred Fire,” spoken of in the Purânas. The forty-nine fires are all states of Kundalinî, to be produced in ourselves by the friction of the Triad. First learn the septenary of the body, and then that of each Principle. But first of all learn the first Triad (the three vital airs).

The Spinal Cord.

Q. What is the sympathetic nerve and its function in Occultism? It is found only after a certain stage of animal evolution, and would seem to be evolving in complexity towards a second spinal cord.

A. At the end of the next Round, Humanity will again become male-female, and then there will be two spinal cords. In the Seventh Race the two will merge into the one. The evolution corresponds to the Races, and with the evolution of the Races the sympathetic develops into a true spinal cord. We are returning up the arc only with self-consciousness added. The Sixth Race will correspond to the “pudding bags,” but will have the perfection of form with the highest intelligence and spirituality.

Anatomists are beginning to find new ramifications and new modifications in the human body. They are in error on many points, e.g., as to the spleen, which they call the manufactory of white blood corpuscles, but which is really the vehicle of the Linga Sharîra. Occultists know each minute portion of the heart, and have a name for each. They call them by the names of the Gods, as Brahmâ's Hall, Vishnu's Hall, etc. They correspond with parts of the brain. The very atoms of the body are the thirty-three crores of Gods.

The sympathetic nerve is played on by the Tântrikas, who call it Shiva's Vînâ.

Prâna.

Q. What is the relation of man to Prâna—the periodical life?

A. Jîva becomes Prâna only when the child is born and begins to breathe. It is the breath of life, Nephesh. There is no Prâna on the Astral Plane.

Antahkarana.

Q. The Antahkarana is the link between the Higher and the Lower Egos; does it correspond to the umbilical cord in projection?

A. No; the umbilical cord joining the astral to the physical body is a real thing. Antahkarana is imaginary, a figure of speech, and is only the

bridging over from the Higher to the Lower Manas. Antahkarana only exists when you commence to “throw your thought upwards and downwards.” The Mâyâvi Rûpa, or Mânasic body, has no material connection with the physical body, no umbilical cord. It is spiritual and ethereal, and passes everywhere without let or hindrance. It entirely differs from the astral body, which, if injured, acts by repercussion on the physical body. The Devachanic entity, even previous to birth, can be affected by the Skandhas, but these have nothing to do with the Antahkarana. It is affected, e.g., by the desire for reincarnation.

Q. We are told in The Voice of the Silence that we have to become “the path itself,” and in another passage that Antahkarana is that path. Does this mean anything more than that we have to bridge over the gap between the consciousness of the Lower and the Higher Egos?

A. That is all.

Q. We are told that there are seven portals on the Path: is there then a sevenfold division of Antahkarana? Also, is Antahkarana the battlefield?

A. It is the battlefield. There are seven divisions in the Antahkarana. As you pass from each to the next you approach the Higher Manas. When you have bridged the fourth you may consider yourself fortunate.

Miscellaneous.

Q. We are told that Aum “should be practised physically.” Does this mean that, colour being more differentiated than sound, it is only through the colours that we shall get at the real sound of each of us? and that Aum can only have its Spiritual and Occult signification when turned to the Âtmâ-Buddhi-Manas of each person?

A. Aum means good action, not merely lip-sound. You must say it in deeds.

Q. With reference to the triangle, is not the Âtmâ-Buddhi-Manas different for each entity, according to the plane on which he is?

A. Each Principle is on a different plane. The Chelâ must rise to one after the other, assimilating each, until the three are one. This is the real root of the Trinity.

Q. In The Secret Doctrine we are told that Âkâsha is the same as Pradhâna. Âkâsha is the Auric Egg of the earth, and yet Âkâsha is Mahat. What that is the relation of Manas to the Auric Egg?

A. Mûlaprakriti is the same as Âkâsha (seven degrees). Mahat is the positive aspect of Âkâsha, and is the Manas of the Kosmic Body. Mahat is to Âkâsha as Manas is to Buddhi, and Pradhâna is but another name for Mûlaprakriti.

The Auric Egg is Âkâsha and has seven degrees. Being pure abstract substance, it reflects abstract ideas, but also reflects lower concrete things.

The Third Logos and Mahat are one, and are the same as the Universal Mind, Alaya.

The Tetraktys is the Chatur Vidyâ, or the fourfold knowledge in one, the four-faced Brahmâ.

Nâdis.

Q. Have the Nâdîs any fixed relationship to the vertebræ; can they be located opposite to or between any vertebræ? can they be regarded as occupying each a given and fixed extent in the cord? Do they correspond to the divisions of the cord known to Anatomists?

A. H. P. B. believed that the Nâdîs corresponded to regions of the spinal cord known to Anatomists. There are thus six or seven Nâdîs or plexuses along the spinal cord. The term, however, is not technical but general, and applies to any knot, centre, ganglion, etc. The sacred Nâdîs are those which run along or above Sushumnâ. Six are known to Science, and one (near the atlas) unknown. Even the Târaka Râja Yogîs speak only of six, and will not mention the sacred seventh.

Idâ and Pingalâ play along the curved wall of the cord in which is Sushumnâ. They are semi-material, positive and negative, sun and moon,

and start into action the free and spiritual current of Sushumnâ. They have distinct paths of their own, otherwise they would radiate all over the body. By concentration on Idâ and Pingalâ is generated the “sacred fire.”

Another name for Shiva's Vînâ (sympathetic system) is Kâlî's Vînâ.

The sympathetic cords and Idâ and Pingalâ start from a sacred spot above the medulla oblongata, called Triveni. This is one of the sacred centres, another of which is Brahmarandra, which is, if you like, the grey matter of the brain. It is also the anterior fontanelle in the new-born child.

The spinal column is called Brahmadanda, the stick of Brahmâ. This is again symbolized by the bamboo rod carried by Ascetics. The Yogîs on the other sides of the Himâlayas, who assemble regularly at Lake Mânsarovara, carry a triple knotted bamboo stick, and are called Tridandins. This has the same signification as the Brâhmanical cord, which has many other meanings besides the three vital airs: e.g., it symbolizes the three initiations of a Brâhman, taking place: (a) at birth, when he receives his mystery name from the family Astrologer, who is supposed to have received it from the Devas (he is also thus said to be initiated by the Devas); a Hindu will sooner die than reveal this name; (b) at seven, when he receives the cord; and (c) at eleven or twelve, when he is initiated into his caste.

Q. If it is right to study the body and its organs, with their correspondences, will you give the main outline of these in connection with the Nâdîs and with the diagram of the orifices.

A. The Spleen corresponds to the Linga Sharîra The Liver to Kâma The Heart to Prâna The Corpora-quadrigenina to Kâma-Manas The Pituitary body to Manas-Antahkarana The Pineal gland to Manas

until it is touched by the vibrating light of Kundalinî, which proceeds from Buddhi, when it becomes Buddhi-Manas.

The pineal gland corresponds with Divine Thought. The pituitary body is the organ of the Psychic Plane. Psychic vision is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight and gives rise to hallucinations. Its motion may readily cause flashes of light, such as may be obtained by pressing the

eyeballs. Drunkenness and fever produce illusions of sight and hearing by the action of the pituitary body. This body is sometimes so affected by drunkenness that it is paralyzed. If an influence on the optic nerve is thus produced and the current thus reversed, the colour will probably be complementary.

Sevens.

Q. If the physical body is no part of the real human septenary, is the physical material world one of the seven planes of the Kosmic septenary?

A. It is. The body is not a Principle in Esoteric parlance, because the body and the Linga are both on the same plane; then the Auric Egg makes the seventh. The body is an Upâdhi rather than a Principle. The earth and its astral light are as closely related to each other as the body and its Linga, the earth being the Upâdhi. Our plane in its lowest division is the earth, in its highest the astral. The terrestrial astral light should of course not be confounded with the universal Astral Light.

Q. A physical object was spoken of as a septenary on the physical plane, inasmuch as we could (1) directly contact it; (2) retinally reproduce it; (3) remember it; (4) dream of it; (5) view it atomically; (6) view it disintegrated; (7)—What is the seventh?

These are seven ways in which we view it: the septenary is our way of seeing one thing. Is it objectively septenary?

A. The seventh bridges across from one plane to another. The last is the idea, the privation of matter, and carries you to the next plane. The highest of one plane touches the lowest of the next. Seven is a factor in nature, as in colours and sounds. There are seven degrees in the same piece of wood, each perceived by one of the seven senses. In wood the smell is the most material degree, while in other substances it may be the sixth. Substances are septenary apart from the consciousness of the viewer.

The psychometer, seeing a morsel, say of a table a thousand years hence, would see the whole; for every atom reflects the whole body to which it belongs, just as with the Monads of Leibnitz.

After the seven material subdivisions are the seven divisions of the Astral, which is its second Principle. The disintegrated matter—the highest of the material subdivisions—is the privation of the idea of it—the fourth.

The number fourteen is the first step between seven and forty-nine. Each septenary is really a fourteen, because each of the seven has its two aspects. Thus fourteen signifies the inter-relation of two planes in its turn. The septenary is to be clearly traced in the lunar months, fevers, gestations, etc. On it is based the week of the Jews and the septenary Hierarchies of the Lord of Hosts.

Sounds.

Q. Sound is an attribute of Âkâsha; but we cannot cognize anything on the Âkâshic plane; on what plane then do we recognize sound? On what plane is sound produced by the physical contact of bodies? Is there sound on seven planes, and is the physical plane one of them?

A. The physical plane is one of them. You cannot see Âkâsha, but you can sense it from the Fourth Path. You may not be fully conscious of it, and yet you may sense it. Âkâsha is at the root of the manifestation of all sounds. Sound is the expression and manifestation of that which is behind it, and which is the parent of many correlations. All Nature is a sounding-board; or rather Âkâsha is the sounding-board of Nature. It is the Deity, the one Life, the one Existence. (Hearing is the vibration of molecular particles; the order is seen in the sentence, “The disciple feels, hears, sees.”) Sound can have no end. H. P. B. remarked with regard to a tap made by a pencil on the table: “By this time it has affected the whole universe. The particle which has had its wear and tear destroys something which passes into something else. It is eternal in the Nidânas it produces.” A sound, if not previously produced on the Astral Plane, and before that on the Âkâshic, could not be produced at all. Âkâsha is the bridge between nerve cells and mental powers.

Q. “Colours are psychic, and sounds are spiritual.” What, assuming that these are vibrations, is the successive order (these corresponding to sight and hearing) of the other senses?

A. This phrase was not to be taken out of its context, otherwise confusion would arise. All are on all planes. The First Race had touch all over like a sounding board; this touch differentiated into the other senses, which developed with the Races. The “sense” of the First Race was that of touch, meaning the power of their atoms to vibrate in unison with external atoms. The “touch” would be almost the same as sympathy.

The senses were on a different plane with each Race; e.g., the Fourth Race had very much more developed senses than ourselves, but on another plane. It was also a very material Race. The sixth and seventh senses will merge into the Âkâshic Sound. “It depends to what degree of matter the sense of touch relates itself as to what we call it.”

Prâna.

Q. Is Prâna the production of the countless “lives” of the human body, and therefore, to some extent, of the congeries of the cells or atoms of the body?

A. No; Prâna is the parent of the “lives.” As an example, a sponge may be immersed in an ocean. The water in the sponge's interior may be compared to Prâna; outside is Jîva. Prâna is the motor-principle in life. The “lives” leave Prâna; Prâna does not leave them. Take out the sponge from the water, and it becomes dry, thus symbolizing death. Every principle is a differentiation of Jîva, but the life-motion in each is Prâna, the “breath of life.” Kâma depends on Prâna, without which there would be no Kâma. Prâna wakes the Kâmic germs to life; it makes all desires vital and living.

The Second Spinal Cord.

Q. With reference to the answer to the question on the second cord, what is it that will become a second spinal cord in the Sixth Race? Will Idâ and Pingalâ have separate physical ducts?

A. It is the sympathetic cords which will grow together and form another spinal cord. Idâ and Pingalâ will be joined with Sushumnâ, and they will become one. Idâ is on the left side of the cord, and Pingalâ on the right.

Initiates.

Pythagoras was an Initiate, one of the grandest of Scientists. His disciple, Archytas, was marvellously apt in applied Science. Plato and Euclid were Initiates, but not Socrates. No real Initiates were married. Euclid learned his Geometry in the Mysteries. Modern men of Science only rediscover the old truths.

Kosmic Consciousness.

H. P. B. proceeded to explain Kosmic Consciousness, which is, like all else, on seven planes, of which three are inconceivable, and four are cognizable by the highest Adept.

Taking the lowest only, the Terrestrial (it was afterwards decided to call this plane Prâkritic), it is divisible, into seven planes, and these again into seven, making the forty-nine.

She then took the lowest plane of Prâkriti, or the true Terrestrial.

Its objective or sensuous plane is that which is sensed by the five physical senses.

On its second plane things are reversed.

Its third plane is psychic: here is the instinct which prevents a kitten going into the water and getting drowned.

Then objective consciousness was given.

The three lower Prâkritic are related to the three lower of the Astral Plane immediately succeeding.

With regard to the first division of the second plane, H. P. B. reminded her pupils that all seen on it must be reversed in translating it, e.g., with numbers which appeared backwards. The Astral Objective corresponds in everything to the Terrestrial Objective.

The second division corresponds to the second of the lower plane, but the objects are of extreme tenuity, an astralized Astral. This plane is the

limit of the ordinary medium, beyond which he cannot go. A non-mediumistic person to reach it must be asleep or in a trance, or under the influence of laughing-gas; or in ordinary delirium people pass on to this plane.

The third, the Prânic, is of an intensely vivid nature. Extreme delirium carries the patient to this plane. In delirium tremens the sufferer passes to this and to the one above it. Lunatics are often conscious on this plane, where they see terrible visions. It runs into the— Fourth division, the worst of the astral planes, Kâmic and terrible. Hence come the images that tempt; images of drunkards in Kâma Loka impelling others to drink; images of all vices inoculating men with the desire to commit crimes. The weak imitate these images in a kind of monkeyish fashion, so falling beneath their influence. This is also the cause of epidemics of vices, and cycles of disaster, of accidents of all kinds coming in groups. Extreme delirium tremens is on this plane.

The fifth division is that of premonitions in dreams, of reflections from the lower mentality, glimpses into the past and future, the plane of things mental and not spiritual. The mesmerized clairvoyant can reach this plane, and even, if good, may go higher.

The sixth is the plane from which come all beautiful inspirations of art, poetry, and music; high types of dreams, flashes of genius. Here we have glimpses of past incarnations, without being able to locate or analyze them.

We are on the seventh plane at the moment of death or in exceptional visions. The drowning man is here when he remembers his past life. The memory of events of this plane must be centred in the heart, “the seat of Buddha.” There it will remain, but impressions from this plane are not made on the physical brain.

General Notes.

The two planes above dealt with are the only two used in the Hatha Yoga.

Prâna and the Auric Envelope are essentially the same, and again, as Jîva, it is the same as the Universal Deity. This, in its Fifth Principle, is Mahat, in its Sixth, Alaya. (The Universal Life is also seven-principled.) Mahat is the highest *Entity* in Kosmos; beyond this is no diviner Entity; it is of subtlest matter, Sûkshma. In us this is Manas, and the very Logoi are less high, not having gained experience. The Mânasic Entity will not be destroyed, even at the end of the Mahâmanvantara, when all the Gods are absorbed, but will re-emerge from Parabrahmic latency.

Consciousness is the Kosmic seed of superkosmic omniscience. It has the potentiality of budding into the Divine Consciousness.

Rude physical health is a drawback to seership. This was the case with Swedenborg.

Fohat is everywhere: it runs like a thread through all, and has its own seven divisions.

Auric Envelope or Âtmic Elements of Manifested Kosmos.

Alaya. Buddhi.

Mahat. Manas.

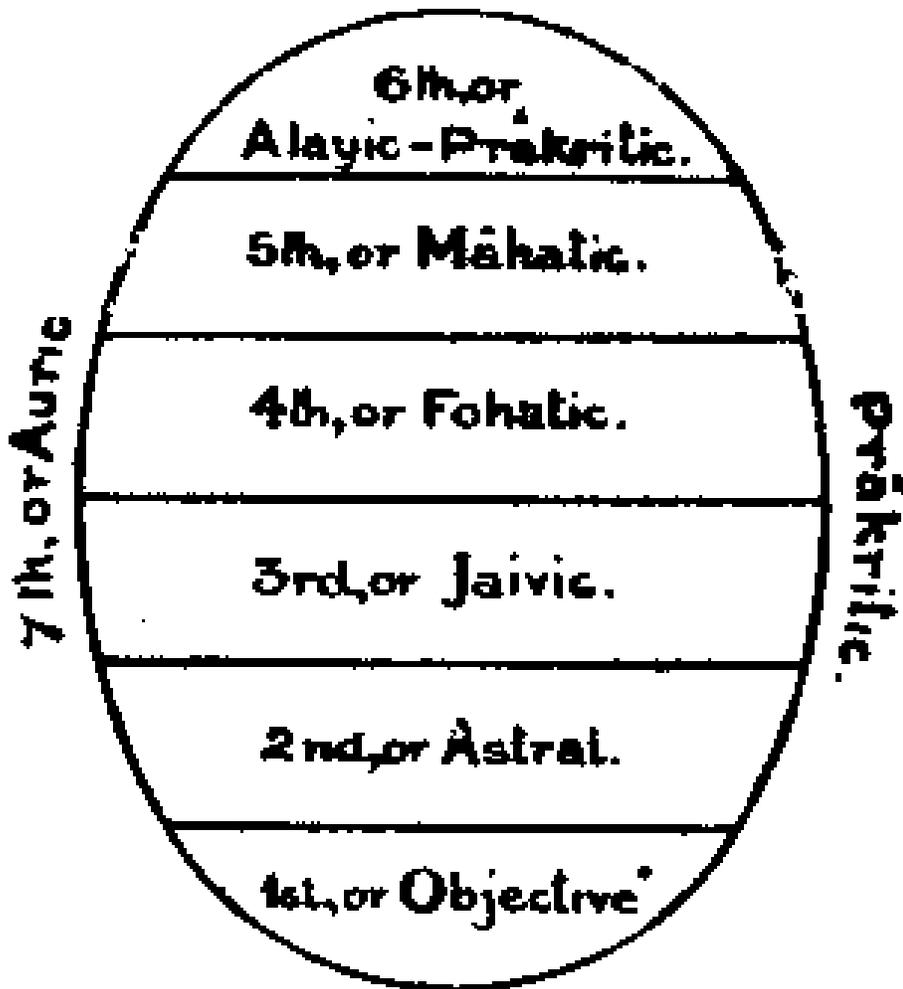
Fohat. Kâma-Manas.

Jîva. Kâma-Prana.

Astral. Linga.

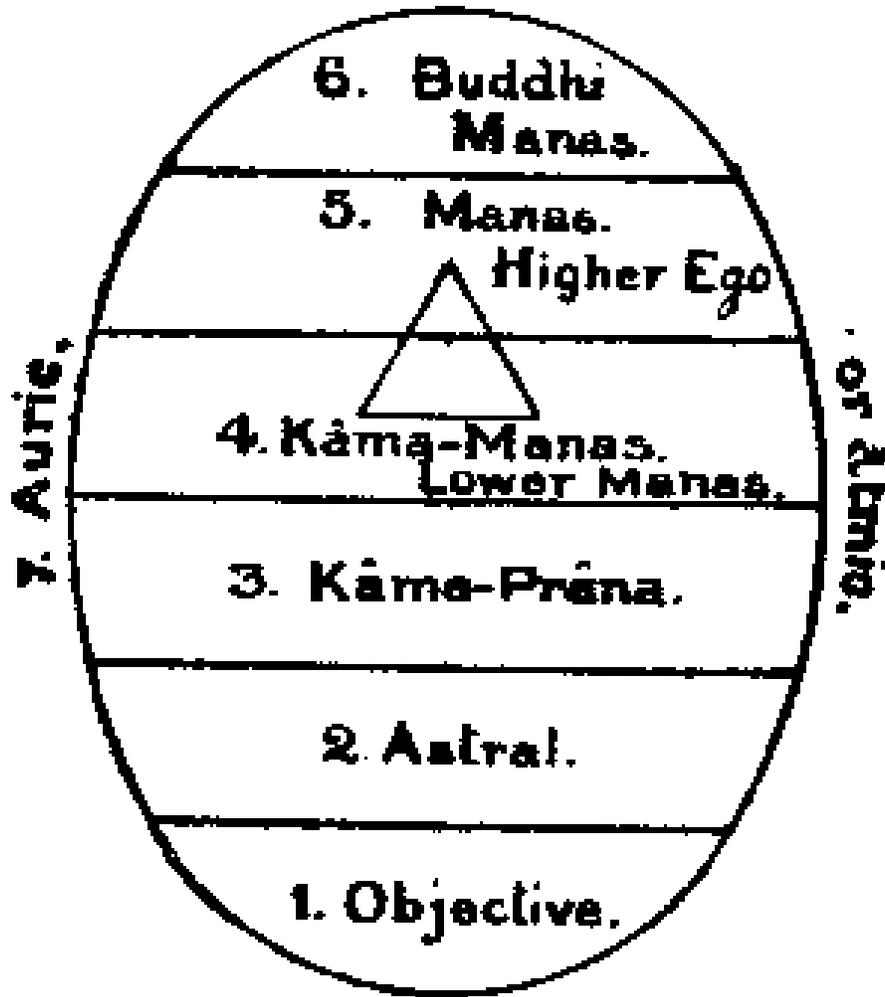
Prâkriti. Body.

In the Kosmic Auric Envelope is all the Karma of the manifesting Universe. This is the Hiranyagarbha. Jîva is everywhere, and so with the other Principles.



The above diagram represents the type of all the Solar Systems.

Mahat, single before informing the Universe, differentiates when informing it, as does Manas in man.

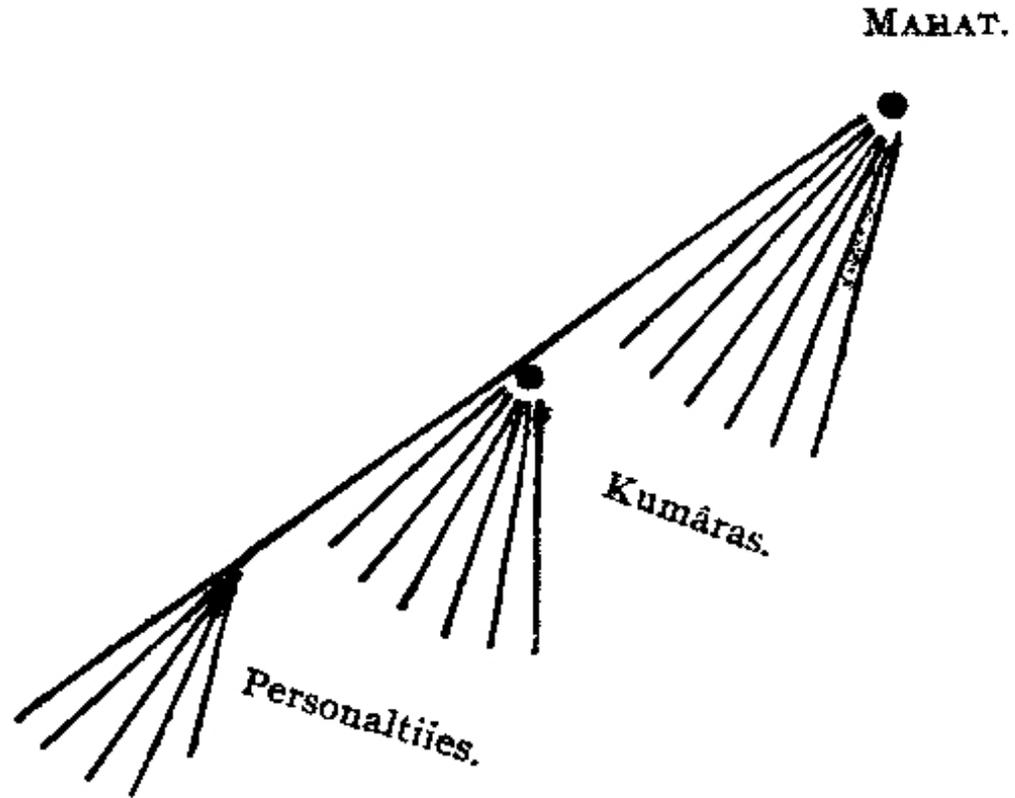


Taking this figure to represent the human Principles and planes of consciousness, then 7, 6, 5 represent respectively, Shiva, Vishnu, Brahmâ, Brahmâ being the lowest.

Shiva is the four-faced Brahmâ; the Creator, Preserver, Destroyer, and Regenerator.

Between 5 and 4 comes the Antahkarana. The triangle represents the Christos, the Sacrificial Victim crucified between the thieves: this is the double-faced entity. The Vedântins make this a quaternary for a blind: Antahkarana, Chit, Buddhi, and Manas.

Manvantaric Aspect of Parabrahman and Mûlaprakriti.



[N.B.—The number of Rays is arbitrary and without significance.]

Perceptive life begins with the Astral: it is not our physical atoms which see, etc.

Consciousness proper begins between Kâma and Manas. Âtmâ-Buddhi acts more in the atoms of the body, in the bacilli, microbes, etc., than in Man himself.

Objective Consciousness.

Sensuous objective consciousness includes all that pertains to the five physical senses in man, and rules in animals, birds, fishes and some insects. Here are the “Lives”; their consciousness is in Âtmâ-Buddhi; these are entirely without Manas.

Astral Consciousness.

That of some plants (e.g., sensitive), of ants, spiders, and some night-flies (Indian), but not of bees.

The vertebrate animals in general are without this consciousness, but the placental Mammals have all the potentialities of human consciousness, though at present, of course, dormant.

Idiots are on this plane. The common expression “he has lost his mind” is an Occult truth. For when through fright or other cause the lower mind becomes paralyzed, then the consciousness is on the Astral Plane. The study of lunacy will throw much light on these points. This may be called the “nerve plane.” It is cognized by our “nervous centres” of which Physiology knows nothing, e.g., the clairvoyant reading with the eyes bandaged, reading with the tips of the fingers, the pit of the stomach, etc. This sense is greatly developed in the deaf and dumb.

Kâma-Prânic Consciousness.

The general life-consciousness which belongs to all the objective world, even to the stones; for if stones were not living they could not decay, emit a spark, etc. Affinity between chemical elements is a manifestation of this Kâmic consciousness.

Kâma-Mânasic Consciousness.

The instinctual consciousness of animals and idiots in its lowest degrees, the planes of sensation: in man these are rationalized, e.g., a dog shut in a room has the instinct to get out, but cannot because its instinct is not sufficiently rationalized to take the necessary means; whereas a man at once takes in the situation and extricates himself. The highest degree of this Kâma-Mânasic consciousness is the psychic. Thus there are seven degrees from the instinctual animal to the rationalized instinctual and psychic.

Mânasic Consciousness.

From this plane Manas stretches upwards to Mahat.

Buddhic Consciousness.

The plane of Buddhi and the Auric Envelope. From here it goes to the Father in heaven, Âtmâ, and reflects all that is in the Auric Envelope. Five and six therefore cover the planes from the psychic to the divine.

Miscellaneous.

Reason is a thing that oscillates between right and wrong. But Intelligence—Intuition—is higher, it is the clear vision.

To get rid of Kâma we must crush out all our material instincts—“crush out matter.” The flesh is a thing of habit; it will repeat mechanically a good impulse as well as a bad one. It is not the flesh which is always the tempter; in nine cases out of ten it is the Lower Manas, which, by its images, leads the flesh into temptation.

The highest Adept begins his Samâdhi on the Fourth Solar Plane, but cannot go outside the Solar System. When he begins Samâdhi he is on a par with some of the Dhyân Chohans, but he transcends them as he rises to the seventh plane (Nirvâna).

The Silent Watcher is on the Fourth Kosmic Plane.

The higher Mind directs the Will: the lower turns it into selfish Desire.

The head should not be covered in meditation. It is covered in Samâdhi.

The Dhyân Chohans are passionless, pure and mindless. They have no struggle, no passions to crush.

The Dhyân Chohans are made to pass through the School of Life. “God goes to School.”

The best of us in the future will be Mânasaputras; the lowest will be Pitris. We are seven intellectual Hierarchies here. This earth becomes the moon of the next earth.

The “Pitris” are the Astral overshadowed by Âtmâ-Buddhi, falling into matter. The “Pudding-bags” had Life and Âtmâ-Buddhi, but no Manas.

They were therefore senseless. The reason for all evolution is the gaining of experience.

In the Fifth Round all of us will play the part of Pitris. We shall have to go and shoot out our Chhâyâs into another humanity, and remain until that humanity is perfected. The Pitris have finished their office in this Round and have gone into Nirvâna; but they will return to do the same office up to the middle point of the Fifth Round. The Fourth or Kâmic Hierarchy of the Pitris becomes the “man of flesh.”

The astral body is first in the womb; then comes the germ that fructifies it. It is then clothed with matter, as were the Pitris.

The Chhâyâ is really the lower Manas, the shadow of the higher Mind. This Chhâyâ makes the Mâyâvi Rûpa. The Ray clothes itself in the highest degree of the Astral Plane. The Mâyâvi Rûpa is composed of the astral body as Upâdhi, the guiding intelligence from the heart, the attributes and qualities from the Auric Envelope.

The Auric Envelope takes up the light of Âtmâ, and overshadows the coronal, circling round the head.

The Auric Fluid is a combination of the Life and Will principles, the life and the will being one and the same in Kosmos. It emanates from the eyes and hands, when directed by the will of the operator.

The Auric Light surrounds all bodies: it is the “aura” emanating from them, whether they be animal, vegetable, or mineral. It is the light, e.g., seen round magnets.

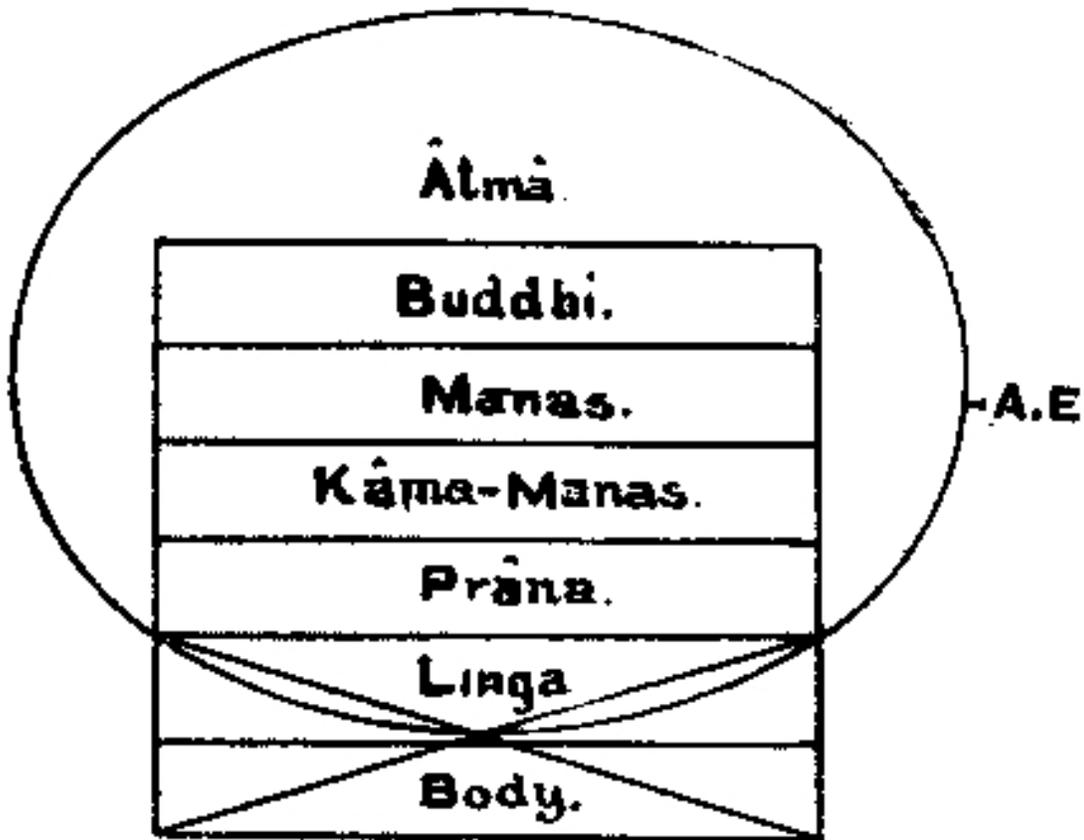
Âtmâ-Buddhi-Manas in man corresponds to the three Logoi in Kosmos. They not only correspond, but each is the radiation from Kosmos to Microcosmos. The third Logos, Mahat, becomes Manas in man, Manas being only Mahat individualized, as the sun-rays are individualized in bodies that absorb them. The sun-rays give life, they fertilize what is already there, and the individual is formed. Mahat, so to say, fertilizes, and Manas is the result.

Buddhi-Manas is the Kshetrajña.

There are seven planes of Mahat, as of all else.

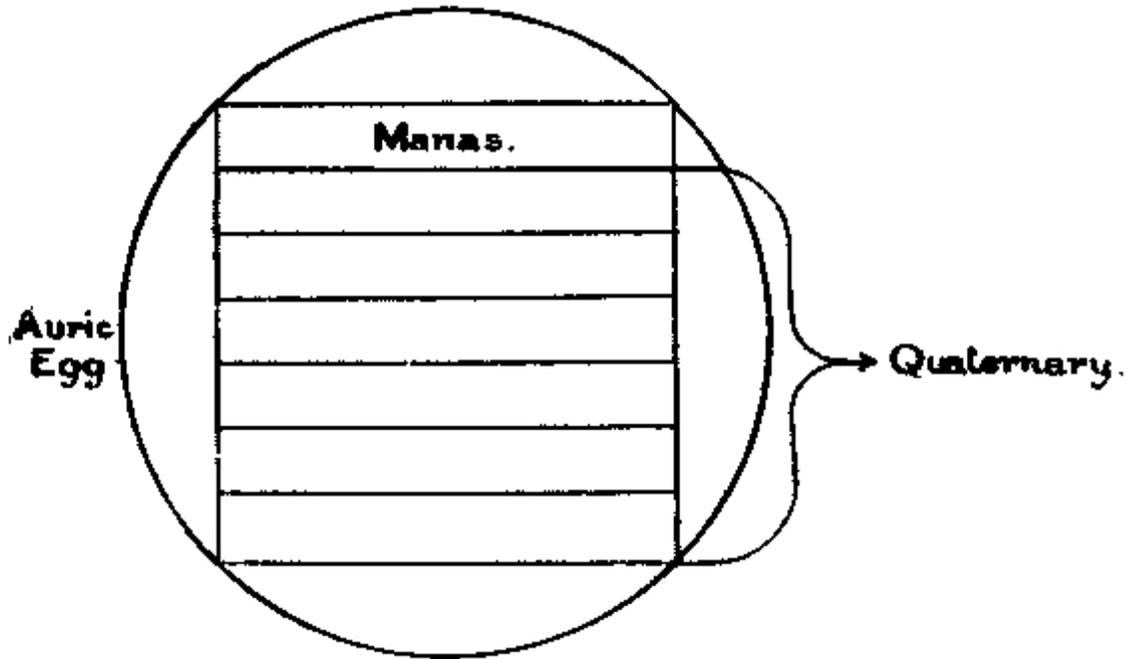
The Human Principles.

Here H. P. B. drew two diagrams, illustrating different ways of representing the human principles. In the first



the two lower are disregarded; they go out, disintegrate, are of no account. Remain five, under the radiation of Âtmâ.

In the second:



the lower Quaternary is regarded as mere matter, objective illusion, and there remain Manas and the Auric Egg, the higher Principles being reflected in the Auric Egg. In all these systems remember the main principle, the descent and re-ascent of the Spirit, in man as in Kosmos. The Spirit is drawn downwards as by spiritual gravitation.

Seeking further for the cause of this, the students were checked, H. P. B. giving only a suggestion on the three Logoi:

1. Potentiality of Mind (Absolute Thought).
2. Thought in Germ.
3. Ideation in Activity.

Notes.

Protective variation, e.g., identity of colouring of insects and of that on which they feed, was explained to be the work of Nature Elementals.

Form is on different planes, and the forms of one plane may be formless to dwellers on another. The Kosmocratores build on planes in the Divine Mind, visible to them though not to us. The principle of limitation—

principium individuationis —is Form: this principle is Divine Law manifested in Kosmic Matter, which, in its essence, is limitless. The Auric Egg is the limit of man as Hiranyagarbha of the Kosmos.

The first step towards the accomplishment of Kriyâshakti is the use of the Imagination. To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The Will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyâshakti.

Suns And Planets.

A comet partially cools and settles down as a sun. It then gradually attracts round it planets that are as yet unattached to any centre, and thus, in millions of years, a Solar System is formed. The worn-out planet becomes a moon to the planet of another system.

The sun we see is a reflection of the true Sun: this reflection, as an outward concrete thing, is a Kâma-Rûpa, all the suns forming the Kâma-Rûpa of Kosmos. To its own system the sun is Buddhi, as being the reflection and vehicle of the true Sun, which is Âtmâ, invisible on this plane. All the Fohatic forces—electricity, etc.—are in this reflection.

The Moon.

At the beginning of the evolution of our globe, the moon was much nearer to the earth, and larger than it is now. It has retreated from us, and shrunk much in size. (The moon gave all her Principles to the earth, while the Pitris gave only their Chhâyâs to man.)

The influences of the moon are wholly psycho-physiological. It is dead, sending out injurious emanations like a corpse. It vampirizes the earth and its inhabitants, so that anyone sleeping in its rays suffers, losing some of his life-force. A white cloth is a protection, the rays not passing through it, and the head especially should be thus guarded. It has most power when it is full. It throws off particles which we absorb, and is gradually disintegrating. Where there is snow the moon looks like a corpse, being unable, through the white snow, to vampirize effectually. Hence snow-

covered mountains are free from its bad influences. The moon is phosphorescent.

The Râkshakas of Lanka and the Atlanteans are said to have subjected the moon. The Thessalians learned from them their Magic.

Esoterically, the moon is the symbol of the Lower Manas; it is also the symbol of the Astral.

Plants which under the sun's rays are beneficent are maleficent under those of the moon. Herbs containing poisons are most active when gathered under the moon's rays.

A new moon will appear during the Seventh Round, and our moon will finally disintegrate and disappear. There is now a planet, the "Mystery Planet," behind the moon, and it is gradually dying. Finally the time will come for it to send its Principles to a new Laya Centre, and there a new planet will form, to belong to another Solar System, the present Mystery Planet then functioning as moon to that new globe. This moon will have nothing to do with our earth, though it will come within our range of vision.

The Solar System.

All the visible planets placed in our Solar System by Astronomers belong to it, except Neptune. There are also some others not known to Science, belonging to it, and "all moons which are not yet visible for next things."

The planets only move in our consciousness. The Rulers of the seven Secret Planets have no influence on this earth, as this earth has on other planets. It is the sun and moon which really have not only a mental, but also a physical effect. The effect of the sun on humanity is connected with Kâma-Prâna, with the most physical Kâmic elements in us; it is the vital principle which helps growth. The effect of the moon is chiefly Kâma-Mânasic or psycho-physiological; it acts on the psychological brain, on the brain-mind.

Precious Stones.

In answer to a question, H. P. B. said that the diamond and the ruby were under the sun, the sapphire under the moon—“but what does it matter to you?”

Time.

When once out of the body, and not subject to the habit of consciousness formed by others, time does not exist.

Cycles and epochs depend on consciousness: we are not here for the first time; the cycles return because we come back into conscious existence. Cycles are measured by the consciousness of humanity and not by Nature. It is because we are the same people as in past epochs that these events occur to us.

Death.

The Hindus look upon death as impure, owing to the disintegration of the body and the passing from one plane to another. “I believe in transformation, not in death.”

Atoms.

The Atom is the Soul of the molecule. It is the six Principles, and the molecule is the body thereof. The Atom is the Âtman of the objective Kosmos, i.e., it is on the seventh plane of the lowest Prakriti.

Terms.

H. P. B. began by saying that students ought to know the correct meaning of the Sanskrit terms used in Occultism, and should learn the Occult Symbology. To begin with one had better learn the correct Esoteric classification and names of the fourteen (7×2) and seven (Sapta) Lokas found in the exoteric texts. These are given there in a very confused

manner, and are full of “blinds.” To illustrate this three classifications are given below.

Lokas.

1. The general exoteric, orthodox and tântric category:

Bhûr-loka.

Bhuvar-loka.

Swar-loka.

Mahar-loka. The second seven are reflected.

Janar-loka.

Tapar-loka.

Satya-loka.

2. The Sâmkhya category, and that of some Vedântins

Brahmâ-loka.

Pitri-loka.

Soma-loka.

Indra-loka.

Gandharva-loka.

Râkshasa-loka

Yaksha-loka.

And an eighth.

3. The Vedântic, the nearest approach to the Esoteric:

Atala.

Vitala.

Sutala.

Talâtala (or Karatala).

Rasâtala.

Mahâtala.

Pâtâla.

Each and all correspond Esoterically to the Kosmic or Dhyân Chohanian Hierarchies, and to the human States of Consciousness and their subdivisions (forty-nine). To appreciate this the meanings of the terms used in the Vedântic classification must be first understood.

Tala means *place* .

Atala means no place.

Vitala means some change for the better: i.e., better for matter in that more matter enters into it, or, in other words, it becomes more differentiated. This is an ancient Occult term.

Sutala means good, excellent, place.

Karatala means something that can be grasped or touched (from kara, a hand): i.e., the state in which matter becomes tangible.

Rasâtala means place of taste; a place you can sense with one of the organs of sense.

Mahâtala means exoterically “great place”; but, Esoterically, a place including all others subjectively, and potentially including all that precedes it.

Pâtâla means something under the feet (from pada, foot), the upâdhi, or basis, of anything, the antipodes, America, etc.

Each of the Lokas, places, worlds, states, etc., corresponds with and is transformed into five (exoterically) and seven (Esoterically) states or Tattvas, for which there are no definite names. These in the main divisions cited below make up the forty-nine Fires:

5 and 7 Tanmâtras, outer and inner senses.

5 and 7 Bhûtas, or elements.

5 and 7 Gnyânendryas, or organs of sensation.

5 and 7 Karmendryas, or organs of action.

These correspond in general to States of Consciousness, to the Hierarchies of Dhyân Chohans, to the Tattvas, etc. These Tattvas transform themselves into the whole Universe. The fourteen Lokas are made of seven with seven reflections: above, below; within, without; subjective, objective; pure, impure; positive, negative; etc.

Explanation of the States of Consciousness Corresponding to the Vedântic Classification of Lokas.

7. Atala. The Âtmic or Auric state or locality: it emanates directly from Absoluteness, and is the first something in the Universe. Its correspondence is the Hierarchy of non-substantial primordial Beings, in a place which is no place (for us), a state which is no state. This Hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahâmanvantara; all is there. This statement should not, however, be taken to imply Kismet: the latter is contrary to all the teachings of Occultism.

Here are the Hierarchies of the Dhyâni Buddhas. Their state is that of Parasamâdhi, of the Dharmakâya; a state where no progress is possible. The entities there may be said to be crystallized in purity, in homogeneity.

6. Vitala. Here are the Hierarchies of the celestial Buddhas, or Bodhisattvas, who are said to emanate from the seven Dhyâni Buddhas. It is related on earth to Samâdhi, to the Buddhist consciousness in man. No Adept, save one, can be higher than this and live; if he passes into the Âtmic or Dharmakâya state (Alaya) he can return to earth no more. These two states are purely hyper-metaphysical.

5. Sutala. A differential state corresponding on earth with the Higher Manas, and therefore with Shabda (Sound), the Logos, our Higher Ego; and also to the Manushi Buddha state, like that of Gautama, on earth. This is the third stage of Samâdhi (which is septenary). Here belong the Hierarchies of the Kumâras—the Agnishvattas, etc.

4. Karatala corresponds with Sparsha (touch) and to the Hierarchies of ethereal, semi-objective Dhyân Chohans of the astral matter of the Mânasa-Manas, or the pure ray of Manas, that is the Lower Manas before it is mixed with Kâma (as in the young child). They are called Sparsha Devas, the Devas endowed with touch. These Hierarchies of Devas are progressive: the first have one sense; the second two; and so on to seven: each containing all the senses potentially, but not yet developed. Sparsha would be rendered better by affinity, contact.

3. Rasâtala, or Rûpatala: corresponds to the Hierarchies of Rûpa or Sight Devas, possessed of three senses, sight, hearing, and touch. These are the Kâma-Mânasic entities, and the higher Elementals. With the Rosicrucians they were the Sylphs and Undines. It corresponds on earth with an artificial state of consciousness, such as that produced by hypnotism and drugs (morphia, etc.).

2. Mahâtala. Corresponds to the Hierarchies of Rasa or Taste Devas, and includes a state of consciousness embracing the lower five senses and emanations of life and being. It corresponds to Kâma and Prâna in man, and to Salamanders and Gnomes in nature.

1. Pâtâla. Corresponds to the Hierarchies of Gandha or Smell Devas, the underworld or antipodes: Myalba. The sphere of irrational animals, having no feeling save that of self-preservation and gratification of the senses: also of intensely selfish human beings, waking or sleeping. This is why Nârada is said to have visited Pâtâla when he was cursed to be reborn. He reported that life there was very pleasant for those “who had never left their birth-place”; they were very happy. It is the earthly state, and corresponds with the sense of smell. Here are also animal Dugpas, Elementals of animals, and Nature Spirits.

Further Explanations of the Same Classifications.

7. Auric, Âtmic, Alayic, sense or state. One of full potentiality, but not of activity.

6. Buddhic; the sense of being one with the universe; the impossibility of imagining oneself apart from it.

(It was asked why the term Alayic was here given to the Âtmic and not to the Buddhic state. Ans. These classifications are not hard and fast divisions. A term may change places according as the classification is exoteric, Esoteric or practical. For students the effort should be to bring all things down to states of consciousness. Buddhi is really one and indivisible. It is a feeling within, absolutely inexpressible in words. All cataloguing is useless to explain it.)

5. Shâbdic, sense of hearing.

4. Spârshic, sense of touch.
3. Rûpic, the state of feeling oneself a body and perceiving it (rûpa = form).
2. Râsic, sense of taste.
1. Gândhic, sense of smell.

All the Kosmic and anthropic states and senses correspond with our organs of sensation, Gnyânendryas, rudimentary organs for receiving knowledge through direct contact, sight, etc. These are the faculties of Sharîra, through Netra (eyes), nose, speech, etc., and also with the organs of action, Karmendryas, hands, feet, etc.

Exoterically, there are five sets of five, giving twenty-five. Of these twenty are facultative and five Buddhic. Exoterically Buddhi is said to perceive; Esoterically it reaches perception only through the Higher Manas. Each of these twenty is both positive and negative, thus making forty in all. There are two subjective states answering to each of the four sets of five, hence eight in all. These being subjective cannot be doubled. Thus we have $40 + 8 = 48$ "cognitions of Buddhi." These with Mâyâ, which includes them all, make 49. (Once that you have reached the cognition of Mâyâ, you are an Adept.)

The Lokas.

In their exoteric blinds the Brâhmans count fourteen Lokas (earth included), of which seven are objective, though not apparent, and seven subjective, yet fully demonstrable to the Inner Man. There are seven Divine Lokas and seven infernal (terrestrial) Lokas.

Seven Divine Lokas.	Seven (Terrestrial) Lokas.	Infernal
1. Bhûrloka (the earth).	1. Pâtâla	(our earth).
2. Bhuvarloka (between the earth and the sun [Munis]).	2. Mahâtala.	
3. Svarloka (between the sun and Pole Star)	3. Rasâtala.	

[Yogîs]).

4. Maharloka (between the earth and the utmost limit of the Solar System). [858](#)
 5. Janarloka (beyond the Solar System, the abode of the Kumâras, who do not belong to this plane).
 6. Taparloka (still beyond the Mahâtmic region, the dwelling of the Vairâja deities).
 7. Satyaloka (the abode of the Nirvanîs).
4. Talâtala (or Karatala).
 5. Sutala.
 6. Vitala.
 7. Atala.

These the Brâhmans read from the bottom.

Now all these fourteen are planes from without within, and (the seven Divine) States of Consciousness through which man can pass--and must pass, once he is determined to go through the seven paths and portals of Dhyâni; one need not be disembodied for this, and all this is reached on earth, and in one or many of the incarnations.

See the order: the four lower ones (1, 2, 3, 4), are rûpa; i.e., they are performed by the Inner Man with the full concurrence of the diviner portions, or, elements, of the Lower Manas, and consciously by the personal man. The three higher states cannot be reached and remembered by the latter, unless he is a fully initiated Adept. A Hatha Yogî will never pass beyond the Maharloka, psychically, and the Talâtala (double or dual place), physico-mentally. To become a Râja Yogî, one has to ascend up to the seventh portal, the Satyaloka. For such, the Master Yogîs tell us, is the fruition of Yajna, or sacrifice. When the Bhûr, Bhuvar and Svarga (states) are once passed, and the Yogî's consciousness centred in Maharloka, it is in the last plane and state between entire identification of the Personal and the Higher Manas.

One thing to remember: while the infernal (or terrestrial) states are also the seven divisions of the earth, for planes and states, as much as they are Kosmic divisions, the divine Saptaloka are purely subjective, and begin with the psychic Astral Light plane, ending with the Satya or Jîvanmukta state. These fourteen Lokas, or spheres, form the extent of the whole Brahmânda (world). The four lower are transitory, with all their dwellers, and the three higher eternal; i.e., the former states, planes and subjects, to

these, last only a Day of Brahmâ, changing with every Kalpa: the latter endure for an Age of Brahmâ.

Students must learn the correspondences: then concentrate on the organs and so reach their corresponding states of consciousness. Take them in order beginning with the lowest, and working steadily upwards. A medium might irregularly catch glimpses of higher, but would not thus gain orderly development.

The greatest phenomena are produced by touching and centering the attention upon the little finger.

The Lokas and Talas are reflections the one of the other. So also are the Hierarchies in each, in pairs of opposites, at the two poles of the sphere. Everywhere are such opposites: good and evil, light and darkness, male and female.

H. P. B. could not say why blue was the colour of the earth. Blue is a colour by itself, a primary. Indigo is a colour, not a shade of blue, so is violet.

The Vairâjas belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refused to create. They have reached the Seventh Portal, and have refused Nirvâna, remaining for succeeding Manvantaras.

The seven steps of Antahkarana correspond with the Lokas.

Samâdhi is the highest state on earth that can be reached in the body. Beyond that the Initiate must have become a Nirmânakâya.

Purity of mind is of greater importance than purity of body. If the Upâdhi be not perfectly pure, it cannot preserve recollections coming from a higher state. An act may be performed to which little or no attention is paid, and it is of comparatively small importance. But if thought of, dwelt on in the mind, the effect is a thousand times greater. The thoughts must be kept pure.

Remember that Kâma, while having bad passions and emotions, helps you to evolve by giving also the desire and impulse necessary for rising.

The flesh, the body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new body, has to struggle against it and subdue it, and finds its subjugation difficult.

The Liver is the General, the Spleen is the Aide-de-Camp. All that the Liver does not accomplish is taken up and completed by the Spleen.

H. P. B. was asked whether each person must pass through the fourteen states, and answered that the Lokas and Talas represented planes on this earth, through some of which all must pass, and through all of which the disciple must pass, on his way to Adeptship. Everyone passes through the lower Lokas, but not necessarily through the corresponding Talas. There are two poles in everything: seven states in every state.

Vitala represents a sublime as well as an infernal state. That state which for the mortal is a complete separation of the Ego from the personality is for a Buddha a mere temporary separation. For the Buddha it is a Kosmic state.

The Brâhmans and Buddhists regard the Talas as hells, but in reality the term is figurative. We are in hell whenever we are in misery, suffer misfortune and so on.

Forms In The Astral Light.

The Elementals in the Astral light are reflections. Everything on earth is reflected there. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them consciously through Kriyâshakti, bringing them down by a process that may be compared to the focussing of rays of light by a burning glass.

States Of Consciousness.

Bhûrloka is the waking state in which we normally live; it is the state in which animals also are, when they sense food, a danger, etc. To be in Svarloka is to be completely abstracted on this plane, leaving only instinct

to work, so that on the material plane you would behave as an animal. Yogîs are known who have become crystallized in this state, and then they must be nourished by others. A Yogî near Allahabad had been for fifty-three years sitting on a stone; his Chelâs plunge him into the river every night and then replace him. During the day his consciousness returns to Bhûrloka, and he talks and teaches. A Yogî was found on an island near Calcutta round whose limbs the roots of trees had grown. He was cut out, and in the endeavour to awaken him so many outrages were inflicted on him that he died.

Q. Is it possible to be in more than one state of consciousness at once?

A. The consciousness cannot be entirely on two planes at once. The higher and lower states are not wholly incompatible, but if you are on the higher you will wool-gather on the lower. In order to remember the higher state on returning to the lower, the memory must be carried upwards to the higher. An Adept may apparently enjoy a dual consciousness; when he desires not to see he can abstract himself: he may be in a higher state and yet return answers to questions addressed to him. But in this case he will momentarily return to the material plane, shooting up again to the higher plane. This is his only salvation in adverse conditions.

The lower you go in the Talas the more intellectual you become and the less spiritual. You may be a morally good man but not spiritual. Intellect may remain very closely related to Kâma. A man may be in a Loka and visit one and all the Talas, his condition depending on the Loka to which he belongs. Thus a man in Bhûrloka only may pass into the Talas and go to the devil. If he dwells in Bhuvanloka he cannot become as bad. If he has reached the Satya state he can go into any Tala without danger; buoyed up by his own purity he can never be engulfed. The Talas are brain intellect states, while the Lokas—or more accurately the three higher—are spiritual.

Manas absorbs the light of Buddhi. Buddhi is Arûpa, and can absorb nothing. When the Ego takes all the light of Buddhi, it takes that of Âtmâ, Buddhi being the vehicle, and thus the three become one. This done, the *full* Adept is one spiritually, but has a body. The fourfold Path is finished

and he is one. The Masters' bodies are, as far as they are concerned, illusionary, and hence do not grow old, become wrinkled, etc.

The student, who is not naturally psychic, should fix the fourfold consciousness in a higher plane and nail it there. Let him make a bundle of the four lower and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away. Play ducks and drakes with the body, eating, drinking and sleeping, but living always on the ideal.

Mother-Love.

Mother-love is an instinct, the same in the human being and in the animal, and often stronger in the latter. The continuance of this love in human beings is due to association, to blood magnetism and to psychic affinity. Families are sometimes formed of those who have lived together before, but often not. The causes at work are very complex and have to be balanced. Sometimes when a child with very bad Karma is to be born, parents of a callous type are chosen, or they may die before the Karmic results appear. Or the suffering through the child may be their own Karma. Mother-love as an instinct is between Rasâtala and Talâtala.

The Lipikas keep man's Karmic record, and impress it on the Astral Light.

Vacillating people pass from one state of consciousness to another.

Thought arises before desire. The thought acts on the brain, the brain on the organ, and then desire awakes. It is not the outer stimulus that arouses the organ. Thought therefore must be slain ere desire can be extinguished. The student must guard his thoughts. Five minutes' thought may undo the work of five years; and though the five years' work will be run through more rapidly the second time, yet time is lost.

Consciousness.

H. P. B. began by challenging the views of consciousness in the West, commenting on the lack of definition in the leading Philosophies. No

distinction was made between consciousness and self-consciousness, and yet in this lay the difference between man and the animal. The animal was conscious only, not self-conscious; the animal does not know the Ego as Subject, as does man. There is therefore an enormous difference between the consciousness of the bird, the insect, the beast, and that of man.

But the full consciousness of man is self-consciousness—that which makes us say, “*I do that.*” If there is pleasure it must be traced to some one experiencing it. Now the difference between the consciousness of man and of animals is that while there is a Self in the animal, the animal is not conscious of the Self. Spencer reasons on consciousness, but when he comes to a gap he merely jumps over it. So again Hume, when he says that on introspection he sees merely feelings and can never find any “*I,*” forgets that without an “*I*” no seeing of feelings would be possible. What is it that studies the feelings? The animal is not conscious of the feeling “*I am I.*” It has instinct, but instinct is not self-consciousness. Self-consciousness is an attribute of the mind, not of the soul, the anima, whence the very name *animal* is taken. Humanity had no self-consciousness until the coming of the Mânasaputras in the Third Race. Consciousness, brain-consciousness, is the field of the light of the Ego, of the Auric Egg, of the Higher Manas. The cells of the leg are conscious, but they are the slaves of the idea; they are not self-conscious, they cannot originate an idea, although when they are tired they can convey to the brain an uneasy sensation, and so give rise to the idea of fatigue. Instinct is the lower state of consciousness. Man has consciousness running through the four lower keys of his septenary consciousness; there are seven scales of consciousness in his consciousness, which is none the less essentially and pre-eminently one, a unit. There are millions and millions of states of consciousness, as there are millions and millions of leaves; but as you cannot find two leaves alike, so you cannot find two states of consciousness alike; a state is never exactly repeated.

Is memory a thing born in us that it can give birth to the Ego? Knowledge, feeling, volition, are colleagues of the mind, not faculties of it. Memory is an artificial thing, an adjunct of relativeness; it can be sharpened or left dull, and it depends on the condition of the brain-cells which store all impressions; knowledge, feeling, volition, cannot be correlated, do what you will. They are not produced from each other, nor

produced from mind, but are principles, colleagues. You cannot have knowledge without memory, for memory stores all things, garnishing and furnishing. If you teach a child nothing, it will know nothing. Brain-consciousness depends on the intensity of the light shed by the Higher Manas on the Lower, and the extent of affinity between the brain and this light. Brain-mind is conditioned by the responsiveness of the brain to this light; it is the field of consciousness of the Manas. The animal has the Monad and the Manas latent, but its brain cannot respond. All potentialities are there, but are dormant. There are certain accepted errors in the West which vitiate all their theories.

How many impressions can a man receive simultaneously into his consciousness and record? The Westerns say one: Occultists say normally seven, and abnormally fourteen, seventeen, nineteen, twenty-one, up to forty-nine, impressions can be simultaneously received. Occultism teaches that the consciousness always receives a sevenfold impression and stores it in the memory. You can prove it by striking at once the seven notes of the musical scale: the seven sounds reach the consciousness simultaneously, but the untrained ear can only recognize them one after another, and if you choose you can measure the intervals. The trained ear will hear the seven notes at once, simultaneously. And experiment has shown that in two or three weeks a man may be trained to receive seventeen or eighteen impressions of colour, the intervals decreasing with practice.

Memory is acquired for this life, and can be expanded. Genius is the greatest responsiveness of the brain and brain-memory to the Higher Manas. Impressions on any sense are stored in the memory.

Before a physical sense is developed there is a mental feeling which proceeds to become a physical sense. Fishes who are blind, living in the deep sea, or subterranean waters, if they are put into a pond will in a few generations develop eyes. But in their previous state there is a sense of seeing, though no physical sight; how else should they in the darkness find their way, avoid dangers, etc.? The mind will take in and store all kinds of things mechanically and unconsciously, and will throw them into the memory as unconscious perceptions. If the attention is greatly engrossed in any way, the sense perception of any injury is not felt at the time, but

later the suffering enters into consciousness. So, returning to our example of the seven notes struck simultaneously, we have one impression, but the ear is affected in succession by the notes one after another, so that they are stored in the brain-mind in order, for the untrained consciousness cannot register them simultaneously. All depends on training and on attention. Thus the transference of a sensation passing from any organ to the consciousness is almost simultaneous if your attention is fixed on it, but if any noise distracts your attention, then it will take a fraction more of a second before it reaches your consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression, or impressions, simultaneously. He who reduces the intervals of physical time the most has made the most progress.

Consciousness, Its Seven Scales.

There are seven scales or shades of consciousness, of the Unit; e.g., in a moment of pleasure or pain; four lower and three higher.

1. Physical sense-perception: Perception of the cell (if paralyzed, the sense is there, though *you* do not feel it).

2. Self-perception or apperception: I.e., self-perception of cell.

3. Psychic apperception: Of astral double, doppelganger, carrying it higher to the:

4. Vital perception: Physical feeling, sensations of pleasure and pain, of quality.

These are the four lower scales, and belong to the psycho-physiological man.

5. Mânasic discernment of the Mânasic self-perception. Lower Manas:

6. Will perception: Volitional perception, the voluntary taking in of an idea; you can regard or disregard physical pain.

7. Spiritual, entirely conscious apperception: Because it reaches the Higher, self-conscious Manas.

[Apperception means self-perception, conscious action, not as with Leibnitz, but when attention is fixed on the perception.]

You can take these on any planes: e.g., bad news passes through the four lower stages before coming to the heart.

Or take Sound:

1. It strikes the ear.

2. Self-perception of the ear.

3. On the psychic or mental, which carries it to
4. Vital (harsh, soft; strong, weak; etc.).

The Ego.

One of the best proofs that there is an Ego, a true Field of Consciousness, is the fact already mentioned, that a state of consciousness is never exactly reproduced, though you should live a hundred years, and pass through milliards and milliards. In an active day, how many states and substates there are; it would be impossible to have cells enough for all. This will help you to understand why some mental states and abstract things follow the Ego into Devachan, and why others merely scatter in space. That which touches the Entity has an affinity for it, as a noble action, is immortal and goes with it into Devachan, forming part and parcel of the biography of the personality which is disintegrating. A lofty emotion runs through the seven stages, and touches the Ego, the mind that plays its tunes in the mind-cells. We can analyze the work of consciousness and describe it; but we cannot define consciousness unless we postulate a Subject.

Bhûrloka.

The Bhûrloka begins with the Lower Manas. Animals do not feel as do men. The dog thinks more of his master being angry than of the actual pain of the lash. The animal does not suffer in memory and in imagination, feeling past and future as well as actual present pain.

Pineal Gland.

The special physical organ of perception is the brain, and perception is located in the aura of the pineal gland. This aura answers in vibrations to any impressions, but it can only be sensed, not perceived, in the living man. During the process of thought manifesting in consciousness, a constant vibration occurs in the light of this aura, and a clairvoyant looking at the brain of a living man may almost count, see with the spiritual eye, the seven scales, the seven shades of light, passing from the

dullest to the brightest. You touch your hand; before you touch it the vibration is already in the aura of the pineal gland, and has its own shade of colour. It is this aura which causes the wear and tear of the organ, by the vibrations it sets up. The brain, set vibrating, conveys the vibrations to the spinal cord, and so to the rest of the body. Happiness as well as sorrow sets up these strong vibrations, and so wears out the body. Powerful vibrations of joy or sorrow may thus kill.

The Heart.

The septenary disturbance and play of light around the pineal gland are reflected in the heart, or rather the aura of the heart, which vibrates and illumines the seven brains of the heart, just as does the aura round the pineal gland. This is the exoterically four- but Esoterically seven-leaved lotus, the Saptaparna, the cave of Buddha, with its seven compartments.

Astral And Ego.

There is a difference between the nature and the essence of the Astral Body and the Ego. The Astral Body is molecular, however etherealized it may be: the Ego is atomic, spiritual. The Atoms are spiritual, and are for ever invisible on this plane; molecules form around them, they remaining as the higher invisible principles of the molecules. The eyes are the most Occult of our senses: close them and you pass to the mental plane. Stop all the senses and you are entirely on another plane.

Individuality.

If twelve people are smoking together, the smoke of their cigarettes may mingle, but the molecules of the smoke from each have an affinity with each other, and they remain distinct for ever and ever, no matter how the whole mass may interblend. So a drop of water, though it fall into the ocean retains its individuality. It has become a drop with a life of its own, like a man, and cannot be annihilated. Any group of people would appear as a group in the Astral Light, but would not be permanent; but a group meeting to study Occultism would cohere, and the impression would be

more permanent. The higher and the more spiritual the affinity, the more permanent the cohesion.

Lower Manas.

The Lower Manas is an emanation from the Higher Manas, and is of the same nature as the Higher. This nature can make no impression on this plane, nor receive any: an Archangel, having no experience, would be senseless on this plane, and could neither give nor receive impressions. So the Lower Manas clothes itself with the essence of the Astral Light; this astral envelope shuts it out from its Parent, except through the Antahkarana which is its only salvation. Break this and you become an animal.

Kâma.

Kâma is life, it is the essence of the blood. When this leaves the blood the latter congeals. Prâna is universal on this plane; it is in us the vital principle, Prânic, rather than Prâna.

Self-Hood.

Qualities determine the properties of "Self-hood." As, for instance, two wolves placed in the same environment would probably not act differently.

The field of the consciousness of the Higher Ego is never reflected in the Astral Light. The Auric Envelope receives the impressions of both the Higher and the Lower Manas, and it is the latter impressions that are also reflected in the Astral Light. Whereas the essence of all things spiritual, all that which reaches, or is not rejected by, the Higher Ego is not reflected in the Astral Light, because it is on too low a plane. But during the life of a man, this essence, with a view to Karmic ends, is impressed on the Auric Envelope, and after death and the separation of the Principles is united with the Universal Mind (that is to say, those "impressions" which are superior to even the Devachanic Plane), to await there Karmically until the day when the Ego is to be reincarnated. [There are thus three sets of impressions, which we may call the Kâmic, Devachanic and Mânasic.] For

the entities, no matter how high, must have their Karmic rewards and punishments on earth. These spiritual impressions are made more or less on the brain, otherwise the Lower Ego would not be responsible. There are some impressions, however, received through the brain, which are not of our previous experience. In the case of the Adept the brain is trained to retain these impressions.

The Reincarnating Ray may, for convenience, be separated into two aspects: the lower Kâmic Ego is scattered in Kâma Loka; the Mânasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers. This is the true crucifixion of the Christos—the most abstruse but yet the most important mystery of Occultism; all the cycle of our lives hangs on it. It is indeed the Higher Ego that is the sufferer; for remember that the abstract consciousness of the higher personal consciousness will remain impressed on the Ego, since it must be part and parcel of its eternity. All our grandest impressions are impressed on the Higher Ego, because they are of the same nature as itself.

Patriotism and great actions in national service are not altogether good, from the point of view of the highest. To benefit a portion of humanity is good; but to do so at the expense of the rest is bad. Therefore, in patriotism, etc., the venom is present with the good. For though the inner essence of the Higher Ego is unsoilable, the outer garment may be soiled. Thus both the bad and the good of such thoughts and actions are impressed on the Auric Envelope and the Karma of the bad is taken up by the Higher Ego, though it is perfectly guiltless of it. Thus both sets of impressions, after death, scatter in the Universal Mind, and at reincarnation the Ego sends out a Ray which is itself, into a new personality, and there suffers. It suffers in the Self-consciousness that it has created by its own accumulated experiences.

Every one of our Egos has the Karma of past Manvantaras behind. There are seven Hierarchies of Egos, some of which, e.g., in inferior tribes, may be said to be only just beginning the present cycle. The Ego starts with Divine Consciousness; no past, no future, no separation. It is long before realizing that it is itself. Only after many births does it begin to discern, by this collectivity of experience, that it is individual. At the end of its cycle

of reincarnation it is still the same Divine Consciousness, but it has now become individualized Self-consciousness.

The feeling of responsibility is inspired by the presence of the Light of the Higher Ego. As the Ego in its cycle of re-birth becomes more and more individualized, it learns more and more by suffering to recognize its own responsibility, by which it finally gains Self-consciousness, the consciousness of all the Egos of the whole Universe. Absolute Being, to have the idea or sensation of all this, must pass through all experience individually, not universally, so that when it returns it should be of the same omniscience as the Universal Mind *plus* the memory of all that it has passed through.

At the Day “Be with us” every Ego has to remember all the cycles of its past reincarnations for Manvantaras. The Ego comes in contact with this earth, all seven Principles become one, it sees all that it has done therein. It sees the stream of its past reincarnations by a certain divine light. It sees all humanity at once, but still there is ever, as it were, a stream which is always the “I.”

We should therefore always endeavour to accentuate our responsibility.

The Higher Ego is, as it were, a globe of pure divine light, a Unit from a higher plane, on which is no differentiation. Descending to a plane of differentiation it emanates a Ray, which it can only manifest through the personality which is already differentiated. A portion of this Ray, the Lower Manas, during life, may so crystallize itself and become one with Kâma that it will remain assimilated with Matter. That portion which retains its purity forms Antahkarana. The whole fate of an incarnation depends on whether Antahkarana will be able to restrain the Kâma-Manas or not. After death the higher light (Antahkarana) which bears the impressions and memory of all good and noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated in space, and comes back as bad Karma awaiting the personality.

The feeling of responsibility is the beginning of Wisdom, a proof that Ahankâra is beginning to fade out, the beginning of losing the sense of separateness.

Kâma Rûpa.

The Kâma Rûpa eventually breaks up and goes into animals. All red-blooded animals come from man. The cold-blooded are from the matter of the past. The blood is the Kâma Rûpa.

The white corpuscles are the scavengers, “devourers”; they are oozed out of the Astral through the spleen, and are of the same essence as the Astral. They are the sweat-born of the Chhâyâ. Kâma is everywhere in the body. The red cells are drops of electrical fluid, the perspiration of all the organs oozed out from every cell. They are the progeny of the Fohatic Principle.

Heart.

There are seven brains in the heart, the Upâdhis and symbols of the seven Hierarchies.

The Fires.

The fires are always playing round the pineal gland, but when Kundalinî illuminates them for a brief instant the whole universe is seen. Even in deep sleep the Third Eye opens. This is good for Manas, who profits by it, though we ourselves do not remember.

Perception.

In answer to a question on the seven stages of perception, H. P. B. said that thought should be centred on the highest, the seventh, and then an attempt to transcend this will prove that it is impossible to go beyond it on this plane. There is nothing in the brain to carry the thinker on, and if thought is to rise yet further it must be thought without a brain. Let the eyes be closed, the will set not to let the brain work, and then the point may be transcended and the student will pass to the next plane. All the seven stages of perception come before Antahkarana; if you can pass beyond them you are on the Mânasic Plane.

Try to imagine something which transcends your power of thought, say, the nature of the Dhyân Chohans. Then make the brain passive, and pass beyond; you will see a white radiant light, like silver, but opalescent as mother of pearl; then waves of colour will pass over it, beginning in the tenderest violet, and through bronze shades of green to indigo with metallic lustre, and that colour will remain. If you see this you are on another plane. You should pass through seven stages.

When a colour comes, glance at it, and if it is not good reject it. Let your attention be arrested only on the green, indigo and yellow. These are good colours. The eyes being connected with the brain, the colour you see most easily will be the colour of the personality. If you see red, it is merely physiological, and is to be disregarded. Green-bronze is the Lower Manas, yellow-bronze the Antahkarana, indigo-bronze is Manas. These are to be observed, and when the yellow-bronze merges into the indigo you are on the Mânasic Plane.

On the Mânasic Plane you see the Noumena, the essence of phenomena. You do not see people or other consciousnesses, but have enough to do to keep your own. The trained Seer can see Noumena always. The Adept sees the Noumena on this plane, the reality of things, so cannot be deceived.

In meditation the beginner may waver backwards and forwards between two planes. You hear the ticking of a clock on this plane, then on the astral—the soul of the ticking. When clocks are stopped here the ticking goes on on higher planes, in the astral, and then in the ether, until the last bit of the clock is gone. It is the same as with a dead body, which sends out emanations until the last molecule is disintegrated.

There is no time in meditation, because there is no succession of states of consciousness on this plane.

Violet is the colour of the Astral. You begin with it, but should not stay in it; try to pass on. When you see a sheet of violet, you are beginning unconsciously to form a Mâyâvi Rûpa. Fix your attention, and if you go away keep your consciousness firmly to the Mâyâvic Body; do not lose sight of it, hold on like grim death.

Consciousness.

The consciousness which is merely the animal consciousness is made up of the consciousness of all the cells in the body except those of the heart. The heart is the king, the most important organ in the body of man. Even if the head be severed from the body, the heart will continue to beat for thirty minutes. It will beat for some hours if wrapped in cotton wool and put in a warm place. The spot in the heart which is the last of all to die is the seat of life, the centre of all, Brahmâ, the first spot that lives in the fœtus and the last that dies. When a Yogî is buried in a trance it is this spot that lives, though the rest of the body be dead, and as long as this is alive the Yogî can be resurrected. This spot contains potentially mind, life, energy, and will. During life it radiates prismatic colours, fiery and opalescent. The heart is the centre of spiritual consciousness, as the brain is the centre of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him until he is at one with Buddhi-Manas; until then it guides him—if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart, not the head. In the heart is the only manifested God, the other two are invisible, and it is this which represents the Triad, Âtmâ-Buddhi-Manas.

In reply to a question whether the consciousness might not be concentrated in the heart, and so the promptings of the Spirit caught, H. P. B. said that any one who could thus concentrate would be at one with Manas, would have united Kâma-Manas to the Higher Manas. The Higher Manas could not directly guide man, it could only act through the Lower Manas.

There are three principal centres in man, Heart, Head, and Navel: any two of which may be + or - to each other, according to the relative predominance of the centres.

The heart represents the Higher Triad; the liver and spleen represent the Quaternary. The solar plexus is the brain of the stomach.

H. P. B. was asked if the three centres above-named would represent the Christos, crucified between two thieves; she said it might serve as an analogy, but these figures must not be over-driven. It must never be forgotten that the Lower Manas is the same in its essence as the Higher, and may become one with it by rejecting Kâmic impulses. The crucifixion

of the Christos represents the self-sacrifice of the Higher Manas, the Father that sends his only begotten Son into the world to take upon him our sins: the Christ-myth came from the Mysteries. So also did the life of Apollonius of Tyana; this was suppressed by the Fathers of the Church because of its striking similarity to the life of Christ.

The psycho-intellectual man is all in the head with its seven gateways; the spiritual man is in the heart. The convolutions are formed by thought.

The third ventricle in life is filled with light, and not with a liquid as after death.

There are seven cavities in the brain which are quite empty during life, and it is in these that visions must be reflected if they are to remain in the memory. These centres are, in Occultism, called the seven harmonies, the scale of the divine harmonies. They are filled with Âkâsha, each with its own colour, according to the state of consciousness in which you are. The sixth is the pineal gland, which is hollow and empty during life; the seventh is the whole; the fifth is the third ventricle; the fourth the pituitary body. When Manas is united to Âtmâ-Buddhi, or when Âtmâ-Buddhi is centred in Manas, it acts in the three higher cavities, radiating, sending forth a halo of light, and this is visible in the case of a very holy person.

The cerebellum is the centre, the storehouse, of all the forces; it is the Kâma of the head. The pineal gland corresponds to the uterus; its peduncles to the Fallopian tubes. The pituitary body is only its servant, its torch-bearer, like the servants bearing lights that used to run before the carriage of a princess. Man is thus androgyne so far as his head is concerned.

Man contains in himself every element that is found in the Universe. There is nothing in the Macrocosm that is not in the Microcosm. The pineal gland, as was said, is quite empty during life; the pituitary contains various essences. The granules in the pineal gland are precipitated after death within the cavity.

The cerebellum furnishes the materials for ideation; the frontal lobes of the cerebrum are the finishers and polishers of the materials, but they cannot create of themselves.

Clairvoyant perception is the consciousness of touch: thus reading letters, psychometrizing substances, etc., may be done at the pit of the stomach. Every sense has its consciousness, and you can have consciousness through every sense. There may be consciousness on the plane of sight, though the brain be paralyzed; the eyes of a paralyzed person will show terror. So with the sense of hearing. Those who are physically blind, deaf or dumb, are still possessed of the psychic counterparts of these senses.

Will And Desire.

Eros in man is the will of the genius to create great pictures, great music, things that will live and serve the race. It has nothing in common with the animal desire to create. Will is of the Higher Manas. It is the universal harmonious tendency acting by the Higher Manas. Desire is the outcome of separateness, aiming at the satisfaction of Self in Matter. The path opened between the Higher Ego and the Lower enables the Ego to act on the personal self.

Conversion.

It is not true that a man powerful in evil can suddenly be converted and become as powerful for good. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes he has set in motion, at any rate for this incarnation. You cannot take a herring barrel and use it for attar of roses: the wood is too soaked through with the drippings. When evil impulses and tendencies have become impressed on the physical nature, they cannot at once be reversed. The molecules of the body have been set in a Kâmic direction, and though they have sufficient intelligence to discern between things on their own plane, i.e., to avoid things harmful to themselves, they cannot understand a change of direction, the impulse to which is from another plane. If they are forced too violently, disease, madness or death will result.

Origines.

Absolute eternal motion, Parabrahman, which is nothing and everything, motion inconceivably rapid, in this motion throws off a film, which is Energy, Eros. It thus transforms itself to Mûlaprakriti, primordial Substance which is still Energy. This Energy, still transforming itself in its ceaseless and inconceivable motion, becomes the Atom, or rather the germ of the Atom, and then it is on the Third Plane.

Our Manas is a Ray from the World-Soul and is withdrawn at Pralaya; “it is perhaps the Lower Manas of Parabrahman,” that is, of the Parabrahman of the manifested Universe. The first film is Energy, or motion on the manifested plane; Alaya is the Third Logos, Mahâ-Buddhi, Mahat. We always begin on the Third Plane; beyond that all is inconceivable. Âtmâ is focussed in Buddhi, but is embodied only in Manas, these being the Spirit, Soul and Body of the Universe.

Dreams.

We may have evil experiences in dreams as well as good. We should, therefore, train ourselves so as to awaken directly we tend to do wrong.

The Lower Manas is asleep in sense-dreams, the animal consciousness being then guided towards the Astral Light by Kâma; the tendency of such sense-dreams is always towards the animal.

If we could remember our dreams in deep sleep, then we should be able to remember all our past incarnations.

Nidânas.

There are twelve Nidânas, exoteric and Esoteric, the fundamental doctrine of Buddhism.

So also there are twelve exoteric Buddhist Sûttas called Nidânas, each giving one Nidâna.

The Nidânas have a dual meaning. They are:

(1) The twelve causes of sentient existence, through the twelve links of subjective with objective Nature, or between the subjective and objective

Natures.

(2) A concatenation of causes and effects.

Every cause produces an effect, and this effect becomes in its turn a cause. Each of these has as Upâdhi (basis), one of the sub-divisions of one of the Nidânas, and also an effect or consequence.

Both bases and effects belong to one or another Nidâna, each having from three to seventeen, eighteen and twenty-one sub-divisions.

The names of the twelve Nidânas are:

- (1) Jarâmarana.
- (2) Jâti.
- (3) Bhava.
- (4) Upâdâna.
- (5) Trishnâ.
- (6) Vedanâ.
- (7) Sparsha.
- (8) Chadayâtana.
- (9) Nâmarûpa.
- (10) Vignâna.
- (11) Samskâra.
- (12) Avidyâ. [859](#)

(1) Jarâmarana, lit. death in consequence of decrepitude. Notice that death and not life comes as the first of the Nidânas. This is the first fundamental in Buddhist Philosophy; every Atom, at every moment, as soon as it is born begins dying.

The five Skandhas are founded on it; they are its effects or product. Moreover, in its turn, it is based on the five Skandhas. They are mutual things, one gives to the other.

(2) Jâti, lit. Birth.

That is to say, Birth according to one of the four modes of Chaturyoni (the four wombs), viz.:

(i) Through the womb, like Mammalia.

(ii) Through Eggs.

(iii) Ethereal or liquid Germs—fish spawn, pollen, insects, etc.

(iv) Anupâdaka—Nirmânakâyas, Gods, etc.

That is to say that birth takes place by one of these modes. You must be born in one of the six objective modes of existence, or in the seventh which is subjective. These four are within six modes of existence, viz.:

Exoterically:—

(i) Devas; (ii) Men; (iii) Asuras; (iv) Men in Hell; (v) Pretas, devouring demons on earth; (vi) animals.

Esoterically:—

(i) Higher Gods; (ii) Devas or Pitris (all classes); (iii) Nirmânakâyas; (iv) Bodhisattvas; (v) Men in Myalba; (vi) Kâma Rûpic existences, whether of men or animals, in Kâma Loka or the Astral Light; (vii) Elementals (Subjective Existences).

(3) Bhava = Karmic existence, not life existence, but as a moral agent which determines *where* you will be born, i.e., in which of the Triloka, Bhûr, Bhuvar or Svar (seven Lokas in reality).

The cause or Nidâna of Bhava is Upâdâna, that is, the clinging to existence, that which makes us desire life in whatever form.

Its effect is Jâti in one or another of the Triloka and under whatever conditions.

Nidânas are the detailed expression of the law of Karma under twelve aspects; or we might say the law of Karma under twelve Nidânic aspects.

Skandhas.

Skandhas are the germs of life on all the seven planes of Being, and make up the totality of the subjective and objective man. Every vibration we have made is a Skandha. The Skandhas are closely united to the pictures in the Astral Light, which is the medium of impressions, and the

Skandhas, or vibrations, connected with subjective or objective man, are the links which attract the Reincarnating Ego, the germs left behind when it went into Devachan which have to be picked up again and exhausted by a new personality. The exoteric Skandhas have to do with the physical atoms and vibrations, or objective man; the Esoteric with the internal and subjective man.

A mental change, or a glimpse of spiritual truth, may make a man suddenly change to the truth even at his death, thus creating good Skandhas for the next life. The last acts or thoughts of a man have an enormous effect upon his future life, but he would still have to suffer for his misdeeds, and this is the basis of the idea of a death-bed repentance. But the Karmic effects of the past life must follow, for the man in his next birth must pick up the Skandhas or vibratory impressions that he left in the Astral Light, since nothing comes from nothing in Occultism, and there must be a link between the lives. New Skandhas are born from their old parents.

It is wrong to speak of Tanhâs in the plural; there is only one Tanhâ, *the desire to live*. This develops into a multitude or one might say a congeries of ideas. The Skandhas are Karmic and non-Karmic. Skandhas may produce Elementals by unconscious Kriyâshakti. Every Elemental that is thrown out by man must return to him sooner or later, since it is his own vibration. They thus become his Frankenstein. Elementals are simply effects producing effects. They are disembodied thoughts, good and bad. They remain crystallized in the Astral Light and are attracted by affinity and galvanized back into life again, when their originator returns to earth-life. You can paralyze them by reverse effects. Elementals are caught like a disease and hence are dangerous to ourselves and to others. This is why it is dangerous to influence others. The Elementals which live after your death are those which you implant in others: the rest remain latent till you are reincarnated, when they come to life in you. "Thus," H. P. B. said, "if you are badly taught by me or incited thereby to do something wrong, you would go on after my death and sin through me, but I should have to bear the Karma. Calvin, for instance, will have to suffer for all the wrong teaching he has given, though he gave it with good intentions. The worst * * * does is to arrest the progress of truth. Even Buddha made mistakes.

He applied his teaching to people who were not ready; and this has produced Nidânas.”

Subtle Bodies.

When a man visits another in his Astral Body, it is the Linga Sharîra which goes, but this cannot happen at any great distance. When a man *thinks* of another at a distance very intently, he sometimes appears to that person.

In this case it is the Mâyâvi Rûpa, which is created by unconscious Kriyâshakti, and the man himself is not conscious of appearing. If he were, and projected his Mâyâvi Rûpa consciously, he would be an Adept. [860](#) No two persons can be simultaneously conscious of one another's presence, unless one be an Adept. Dugpas use the Mâyâvi Rûpa and sorcerers also. Dugpas work on the Linga Sharîra of other people.

The Linga Sharîra in the spleen is the perfect picture of the man, and is good or bad, according to his own nature. The Astral Body is the subjective image of the man which is to be, the first germ in the matrix, the model of the physical body in which the child is formed and developed. The Linga Sharîra may be hurt by a sharp instrument, and would not face a sword or bayonet, although it would easily pass through a table or other piece of furniture.

Nothing however can hurt the Mâyâvi Rûpa or thought-body, since it is purely subjective. When swords are struck at shades, it is the sword itself, not its Linga Sharîra or Astral that cuts. Sharp instruments alone can penetrate Astrals, e.g., under water, a blow will not affect you, but a cut will.

The projection of the Astral Body should not be attempted, but the power of Kriyâshakti should be exercised in the projection of the Mâyâvi Rûpa.

Fire.

Fire is not an Element but a divine thing. The physical flame is the objective vehicle of the highest Spirit. The Fire Elementals are the highest.

Everything in this world has its Aura and its Spirit. The flame you apply to the candle has nothing to do with the candle itself. The Aura of the object comes into conjunction with the lowest part of the other. Granite cannot burn because its Aura is Fire. Fire Elementals have no consciousness on this plane, they are too high, reflecting the divinity of their own source. Other Elementals have consciousness on this plane as they reflect man and his nature. There is a very great difference between the mineral and vegetable kingdoms. The wick of the lamp, for instance, is negative. It is made positive by fire, the oil being the medium. Æther is Fire. The lowest part of Æther is the flame which you see. Fire is Divinity in its subjective presence throughout the universe. Under other conditions, this Universal Fire manifests as water, air and earth. It is the one Element in our visible Universe which is the Kriyâshakti of all forms of life. It is that which gives light, heat, death, life, etc. It is even the blood. In all its various manifestations it is essentially *one* .

It is the “seven Cosmocratores.”

Evidence of the esteem in which Fire was held are to be found in the Old Testament. The Pillar of Fire, the Burning Bush, the Shining Face of Moses—all Fire. Fire is like a looking-glass in its nature, and reflects the beams of the first order of subjective manifestations which are supposed to be thrown on to the screen of the first outlines of the created universe; in their lower aspect these are the creations of Fire.

Fire in the grossest aspect of its essence is the first form and reflects the lower forms of the first subjective beings which are in the universe. The first divine chaotic thoughts are the Fire Elementals. When on earth they take form and come flitting in the flame in the form of the Salamanders or lower Fire Elementals. In the air you have millions of living and conscious beings, besides our thoughts which they catch up. The Fire Elementals are related to the sense of sight and absorb the Elementals of all the other senses. Thus through sight you can have the consciousness of feeling, hearing, tasting, etc., since all are included in the sense of sight.

Hints On The Future.

As time passes on there will be more and more ether in the air. When ether fills the air, then will be born children without fathers. In Virginia there is an apple tree of a special kind. It does not blossom but bears fruit from a kind of berry without any seeds. This will gradually extend to animals and then to men. Women will bear children without impregnation, and in the Seventh Round there will appear men who can reproduce themselves. In the Seventh Race of the Fourth Round, men will change their skins every year and will have new toe and finger nails. People will become more psychic, then spiritual. Last of all in the Seventh Round, Buddhas will be born without sin. The Fourth Round is the longest in the Kali Yuga, then the Fifth, then the Sixth, and the Seventh Round will be very short.

The Egos.

On the separation of the Principles at death the Higher Ego may be said to go to Devachan by reason of the experiences of the Lower. The Higher Ego in its own plane is the Kumâra.

The Lower Quaternary dissolves; the body rots, the Linga Sharîra fades out.

At reincarnation the Higher Ego shoots out a Ray, the Lower Ego. Its energies are upward and downward. The upward tendencies become its Devachanic experiences; the lower are Kâmic. The Higher Manas stands to Buddhi as the Lower Manas to the Higher.

As to the question of responsibility, it may be understood by an example. If you take the form of Jack the Ripper, you must suffer for its misdeeds, for the law will punish the murderer and hold him responsible. You are the sacrificial victim. In the same way the Higher Ego is the Christos, the sacrificial victim for the Lower Manas. The Ego takes the responsibility of every body it informs.

You borrow some money to lend it to another; the other runs away, but it is you who are responsible. The mission of the Higher Ego is to shoot out a Ray to be a Soul in a child.

Thus the Ego incarnates in a thousand bodies, taking upon itself the sins and responsibilities of each body. At every incarnation a new Ray is emitted, and yet it is the same Ray in essence, the same in you and me and every one. The dross of the incarnation disintegrates, the good goes to Devachan.

The Flame is eternal. From the Flame of the Higher Ego, the Lower is lighted, and from this a lower vehicle, and so on.

And yet the Lower Manas is such as it makes itself. It is possible for it to act differently in like conditions, for it has reason and self-conscious knowledge of right and wrong, and good and evil, given to it. It is in fact endowed with all the attributes of the Divine Soul. In this the Ray is the Higher Manas, the speck of responsibility on earth.

The part of the essence is the essence, but while it is out of itself, so to say, it can get soiled and polluted. The Ray can be manifested on this earth because it can send forth its Mâyâvi Rûpa. But the Higher cannot, so it has to send forth a Ray. We may look upon the Higher Ego as the Sun, and the personal Manases as its Rays. If we take away the surrounding air and light the Ray may be said to return to the Sun, so with the Lower Manas and Lower Quaternary.

The Higher Ego can only manifest through its attributes.

In cases of sudden death, the Lower Manas no more disappears than does the Kâma Rûpa after death. After the severance the Ray may be said to snap or be dropped. After death such a man cannot go to Devachan, nor yet remain in Kâma Loka; his fate is to reincarnate immediately. Such an entity is then an animal Soul *plus* the intelligence of the severed Ray. The manifestation of this intelligence in the next birth will depend entirely on the physical formation of the brain and on education.

Such a Soul may be re-united with its Higher Ego in the next birth, if the environment is such as to give it a chance of aspiration (this is the “grace” of the Christians); or it may go on for two or three incarnations, the Ray becoming weaker and weaker, and gradually dissipating, until it is born a congenital idiot and then finally dissipated in lower forms.

There are enormous mysteries connected with the Lower Manas.

With regard to some intellectual giants, they are in somewhat the same condition as smaller men, for their Higher Ego is paralyzed, that is to say, their spiritual nature is atrophied.

The Manas can pass its essence to several vehicles, e.g., the Mâyâvi Rûpa, etc., and even to Elementals which it can ensoul, as the Rosicrucians taught.

The Mâyâvi Rûpa may be sometimes so vitalized that it goes on to another plane and unites with the beings of that plane and so ensouls them.

People who bestow great affection upon animal pets are ensouling them to a certain extent, and such animal Souls progress very rapidly; in return such persons get back the animal vitality and magnetism. It is, however, against Nature to thus accentuate animal evolution, and on the whole is bad.

Monadic Evolution.

The Kumâras do not direct the evolution of the Lunar Pitris. To understand the latter, we might take the analogy of the blood.

The blood may be compared to the universal Life Principle, the corpuscles to the Monads. The different kinds of corpuscles are the same as the various classes of Monads and various kingdoms, not, however, because of their essence being different, but because of the environment in which they are. The Chhâyâ is the permanent seed, and Weissmann in his hereditary germ theory is very near truth.

H. P. B. was asked whether there was one Ego to one permanent Chhâyâ seed, oversouling it in a series of incarnations; her answer was: "No, it is Heaven and Earth kissing each other."

The animal Souls are in temporary forms and shells in which they gain experience, and in which they prepare materials for higher evolution.

Until the age of seven the astral atavic germ forms and moulds the body; after that the body forms the Astral.

The Astral and the Mind mutually react on each other.

The meaning of the passage in the Upanishads, where it says that the Gods feed on men, is that the Higher Ego obtains its earth experience through the Lower.

Astral Body.

The Astral can get out unconsciously to the person and wander about.

The Chhâyâ is the same as the Astral Body.

The germ or life essence of it is in the spleen.

“The Chhâyâ is coiled up in the spleen.” It is from this that the Astral is formed; it evolves in a shadowy curling or gyrating essence like smoke, gradually taking form as it grows. But it is not projected from the physical, atom for atom. This latter intermolecular form is the Kâma Rûpa. At death every cell and molecule gives out its essence, and from it is formed the Astral of the Kâma Rûpa; but this can never come out during life.

The Chhâyâ in order to become visible draws upon the surrounding atmosphere, attracting the atoms to itself; the Linga Sharîra could not form in vacuo . The fact of the Astral Body accounts for the Arabian and Eastern tales of Djins and bottle imps, etc.

In spiritualistic phenomena, the resemblance to deceased persons is mostly caused by the imagination. The clothing of such phantoms is formed from the living atoms of the medium, and is no real clothing, and has nothing to do with the clothing of the medium. “All the clothing of a materialization has been paid for.”

The Astral supports life; it is the reservoir or sponge of life, gathering it up from all the natural kingdoms around, and is the intermediary between the kingdoms of Prânic and physical life.

Life cannot come immediately from the subjective to the objective, for Nature goes gradually through each sphere. Therefore the Linga Sharîra is the intermediary between Prâna and our physical body, and pumps in the life.

The spleen is consequently a very delicate organ, but the physical spleen is only a cover for the real spleen.

Now Life is in reality Divinity, Parabrahman. But in order to manifest on the Physical Plane it must be assimilated; and as the purely physical is too gross, it must have a medium, viz., the Astral. Astral matter is not homogeneous, and the Astral Light is nothing but the shadow of the real Divine Light; it is however not molecular.

Those (Kâmarûpic) entities which are below the Devachanic Plane are in Kâma Loka and only possess intelligence like monkeys. There are no entities in the four lower kingdoms possessing intelligence which can communicate with men, but the Elementals have instincts like animals. It is, however, possible for the Sylphs (the Air Elementals, the wickedest things in the world) to communicate, but they require to be propitiated.

Spooks (Kâmarûpic entities) can only give the information they see immediately before them. They see things in the Aura of people, although the people may not be aware of them themselves.

Earth-bound spirits are Kâmalokic entities that have been so materialistic that they cannot be dissolved for a long time. They have only a glimmering of consciousness and do not know why they are held, some sleep, some preserve a glimmering of consciousness and suffer torture.

In the case of people who have very little Devachan, the greater part of the consciousness remains in Kâma Loka, and may last far beyond the normal period of one hundred and fifty years and remain over until the next reincarnation of the Spirit. This then becomes the Dweller on the Threshold and fights with the new Astral.

The acme of Kâma is the sexual instinct, e.g., idiots have such desires and also food appetites, etc., and nothing else.

Devachan is a state on a plane of spiritual consciousness; Kâma Loka is a place of physical consciousness. It is the shadow of the animal world and that of instinctual feelings. When the consciousness thinks of spiritual things, it is on a spiritual plane.

If one's thoughts are of nature, flowers, etc., then the consciousness is on the material plane.

But if thoughts are about eating, drinking, etc., and the passions, then the consciousness is in the Kâmalokic plane, which is the plane of animal instincts pure and simple.

Footnotes

1.

The majority of the Pandits know nothing of the Esoteric Philosophy now, because they have lost the key to it; yet not one of these, if honest, would deny that the Upanishads, and especially the Purânas, are allegorical and symbolical; nor that there still remain in India a few great scholars who could, if they would, give them the key to such interpretations. Nor do they reject the actual existence of Mahâtmâs—initiated Yogis and Adepts—even in this age of Kali Yuga.

2.

This assertion is clearly corroborated by Plato himself, who writes: “You say that in my former discourse I have not sufficiently explained to you the nature of the First. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by sea or land, a person without some previous knowledge of the subject might not be able to understand its contents.” (Plato, Ep., ii. 312; Cory, Ancient Fragments, p. 304.)

3.

Isis Unveiled, i. 287, 288.

4.

The Dialogues of Plato, translated by B. Jowett, Regius Professor of Greek at the University of Oxford, iii. 523.

5.

Op. cit., p. 561.

6.

Op. cit., p. 591.

7.

This definition places (unwittingly, of course), the ancient “physical philosopher” many cubits higher than his modern “physical” confrère, since the ultima thule of the latter is to lead mankind to believe that neither universe nor man have any cause at all—not an intelligent one at all events—and that they have sprung into existence owing to blind chance and a senseless whirling of atoms. Which of the two hypotheses is the more rational and logical is left to the impartial reader to decide.

8.

Italics are mine. Every tyro in Eastern Philosophy, every Kabbalist, will see the reason for such an association of persons with ideas, numbers, and geometrical figures. For number, says Philolaus, “is the dominant and self-produced bond of the eternal continuance of things.” Alone the modern Scholar remains blind to the grand truth.

9.

Here again the ancient Philosopher seems to be ahead of the modern. For he only “confuses ... first and final causes” (which confusion is denied by those who know the spirit of ancient scholarship), whereas his modern successor is confessedly and absolutely ignorant of both. Mr. Tyndall shows Science “powerless” to solve a single one of the final problems of Nature and “disciplined [read, modern materialistic], imagination retiring in bewilderment from the contemplation of the problems” of the world of matter. He even doubts whether the men of

present Science possess “the intellectual elements which would enable them to grapple with the ultimate structural energies of Nature.” But for Plato and his disciples, the lower types were but the concrete images of the higher abstract ones; the immortal Soul has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archæus (Anima Mundi), is self-moving, and from the centre diffuses itself over the whole body of the Macrocosm.

10.

Op. cit., p. 523.

11.

Nowhere are the Neoplatonists guilty of such an absurdity. The learned Professor of Greek must have been thinking of two spurious works attributed by Eusebius and St. Jerome to Ammonius Saccas, who wrote nothing; or must have confused the Neoplatonists with Philo Judæus. But then Philo lived over 130 years before the birth of the founder of Neoplatonism. He belonged to the School of Aristobulus the Jew, who lived under Ptolemy Philometer (150 years b.c.), and is credited with having inaugurated the movement which tended to prove that Plato and even the Peripatetic Philosophy were derived from the “revealed” Mosaic Books. Valckenaer tries to show that the author of the Commentaries on the Books of Moses, was not Aristobulus, the sycophant of Ptolemy. But whatever he was, he was not a Neoplatonist, but lived before, or during the days of Philo Judæus, since the latter seems to know his works and follow his methods.

12.

Only Clemens Alexandrinus, a Christian Neoplatonist and a very fantastic writer.

13.

The labour of reconciling the different systems of religion.

14.

New Platonism and Alchemy, by Alex. Wilder, M.D. pp. 7, 4.

15.

It is well-known that, though born of Christian parents, Ammonius had renounced the tenets of the Church—Eusebius and Jerome notwithstanding. Porphyry, the disciple of Plotinus, who had lived with Ammonius for eleven years together, and who had no interest for stating an untruth, positively declares that he had renounced Christianity entirely. On the other hand, we know that Ammonius believed in the bright Gods, Protectors, and that the Neoplatonic Philosophy was as “pagan” as it was mystical. But Eusebius, the most unscrupulous forger and falsifier of old texts, and St. Jerome, an out-and-out fanatic, who had both an interest in denying the fact, contradict Porphyry. We prefer to believe the latter, who has left to posterity an unblemished name and a great reputation for honesty.

16.

Two works are falsely attributed to Ammonius. One, now lost, called *De Consensu Moysis et Jesu*, is mentioned by the same “trustworthy” Eusebius, the Bishop of Cæsaræa, and the friend of the Christian Emperor Constantine, who died, however, a heathen. All that is known of this pseudo-work is that Jerome bestows great praise upon it (*Vir. Illust.*, § 55; and *Euseb., H. E.*, vi. 19). The other spurious production is

called the Diatesseron (or the “Harmony of the Gospels”). This is partially extant. But then, again, it exists only in the Latin version of Victor, Bishop of Capua (sixth century), who attributed it himself to Tatian, and as wrongly, probably, as later scholars attributed the Diatesseron to Ammonius. Therefore no great reliance can be placed upon it, nor on its “esoteric” interpretation of the Gospels. Is it this work, we wonder, which led Prof. Jowett to regard the Neo-platonic interpretations as “absurdities”?

[17.](#)

Op. cit., p. 7.

[18.](#)

Op. cit., iii, 524.

[19.](#)

“Imperfect knowledge” of what? That Plato was ignorant of many of the modern “working hypotheses”—as ignorant as our immediate posterity is sure to be of the said hypotheses when they in their turn after exploding join the “great majority”—is perhaps a blessing in disguise.

[20.](#)

Op. cit., p. 524.

[21.](#)

Histoire Critique du Gnosticisme, by M. J. Matter, Professor of the Royal Academy of Strasburg, “It is in Pythagoras and Plato that we find, in Greece, the first elements of [Oriental] Gnosticism,” he says. (Vol. i, pp. 48 and 50.)

[22.](#)

Asiat. Trans., i, 579.

[23.](#)

New Platonism and Alchemy, p. 4.

[24.](#)

This fact and others may be found in Chinese Missionary Reports, and in a work by Monseigneur Delaplace, a Bishop in China. Annales de la Propagation de la Foi.

[25.](#)

The regions somewhere about Udyana and Kashmir, as the translator and editor of Marco Polo (Colonel Yule) believes (i. 175).

[26.](#)

Voyage des Pèlerins Bouddhistes, Vol. I.; Histoire de la Vie de Hiouen-Thsang, etc., traduit du chinois en français, par Stanislas Julien.

[27.](#)

Lao-tse, the Chinese philosopher.

[28.](#)

The Book of Ser Marco Polo, i. 318.

[29.](#)

Isis Unveiled, i. 599-601, 603, 598.

[30.](#)

Ammianus Marcellinus, xxiii. 6.

[31.](#)

The Rishis—the first group of seven in number—lived in days preceding the Vedic period. They are now known as Sages and held in reverence like demigods. But they may now be shown as something more than merely mortal Philosophers. There are other groups of ten,

twelve and even twenty-one in number. Haug shows that they occupy in the Brâhmanical religion a position answering to that of the twelve sons of Jacob in the Jewish Bible. The Brâhmans claim to descend directly from the Rishis.

[32.](#)

Isis Unveiled, i. 90.

[33.](#)

See Münter "On the most Ancient Religions of the North before Odin." Mémoires de la Société des Antiquaires de France, ii. 230.

[34.](#)

Ammianus Marcellinus, xxvi. 6.

[35.](#)

"The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science; Herodotus informs us that each successive king erected one to commemorate his reign, and serve as his sepulchre. But, Herodotus did not tell all, although he knew that the real purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of Nature, and illustrated also the principles of geometry, mathematics, astrology and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the baptismal font, upon emerging from which, the

neophyte was ‘born again,’ and became an adept.” (Isis Unveiled, i. 518, 519.)

[36.](#)

Diog. Laërt., in “Democrit. Vit.”

[37.](#)

Satyric, ix. 3.

[38.](#)

Pliny, Hist. Nat.

[39.](#)

Isis Unveiled, i. 512.

[40.](#)

Op. cit., ii. 403.

[41.](#)

This is precisely what some of them are preparing to do, and many a “mysterious page” in sacred and profane history are touched on in these pages. Whether or not their explanations will be accepted—is another question.

[42.](#)

Ibid.

[43.](#)

This is incorrectly expressed. The true Adept of the “Right Hand” never punishes anyone, not even his bitterest and most dangerous enemy; he simply leaves the latter to his Karma, and Karma never fails to do so, sooner or later.

[44.](#)

Op. cit., ii. 239, 241, 240.

45.

See, in this connection, *Pneumatologie des Esprits*, by the Marquis de Mirville, who devotes six enormous volumes to show the absurdity of those who deny the reality of Satan and Magic, or the Occult Sciences—the two being with him synonymous.

46.

We think we see the sidereal phantom of the old Philosopher and Mystic—once of Cambridge University—Henry More, moving about in the astral mist over the old moss-covered roofs of the ancient town in which he wrote his famous letter to Glanvil about “witches.” The “soul” seems restless and indignant, as on that day of May, 1678, when the doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. “Our new inspired saints,” the soul is heard to mutter, “sworn advocates of the witches ... who against all sense and reason ... will have no Samuel but a confederate knave ... these in-blown buffoons, puffed up with ... ignorance, vanity and stupid infidelity!” (See “Letter to Glanvil,” and *Isis Unveiled*, i. 205, 206.)

47.

Études Religieuses.

48.

Études Historiques.

49.

Mémoire read at the Académie des Inscriptions des Belles Lettres, in 1859.

50.

See Alfred Maury's *Histoire des Religions de la Grèce*, i. 248; and the speculations of Holzmann in *Zeitschrift für Vergleichende Sprachforschung*, ann. 1852, p. 487, sq.

[51.](#)

Creuzer's *Introduction des Mystères*, iii. 456.

[52.](#)

The later Nabathæans adhered to the same belief as the Nazarenes and the Sabæans, honoured John the Baptist, and used Baptism. (See *Isis Unveiled*, ii. 127; Munck, *Palestine*, p. 525; Dunlap, *Sod, the Son of Man*, etc.)

[53.](#)

i. 535.

[54.](#)

By Hargrave Jennings.

[55.](#)

See De Mirville's *Pneumatologie*, iii. 267 et seq.

[56.](#)

Psellus, 4: in Cory's *Ancient Fragments*, 269.

[57.](#)

Isis Unveiled, i, 535, 536.

[58.](#)

The forty-two Sacred Books of the Egyptians, mentioned by Clement of Alexandria as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes 1,200 of such books to Hermes, and Manetho 36,000. But the testimony of Iamblichus as a Neoplatonist and

Theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a “purely historical personage,” with whom “none of the later native historians can be compared” (see *Égypte*, i. 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against Magic and the Occult knowledge claimed by the ancient priests. However, none of the Archæologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. “Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world,” says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that “if they were actual observations, they *must have* extended over 10,000 years” (p. 14). “We learn, however,” he adds, “from one of their own old chronological works ... that the genuine Egyptian traditions concerning the mythological period treated of *myriads* of years.” (*Égypte*, i. 15; *Isis Unveiled*, i. 33.)

[59.](#)

These details are taken from Pneumatologie, iii. pp. 204, 205.

[60.](#)

Égypte, p. 143; Isis Unveiled, i. 625.

[61.](#)

Strom., VI. vii. The following paragraph is paraphrased from the same chapter.

[62.](#)

See Pneumatologie, iii. 207. Therefore Empedocles is called κωλυθάνεμος, the “dominator of the wind.” Strom., VI. iii.

[63.](#)

Ibid., iv.

[64.](#)

Summarised from Pneumatologie, iii. 209.

[65.](#)

Loc. cit.

[66.](#)

Op. cit., iii. 208.

[67.](#)

The English speaking people who spell the name of Noah's disrespectful son “Ham” have to be reminded that the right spelling is “Kham” or “Cham.”

[68.](#)

Black Magic, or Sorcery, is the *evil* result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of neither Ham nor Cain, when pronounced, has

ever killed any one; whereas, if we have to believe that same Clemens Alexandrinus who traces the teacher of every Occultist, outside of Christianity, to the Devil, the name of Jehovah (pronounced Jevo and in a peculiar way) had the effect of killing a man at a distance. The mysterious Schemham-phorasch was not always used for holy purposes by the Kabalists, especially since the Sabbath or Saturday, sacred to Saturn or the evil Shani, became—with the Jews—sacred to “Jehovah.”

69.

Khoemnis, the pre-historic city, may or may not have been built by Noah's son, but it was not his name that was given to the town, but that of the Mystery Goddess Khoemnu or Khoemnis (Greek form); the deity that was created by the ardent fancy of the neophyte, who was thus tantalised during his “twelve labours” of probation before his final initiation. Her male counterpart is Khem. The city of Choemnis or Khemmis (to-day Akhmem) was the chief seat of the God Khem. The Greeks identifying Khem with Pan, called this city “Panopolis.”

70.

Pneumatologie, iii. 210. This looks more like pious vengeance than philology. The picture, however, seems incomplete, as the author ought to have added to the “chimney” a witch flying out of it on a broomstick.

71.

How could they escape from the Deluge unless God so willed it? This is scarcely logical.

72.

Loc. cit., p. 210.

[73.](#)

Matthew, xvi. 20.

[74.](#)

Mark, v. 43.

[75.](#)

Mark, iv. 11, 12.

[76.](#)

Is it not evident that the words: “lest at any time they should be converted (or: ‘lest haply they should turn again’—as in the revised version) and their sins be forgiven them”—do not at all mean to imply that Jesus feared that through repentance any outsider, or “them that are without,” should escape damnation, as the literal dead-letter sense plainly shows—but quite a different thing? Namely, “lest any of the profane should by understanding his preaching, undisguised by parable, get hold of some of the secret teachings and mysteries of Initiation—and even of Occult powers? ‘Be converted’ is, in other words, to obtain a knowledge belonging exclusively to the Initiated: ‘and their sins be forgiven them,’ that is, their sins would fall upon the illegal revealer, on those who had helped the unworthy to reap there where they have never laboured to sow, and had given them, thereby, the means of escaping on this earth their deserved Karma, which must thus re-act on the revealer, who, instead of good, did harm and failed.”

[77.](#)

New Platonism and Alchemy, 1869, pp. 7, 9.

[78.](#)

vii. 6.

79.

History is full of proofs of the same. Had not Anaxagoras enunciated the great truth taught in the Mysteries, viz., that the sun was surely larger than the Peloponnesus, he would not have been persecuted and nearly put to death by the fanatical mob. Had that other rabble which was raised against Pythagoras understood what the mysterious Sage of Crotona meant by giving out his remembrance of having been the “Son of Mercury”—God of the Secret Wisdom—he would not have been forced to fly for his life; nor would Socrates have been put to death, had he kept secret the revelations of his divine Daimon. He knew how little his century—save those initiated—would understand his meaning, had he given out all he knew of the moon. Thus he limited his statement to an allegory, which is now proven to have been more scientific than was hitherto believed. He maintained that the moon was inhabited and that the lunar beings lived in profound, vast and dark valleys, our satellite being airless and without any atmosphere outside such profound valleys; this, disregarding the revelation full of meaning for the few only, must be so of necessity, if there is any atmosphere on our bright Selene at all. The facts recorded in the secret annals of the Mysteries had to remain veiled under penalty of death.

80.

Stromateis, xii.

81.

See Homilies 7, in Levit., quoted in the Source of Measures, p. 307.

82.

Origen: Huet., Origeniana, 167; Franck, 121; quoted from Dunlap's Sôd, p. 176.

[83.](#)

Isis Unveiled, ii. 350.

[84.](#)

The materialistic “law-givers,” the critics and Sadducees who have tried to tear to shreds the doctrines and teachings of the great Asiatic Masters past and present—no scholars in the modern sense of the word—would do well to ponder over these words. No doubt that doctrines and secret teachings had they been invented and written in Oxford and Cambridge would be more brilliant outwardly. Would they equally answer to universal truths and facts, is the next question however.

[85.](#)

iii. fol. 1526, quoted in Myer's Qabbalah, p. 102.

[86.](#)

New-Platonism and Alchemy, p. 6.

[87.](#)

i. 2.

[88.](#)

lxiv. 10.

[89.](#)

The *key* is shown to be “in the source of measures originating the British inch and the ancient cubit” as the author tries to prove.

[90.](#)

The word as a plural might have better solved the mystery. God is *ever-present* ; if he were *ever-active* he could no longer be an infinite God—

nor ever-present in his limitation.

91.

The author is evidently a Mason of the way of thinking of General Pike. So long as the American and English Masons will reject the “Creative Principle” of the “Grand Orient” of France they will remain in the dark.

92.

Source of Measures, pp. 308, 309.

93.

In his *Pneumatologie*, in Vol. iv., pp. 105-112, the Marquis de Mirville claims the knowledge of the heliocentric system—earlier than Galileo—for Pope Urban VIII. The author goes further. He tries to show that famous Pope, not as the persecutor but as one persecuted by Galileo, and calumniated by the Florentine Astronomer into the bargain. If so, so much the worse for the Latin Church, since her Popes, knowing of it, still preserved silence upon this most important fact, either to screen Joshua or their own infallibility. One can understand well that the Bible having been so exalted over all the other systems, and its alleged monotheism depending upon the silence preserved, nothing remained of course but to keep quiet over its symbolism, thus allowing all its blunders to be fathered on its God.

94.

Op. cit., App. vii. p. 296. The writer feels happy to find this fact now mathematically demonstrated. When it was stated in *Isis Unveiled* that Jehovah and Saturn were one and the same with Adam Kadmon, Cain, Adam and Eve, Abel, Seth, etc., and that all were convertible symbols

in the Secret Doctrine (see Vol. ii. pp. 446, 448, 464 et seq.); that they answered, in short, to secret numerals and stood for more than one meaning in the Bible as in other doctrines—the author's statements remained unnoticed. Isis had failed to appear under a scientific form, and by giving too much, in fact, gave very little to satisfy the enquirer. But now, if mathematics and geometry, besides the evidence of the Bible and Kabbalah are good for anything, the public must find itself satisfied. No fuller, more scientifically given proof can be found to show that Cain is the transformation of an Elohim (the Sefhira Binah) into Jah-Veh (or God-Eve) androgyne, and that Seth is the Jehovah male, than in the combined discoveries of Seyffarth, Knight, etc., and finally in Mr. Ralston Skinner's most erudite work. The further relations of these personifications of the first human races, in their gradual development, will be given later on in the text.

95.

The writings extant in olden times often personified Wisdom as an emanation and associate of the Creator. Thus we have the Hindu Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; also the female divinities, Neïtha, Metis, Athena, and the Gnostic potency Achamoth or Sophia. The Samaritan Pentateuch denominated the Book of Genesis, Akamouth, or Wisdom, and two remnants of old treatises, the Wisdom of Solomon and the Wisdom of Jesus, relate to the same matters. The Book of Mashalim—the Discourses or Proverbs of Solomon—thus personifies Wisdom as the auxiliary of the Creator. In the Secret Wisdom of the East that auxiliary is found collectively in the first emanations of Primeval Light, the

Seven Dhyáni-Chohans, who have been shown to be identical with the “Seven Spirits of the Presence” of the Roman Catholics.

96.

New Platonism and Alchemy, p. 6.

97.

ii. 317. 318. Many verbal alterations from the original text of Isis Unveiled were made by H. P. B. in her quotations therefrom, and these are followed throughout.

98.

Proclus claims to have experienced this sublime ecstasy six times during his mystic life; Porphyry asserts that Apollonius of Tyana was thus united four times to his deity—a statement which we believe to be a mistake, since Apollonius was a Nirmânakâya (divine incarnation—not Avatâra)—and he (Porphyry) only once, when over sixty years of age. Theophany (or the actual appearance of a God to man), Theopathy (or “assimilation of divine nature”), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood.

99.

Kârana Sharîra is the “causal” body and is sometimes said to be the “personal God.” And so it is, in one sense.

100.

This would be in one sense Self-worship.

101.

“The Gods exist,” said Epicurus, “but they are not what the hoi polloi [the multitude] suppose them to be. He is not an infidel or atheist who

denies the existence of Gods whom the multitude worship, but he is such who fastens on the Gods the opinions of the multitude.”

[102.](#)

Esoteric, as exoteric, Buddhism rejects the theory that Gautama was an incarnation or Avatâra of Vishnu, but teaches the doctrine as herein explained. Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring “God” being, however, in every case, his own Higher Self, or divine prototype.

[103.](#)

One entirely and absolutely purified, and having nothing in common with earth except his body.

[104.](#)

Mândûkyopanishad, 4.

[105.](#)

Acts, viii. 10 (Revised Version).

[106.](#)

See the explanations given on the subject in “The Elixir of Life,” by G. M. (From a Chelâ's Diary), Five Years of Theosophy.

[107.](#)

I. Cor., xv. 47, 50.

[108.](#)

I. Cor., iii. 16. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? “Be ye therefore perfect as your Father ... is perfect” (Matt., v. 48), says the Great Master. The words are, “as perfect as your Father which is in heaven,” being interpreted as meaning God. Now the utter absurdity of any man

becoming as perfect as the infinite, all-perfect omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is, “Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality, of whom he is the ‘prison’ and the ‘temple.’” “If thou wilt be perfect (i.e., an Adept and Initiate) go and sell that thou hast” (Matt., xix. 21). Every man who desired to become a neophyte, a chelâ, then, as now, had to take the vow of poverty. The “Perfect,” was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their “Perfect,” and Paul plainly states that they, the Initiates, can only speak before other Adepts. “We speak wisdom among them [only] that are perfect” (I. Cor. ii. 6.)

109.

John, i. 21.

110.

John, iii. “Born” from above, viz., from his Monad or divine Ego, the seventh Principle, which remains till the end of the Kalpa, the nucleus of, and at the same time the overshadowing Principle, as the Kâranâtmâ (Causal Soul) of the personality in every rebirth. In this sense, the sentence “born anew” means “descends from above,” the last two words having no reference to heaven or space, neither of which can be limited or located, since one is a state and the other infinite, hence having no cardinal points. (See New Testament, Revised Version, loc. cit.)

111.

This can have no reference to Christian Baptism, since there was none in the days of Nicodemus and he could not therefore know anything of it, even though a “Master.”

112.

This word, translated in the New Testament “world” to suit the official interpretation, means rather an “age” (as shown in the Revised Version) or one of the periods during the Manvantara, a Kalpa, or Æon.

Esoterically the sentence would read: “He who shall reach, through a series of births and Karmic law, that state in which Humanity shall find itself after the Seventh Round and the Seventh Race, when comes Nirvâna, Moksha, and when man becomes ‘equal unto the Angels’ or Dhyân Chohans, is a ‘son of the resurrection’ and ‘can die no more’; then there will be no marriage, as there will be no difference of sexes”—a result of our present materiality and animalism.

113.

Luke, xx. 27-38.

114.

John, ix. 2, 3.

115.

The conscious Ego, or Fifth Principle Manas, the vehicle of the divine Monad or “God.”

116.

Some Symbologists, relying on the correspondence of numbers and the symbols of certain things and personages, refer these “secrets” to the mystery of generation. But it is more than this. The glyph of the “Tree

of Knowledge of Good and Evil” has no doubt a phallic and sexual element in it, as has the “Woman and the Serpent”; but it has also a psychical and spiritual significance. Symbols are meant to yield more than one meaning.

[117.](#)

Wisdom, xi. 21. Douay version.

[118.](#)

Ecclesiasticus, i. 9. Douay version.

[119.](#)

Dogme et Rituel de la Haute Magie, i. 361.

[120.](#)

Isis Unveiled, i. 6, 7.

[121.](#)

“Synesius mentions books of stone which he found in the temple of Memphis, on one of which was engraved the following sentence: ‘One *nature* delights in another, one nature overcomes another, one nature overrules another, and the whole of them are *one*’.”

“The inherent restlessness of matter is embodied in the saying of Hermes: ‘Action is the life of Phta’; and Orpheus calls nature πολυμήχανος μάτηρ, ‘the mother that makes many things,’ or the ingenious, the contriving, the inventive mother.”—Isis Unveiled, i. 257.

[122.](#)

Source of Measures, p. x.

[123.](#)

Masonic Review, July, 1886.

[124.](#)

See Source of Measures, pp. 47-50, et pass.

[125.](#)

See Cary's translation, pp. 322, 323.

[126.](#)

Exodus, xxxiv. 29, 33.

[127.](#)

Op. cit., V. vii.

[128.](#)

The Royal Masonic Cyclopædia, under “Gnosticism.”

[129.](#)

In the Ferouers and Devs of Jacobi (Letters F. and D.) the word “ferouer” is explained in the following manner: The Ferouer is a part of the creature (whether man or animal) of which it is the type and which it survives. It is the Nous of the Greeks, therefore divine and immortal, and thus can hardly be the Devil or the satanic copy De Mirville would represent it (see Mémoires de l'Académie des Inscriptions, Vol. XXXVII. p. 623, and chap. xxxix. p. 749). Foucher contradicts him entirely. The Ferouer was never the “principle of sensations,” but always referred to the most divine and pure portion of Man's Ego—the spiritual principle. Anquetil says that the Ferouer is the purest portion of man's soul. The Persian Dev is the antithesis of the Ferouer, for the Dev has been transformed by Zoroaster into the Genius of Evil (whence the Christian Devil), but even the Dev is only finite; for having become possessed of the soul of man by *usurpation* ,

it will have to leave it at the great day of Retribution. The Dev obsesses the soul of the defunct for three days, during which the soul wanders about the spot at which it was forcibly separated from its body; the Ferouer ascends to the region of eternal Light. It was an unfortunate idea that made the noble Marquis de Mirville imagine the Ferouer to be a “satanic copy” of a *divine* original. By calling all the Gods of the Pagans—Apollo, Osiris, Brahmâ, Ormazd, Bel, etc., the “Ferouers of Christ and of the chief Angels,” he merely exhibits the God and the Angels he would honour as inferior to the Pagan Gods, as man is inferior to his Soul and Spirit; since the Ferouer is the immortal part of the mortal being of which it is the type and which it survives.

Perchance the poor author is unconsciously prophetic; and Apollo, Brahmâ, Ormazd, Osiris, etc., are destined to survive and replace—as eternal cosmic verities—the evanescent fictions about the God, Christ and Angels of the Latin Church!

[130.](#)

See George Smith's Babylon and other works.

[131.](#)

This is as fanciful as it is arbitrary. Where is the Hindu or Buddhist who would speak of his “Crucified”?

[132.](#)

Op. cit., iv. 237.

[133.](#)

Loc. cit., 250.

[134.](#)

“Q.: Who knocks at the door?

A.: The good cowherd.

Q.: Who preceded thee?

A.: The three robbers.

Q.: Who follows thee?

A.: The three murderers,” etc., etc.

Now this is the conversation that took place between the priest-initiators and the candidates for initiation during the mysteries enacted in the oldest sanctuaries of the Himâlayan fastnesses. The ceremony is still performed to this day in one of the most ancient temples in a secluded spot of Nepaul. It originated with the Mysteries of the first Krishna, passed to the First Tirthankara and ended with Buddha, and is called the Kurukshetra rite, being enacted as a memorial of the great battle and death of the divine Adept. It is not Masonry, but an initiation into the Occult teachings of that Hero—Occultism, pure and simple.

135.

Book of Enoch, Archbishop Laurence's translation. Introduction, p. v.

136.

The Book of Enoch was unknown to Europe for a thousand years, when Bruce found in Abyssinia some copies of it in Ethiopic; it was translated by Archbishop Laurence in 1821, from the text in the Bodleian Library, Oxford.

137.

Op. cit., p. xx.

[138.](#)

Loc. cit.

[139.](#)

Op. cit., p. xiv., note.

[140.](#)

Op. cit., p. xxxv.

[141.](#)

Op. cit., p. xiii.

[142.](#)

The Seventh Principle, the First Emanation.

[143.](#)

Op. cit., pp. xxxvii. and xl.

[144.](#)

Op. cit., pp. xl. and li.

[145.](#)

Who stands for the “Solar” or Manvantaric Year.

[146.](#)

Op. cit., pp. xli., xlii.

[147.](#)

Op. cit., p. xlviii.

[148.](#)

Op. cit., p. xxiii.

[149.](#)

Loc. cit.

[150.](#)

xcii. 9.

[151.](#)

Op. cit., xcii. 4.

[152.](#)

Op. cit., xcii. 4-7.

[153.](#)

At the close of every Root-Race there comes a cataclysm, in turn by fire or water. Immediately after the “Fall into generation” the dross of the third Root-Race—those who fell into sensuality by falling off from the teaching of the Divine Instructors—were destroyed, after which the Fourth Root-Race originated, at the end of which took place the last Deluge. (See the “Sons of God” mentioned in *Isis Unveiled*, 593 et seq.)

[154.](#)

Op. cit., xcii. 11.

[155.](#)

Op. cit., xcii. 7, 11, 13, 15.

[156.](#)

Op. cit., note, p. 152.

[157.](#)

Those interpolations and alterations are found almost in every case where figures are given—especially whenever the numbers eleven and twelve come in—as these are all made (by the Christians) to relate to the numbers of Apostles, and Tribes, and Patriarchs. The translator of the Ethiopic text—Archbishop Laurence—attributes them generally to

“mistakes of the transcriber” whenever the two texts, the Paris and the Bodleian MSS., differ. We fear it is no mistake, in most cases.

158.

Op. cit., lxxxviii. 99, 100.

159.

Loc. cit., 94. This passage, as will be presently shown, has led to a very curious discovery.

160.

In the profane history of Gautama Buddha he dies at the good old age of eighty, and passes off from life to death peacefully with all the serenity of a great saint, as Barthélemy St. Hilaire has it. Not so in the Esoteric and true interpretation which reveals the real sense of the profane and allegorical statement that makes Gautama, the Buddha, die very unpoetically from the effects of too much pork, prepared for him by Tsonda. How one who preached that the killing of animals was the greatest sin, and who was a perfect vegetarian, could die from eating pork, is a question that is never asked by our Orientalists, some of whom made (as now do many charitable missionaries in Ceylon) great fun at the alleged occurrence. The simple truth is that the said rice and pork are purely allegorical. Rice stands for “forbidden fruit,” like Eve's “apple,” and means Occult knowledge with the Chinese and Tibetans; and “pork” for Brâhmanical teachings—Vishnu having assumed in his first Avatâra the form of a boar, in order to raise the earth on the surface of the waters of space. It is not, therefore, from “pork” that Buddha died, but for having divulged some of the Brâhmanical mysteries, after which, seeing the bad effects brought on some

unworthy people by the revelation, he preferred, instead of availing himself of Nirvâna, to leave his earthly form, remaining still in the sphere of the living, in order to help humanity to progress. Hence his constant reincarnations in the hierarchy of the Dalai and Teshu Lamas, among other bounties. Such is the Esoteric explanation. The life of Gautama will be more fully discussed later on.

[161.](#)

Op. cit., cv. 21.

[162.](#)

In the Bible (Genesis, iv and v) there are three distinct Enochs (Kanoch or Chanoch)—the son of Cain, the son of Seth, and the son of Jared; but they are all identical, and two of them are mentioned for purposes of misleading. The years of only the last two are given, the first one being left without further notice.

[163.](#)

The eternal and incessant “in-breathing and out-breathing of Parabrahman” or Nature, the Universe in Space, whether during Manvantara or Pralaya.

[164.](#)

Op. cit., iii. 1.

[165.](#)

Op. cit., 30.

[166.](#)

Op. cit., 32.

[167.](#)

Those who are aware that the term Christos was applied by the Gnostics to the Higher Ego (the ancient Pagan Greek Initiates doing the same), will readily understand the allusion. Christos was said to be cut off from the lower Ego, Chrestos, after the final and supreme Initiation, when the two became blended in one; Chrestos being conquered and resurrected in the glorified Christos.—Franck, Die Kabbala, 75; Dunlap, Sôd, Vol. II.

[168.](#)

Stromateis, I. xiii.

[169.](#)

Op. cit., II. viii.

[170.](#)

Many are the marvels recorded as having taken place at his death, or we should rather say his translation; for he did not die as others do, but having suddenly disappeared, while a dazzling light filled the cavern with glory, his body was again seen upon its subsidence. When this heavenly light gave place to the habitual semi-darkness of the gloomy cave—then only, says Ginsburg, “the disciples of Israel perceived that the lamp of Israel was extinguished.” His biographers tell us that there were voices heard from Heaven during the preparation for his funeral, and at his interment, when the coffin was lowered into the deep cave prepared for it, a flame broke forth and a voice mighty and majestic pronounced these words: “This is he who caused the earth to quake, and the kingdoms to shake!”

[171.](#)

Pockocke, maybe, was not altogether wrong in deriving the German Heaven, Himmel, from Himâlaya; nor can it be denied that it is the Hindu Kailâsa (Heaven) that is the father of the Greek Heaven (Koilon), and of the Latin Cœlum.

[172.](#)

See Pockocke's *India in Greece*, and his derivation of Mount Parnassus from Parnasa, the leaf and branch huts of the Hindu ascetics, half shrine and half habitation. “Part of the Par-o-Pamisus (the hill of Bamian), is called Parnassus. ‘These mountains are called Devanica,

because they are so full of Devas or Gods, called “Gods of the Earth,” Bhu Devas. They lived, according to the Purânas, in bowers or huts, called Parnasas, because they were made of leaves’ (Parnas),” p. 302.

173.

Rawlinson is justly very confident of an Âryan and Vedic influence on the early mythology and history of Babylon and Chaldæa.

174.

This is a Secret Doctrine affirmation, and may or may not be accepted. Only Abraham, Isaac and Judah resemble terribly the Hindu Brahmâ Ikshvâku and Yadu.

175.

It is said in *The Gnostics and their Remains*, by C. W. King (p. 13), with regard to the names of Brahmâ and Abram; “This figure of the *man*, Seir Aupin, consists of 243 numbers, being the numerical value of the letters in the name ‘Abram’ signifying the different orders in the celestial Hierarchies. In fact the names Abram and Brahmâ are equivalent in numerical value.” Thus to one acquainted with Esoteric Symbolism, it does not seem at all strange to find in the Loka-pâlas (the four cardinal and intermediate points of the compass personified by eight Hindu Gods) Indra's elephant, named Abhra—(mâtanga) and his wife Abhramu. Abhra is in a way a Wisdom Deity, since it is this elephant's head that replaced that of Ganesha (Ganapati) the God of Wisdom, cut off by Shiva. Now Abhra means “cloud,” and it is also the name of the city where Abram is supposed to have resided—when read backwards—“Arba (Kirjath) the city of four ... Abram is Abra with an appended m final, and Abra read backward is Arba” (Key to the

Hebrew Egyptian Mystery). The author might have added that Abra meaning in Sanskrit “in, or of, the clouds,” the cosmo-astronomical symbol of Abram becomes still plainer. All of these ought to be read in their originals, in Sanskrit.

[176.](#)

Before these theories and speculations—we are willing to admit they are such—are rejected, the following few points ought to be explained, (1) Why, after leaving Egypt, was the patriarch's name changed by Jehovah from Abram to Abraham. (2) Why Sarai becomes on the same principle Sarah (Gen., xvii.). (3) Whence the strange coincidence of names? (4) Why should Alexander Polyhistor say that Abraham was born at Kamarina or Uria, a city of soothsayers, and invented Astronomy? (5) “The Abrahamic recollections go back at least three millenniums beyond the grandfather of Jacob,” says Bunsen (Egypt's Place in History, v. 35.)

[177.](#)

Isis Unveiled, ii. 35.

[178.](#)

See Isis Unveiled, ii. 218-300. Gematria is formed by a metathesis from the Greek word γραμματεία; Notaricon may be compared to stenography; Temura is permutation—a way of dividing the alphabet and shifting letters.

[179.](#)

De Vita Pythag.

[180.](#)

We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the “Books of Hermes,” and it is referred to and quotations are made from it in the works of a number of ancient and mediæval philosophical authors. Among these authorities are Arnolfo di Villanova's Rosarium Philosoph., Francesco Arnuphi's Opus de Lapide, Hermes Trismegistus' Tractatus de Transmutatione Metallorum and Tabula Smaragdina, and above all the treatise of Raymond Lully, Ab Angelis Opus Divinum de Quinta Essentia.

[181.](#)

Exodus, xxv. 40.

[182.](#)

Sub voce “Numbers.”

[183.](#)

See Johannes Meursius, Denarius Pythagoricus.

[184.](#)

Ragon, Maçonnerie Occulte, p. 426, note.

[185.](#)

Ibid., p. 432, note.

[186.](#)

Extracted from Ragon, Maçonnerie Occulte, p. 427, note.

[187.](#)

Summarised from Ragon, *ibid.*, p. 428, note.

[188.](#)

Ragon mentions the curious fact that the first four numbers in German are named after the elements.

“Ein, or one, means the air, the element which, ever in motion, penetrates matter throughout, and whose continual ebb and tide is the universal vehicle of life.

“Zwei, two, is derived from the old German Zweig, signifying germ, fecundity; it stands for earth the fecund mother of all.

“Drei, three, is the trienos of the Greeks, standing for water, whence the Sea-gods, Tritons; and trident, the emblem of Neptune—the water, or sea, in general being called Amphitrite (surrounding water).

“Vier, four, a number meaning in Belgian fire.... It is in the quaternary that the first solid figure is found, the universal symbol of immortality, the Pyramid, ‘whose first syllable means fire.’ Lysis and Timæus of Locris claimed that there was not a thing one could name that had not the quaternary for its root.... The ingenious and mystical idea which led to the veneration of the ternary and the triangle was applied to number four and its figure: it was said to express a living being, 1, the vehicle of the triangle 4, vehicle of God, or man carrying in him the divine principle.”

Finally, “the Ancients represented the world by the number five. Diodorus explains it by saying that this number represents earth, fire, water, air and ether or spiritus. Hence, the origin of Pente (five) and of Pan (the God) meaning in Greek all.” (Compare Ragon, *op. cit.*, pp. 428-430.) It is left with the Hindu Occultists to explain the relation this

Sanskrit word Pancha (five) has to the elements, the Greek Pente having for its root the Sanskrit term.

[189.](#)

The system of the so-called Senzar characters is still more wonderful and difficult, since each letter is made to yield several meanings, a sign placed at the commencement showing the true meaning.

[190.](#)

Ragon, op. cit., p. 431, note.

[191.](#)

The Y exoterically signifies only the two paths of virtue or vice, and stands also for the numeral 150 and with a dash over the letter Y for 150,000.

[192.](#)

Tradition, chap. on "Numbers."

[193.](#)

This is a kind of magical bow and arrow calculated to destroy in one moment whole armies; it is mentioned in the Râmâyana, the Purânas and elsewhere.

[194.](#)

Matthew, viii. 30-34.

[195.](#)

Dogmatic Theology, iii. 345.

[196.](#)

viii. 9, 10.

[197.](#)

Adv. Celsum.

[198.](#)

Eccles. Hist., i. 140.

[199.](#)

Contra Hæreses, I. xxiii. 1-4.

[200.](#)

Contra Hæreses, ii. 1-6.

[201.](#)

Op. cit., ii. 337.

[202.](#)

Ten is the perfect number of the Supreme God among the “manifested” deities, for number 1 is the symbol of the Universal Unit, or male principle in Nature, and number O the feminine symbol Chaos, the Deep, the two forming thus the symbol of Androgyne nature as well as the full value of the solar year, which was also the value of Jehovah and Enoch. Ten, with Pythagoras, was the symbol of the Universe; also of Enos, the Son of Seth, or the “Son of Man” who stands as the symbol of the solar year of 365 days, and whose years are therefore given as 365 also. In the Egyptian Symbology Abraxas was the Sun, the “Lord of the Heavens.”

The circle is the symbol of the one Unmanifesting Principle, the plane of whose figure is infinitude eternally, and this is crossed by a diameter only during Manvantaras.

[203.](#)

I. Cor., ii. 6-8.

[204.](#)

Compare Taylor's Eleusinian and Bacchic Mysteries.

[205.](#)

Isis Unveiled, ii. 89.

[206.](#)

Op. cit., ii. 395.

[207.](#)

Quoted by De Mirville, Op. cit., vi. 41 and 42.

[208.](#)

Mr. St. George Lane-Fox has admirably expressed the idea in his eloquent appeal to the many rival schools and societies in India. "I feel sure," he said, "that the prime motive, however dimly perceived, by which you, as the promoters of these movements, were actuated, was a revolt against the tyrannical and almost universal establishment throughout all existing social and so-called religious institutions of a usurped authority in some external form supplanting and obscuring the only real and ultimate

authority, the indwelling spirit of truth revealed to each individual soul, true conscience in fact, that supreme source of all human wisdom and power which elevates man above the level of the brute.” (To the Members of the Ârya Samâj, the Theosophical Society, Brahma and Hindu Samâj and other Religious and Progressive Societies in India.)

[209.](#)

Revelation, ii. 6.

[210.](#)

This “art” is not common jugglery, as some define it now: it is a kind of psychological jugglery, if jugglery at all, where fascination and glamour are used as means of producing illusions. It is hypnotism on a large scale.

[211.](#)

The author asserts in this his Christian persuasion.

[212.](#)

Magnetic passes, evidently, followed by a trance and sleep.

[213.](#)

“Elementals” used by the highest Adept to do mechanical, not intellectual work, as a physicist uses gases and other compounds.

[214.](#)

Quoted from De Mirville, op. cit., vi. 43.

[215.](#)

Ibid., vi. 45.

[216.](#)

Ibid., p. 46.

[217.](#)

Amédée Fleury, *Rapports de St. Paul avec Sénèque*,
ii. 100. The whole of this is summarised from De
Mirville.

[218.](#)

But we can never agree with the author “that rites and
ritual and formal worship and prayers are of the
absolute necessity of things,” for the external can
develop and grow and receive worship only at the
expense of, and to the detriment of, the internal, the
only real and true.

[219.](#)

H. Jennings, *op. cit.*, pp. 37, 38.

[220.](#)

See *Isis Unveiled*, ii. 574.

[221.](#)

xi. 26.

[222.](#)

Art., by Dr. A. Wilder, in *Evolution*.

[223.](#)

Op. cit., p. 262.

[224.](#)

In its most extensive meaning, the Sanskrit word has the same literal sense as the Greek term; both imply “revelation,” by no human agent, but through the “receiving of the sacred drink.” In India the initiated received the “Soma,” sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the Epopteia. The Grecian Mysteries are wholly derived from the Brâhmanical Vaidic rites, and the latter from the Ante-Vaidic religious Mysteries—primitive Wisdom Philosophy.

225.

It is needless to state that the Gospel according to John was not written by John, but by a Platonist or a Gnostic belonging to the Neoplatonic school.

226.

Ibid., loc. cit. The fact that Peter persecuted the “Apostle to the Gentiles” under that name, does not necessarily imply that there was no Simon Magus individually distinct from Paul. It may have become a generic name of abuse. Theodoret and Chrysostom, the earliest and most prolific commentators on the Gnosticism of those days, seem actually to make of Simon a rival of Paul and to state that between them passed frequent messages. The former, as a diligent propagandist of what Paul terms the “antithesis of the

Gnosis” (1. Epistle to Timothy), must have been a sore thorn in the side of the apostle. There are sufficient proofs of the actual existence of Simon Magus.

[227.](#)

Taylor's Eleusinian and Bacchic Mysteries, Wilder's ed., p. x.

[228.](#)

ii. 91-94.

[229.](#)

Bunsen, Egypt's Place in History, v. 90.

[230.](#)

Ibid.

[231.](#)

Stele, p. 44.

[232.](#)

See Dowson's Hindu Classical Dict., sub voc., “Pîthasthânaru.”

[233.](#)

See Preface to St. Matthew's Gospel, Baronius, i. 752, quoted in De Mirville, vi. 63. Jerome is the Father who having found the authentic and original Evangel (the Hebrew text), by Matthew the Apostle-publican, in the library of Cæsarea, “*written by the hand of Matthew*” (Hieronymus: De Viris, Illust. Chap. iii.)—as he himself admits—set it down as heretical, and

substituted for it his own Greek text. And it is also he who perverted the text in the Book of Job to enforce belief in the resurrection in flesh (see *Isis Unveiled*, Vol. ii. pp. 181 and 182, et seq.), quoting in support the most learned authorities.

234.

De Mirville gives the following thrilling account of the “contest.”

“John, pressed, as St. Jerome tells us, by all the churches of Asia to proclaim more solemnly [in the face of the miracles of Apollonius] the divinity of Jesus Christ, after a long prayer with his disciples on the Mount of Patmos and being in ecstasy by the divine Spirit, made heard amid thunder and lightning his famous *In Principio erat Verbum*. When that sublime extasis, that caused him to be named the ‘Son of Thunder,’ had passed, Apollonius was compelled to retire and to disappear. Such was his defeat, less bloody but as hard as that of Simon, the Magician.” (“The Magician Theurgist,” vi. 63) For our part we have never heard of extasis producing thunder and lightning and we are at a loss to understand the meaning.

235.

This is the old, old story. Who of us, Theosophists, but knows by bitter personal experience what clerical hatred, malice and persecution can do in this direction; to what an extent of falsehood, calumny and cruelty these feelings can go, even in our modern day, and what exemplars of Christ-like charity His alleged and self-constituted servants have shown themselves to be!

[236.](#)

Isis Unveiled, ii. 342.

[237.](#)

Loc. cit., ii. 343, 344.

[238.](#)

Pneumatologie, vi. 62.

[239.](#)

Les Apologistes Chrétiens au Second Siècle, p. 106.

[240.](#)

Pneumatologie, vi, 62.

[241.](#)

Many are they who *do not know* : hence, they do not believe in them.

[242.](#)

Just so. Apollonius, during a lecture he was delivering at Ephesus before an audience of many thousands, perceived the murder of the Emperor Domitian in Rome and notified it at the very moment

it was taking place, to the whole town; and Swedenborg, in the same manner, saw from Gothenburg the great fire at Stockholm and told it to his friends, no telegraph being in use in those days.

[243.](#)

No criterion at all. The Hindu Sâddhus and Adepts acquire the gift by the holiness of their lives. The Yoga-Vidyâ teaches it, and no “spirits” are required.

[244.](#)

As to the Pontiffs, the matter is rather doubtful.

[245.](#)

But this alone is no reason why people should believe in this class of spirits. There are better authorities for such belief.

[246.](#)

De Mirville's aim is to show that all such apparitions of the Manes or disembodied Spirits are the work of the Devil, “Satan's simulacra.”

[247.](#)

He might have added: like the great Shankarâchârya, Tsong-Kha-Pa, and so many other real Adepts—even his own Master, Jesus; for this is indeed a criterion of true Adeptship, though “to disappear” one need not fly up in the clouds.

[248.](#)

See Dion Cassius, XXVII. xviii. 2.

[249.](#)

Lampridius, Adrian, xxix. 2.

[250.](#)

The passage runs as follows: “Aurelian had determined to destroy Tyana, and the town owed its salvation only to a miracle of Apollonius; this man so famous and so wise, this great friend of the Gods, appeared suddenly before the Emperor, as he was returning to his tent, in his own figure and form, and said to him in the Pannonian language:

‘Aurelian, if thou wouldst conquer, abandon these evil designs against my fellow-citizens: if thou wouldst command, abstain from shedding innocent blood; and if thou wouldst live, abstain from injustice.’

Aurelian, familiar with the face of Apollonius, whose portraits he had seen in many temples, struck with wonder, immediately vowed to him (Apollonius) statue, portrait and temple, and returned completely to ideas of mercy.” And then Vopiscus adds: “If I have believed more and more in the virtues of the *majestic* Apollonius, it is because, after gathering my information from the most serious men, I have found all these facts corroborated in the Books of the Ulpian Library.” (See Flavius Vopiscus, Aurelianus). Vopiscus wrote in 250 and consequently preceded Philostratus by a century.

[251.](#)

Ep. ad Paulinum.

[252.](#)

The above is mostly summarised from De Mirville, loc. cit., pp. 66-69.

[253.](#)

A “true prophet” because an Initiate, one perfectly versed in Occult astronomy.

[254.](#)

Key to Hebrew-Egyptian Mystery, p. 259 et seq.
Astronomy and physiology are the bodies, astrology and psychology their informing souls; the former being studied by the eye of sensual perception, the latter by the inner or “soul-eye”; and both are *exact* sciences.

[255.](#)

New Platonism and Alchemy, p. 12

[256.](#)

Heracles, 807.

[257.](#)

Æneid, viii., 274 ff.

[258.](#)

App., vii., p. 301.

[259.](#)

Dogme et Rituel de la Haute Magie, ii. 88.

[260.](#)

(Hieronymus, De Viris Illust., iii.) “It is remarkable that, while all Church Fathers say that Matthew wrote

in *Hebrew* , the whole of them use the *Greek* text as the genuine apostolic writing, without mentioning what relation the *Hebrew* Matthew has to our *Greek* one! It had many *peculiar additions* which are wanting in our (Greek) Evangel” (Olshausen, *Nachweis der Echtheit der Sämmtlichen Schriften des Neuen Test.*, p. 32; Dunlap, *Sôd, the Son of the Man*, p. 44.)

261.

Commen. to Matthew (xii. 13) Book II. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters.

262.

“St. Jerome,” v. 445; Dunlap, *Sôd, the Son of Man*, p. 46.

263.

This accounts also for the rejection of the works of Justin Martyr, who used only this “Gospel according to the Hebrews,” as also did most probably Tatian, his disciple. At what a late period the divinity of Christ was fully established we can judge by the mere fact that even in the fourth century Eusebius did not denounce this book as spurious, but only classed it with such as the Apocalypse of John; and Credner (*Zur Gesch. des Kan*, p. 120) shows Nicephorus inserting it, together with the Revelation, in his

Stichometry, among the Antilegomena. The Ebionites, the *genuine* primitive Christians, rejecting the rest of the Apostolic writings, make use only of this Gospel (Adv. Hær., i. 26) and the Ebionites, as Epiphanius declares, firmly believed, with the Nazarenes, that Jesus was but a man, “of the seed of a man.”

[264.](#)

Isis Unveiled, ii. 182-3.

[265.](#)

Op. cit., ii. 5.

[266.](#)

See also Isis Unveiled, ii. 180, to end of chapter.

[267.](#)

Source of Measures, p. 299. This “stream of life” being emblematised in the Philloc basso-relievo just mentioned, by the water poured in the shape of a Cross on the initiated candidate by Osiris—*Life* and the Sun—and Mercury—*Death* . It was the finale of the rite of Initiation after the *seven* and the *twelve* tortures in the Crypts of Egypt were passed through successfully.

[268.](#)

Another untrustworthy, untruthful and ignorant writer, an ecclesiastical historian of the fifth century. His alleged history of the strife between the Pagans,

Neoplatonists, and the Christians of Alexandria and Constantinople, which extends from the year 324 to 439, dedicated by him to Theodosius, the younger, is full of deliberate falsifications.

[269.](#)

Gems of the Orthodox Christians, vol. I., p. 135.

[270.](#)

Revelation, xiv. 1.

[271.](#)

A Dagoba is a small temple of globular form, in which are preserved the relics of Gautama.

[272.](#)

Prachidas are buildings of all sizes and forms, like our mausoleums, and are sacred to votive offerings to the dead.

[273.](#)

The Talmudistic records claim that, after having been hanged, he was lapidated and buried under the water at the junction of two streams. Mishna Sanhedrin, Vol. VI., p. 4; Talmud, of Babylon, same article, 43 a, 67 a.

[274.](#)

Coptic Legends of the Crucifixion, MSS. XI.

[275.](#)

We are at a loss to understand why King, in his Gnostic Gems, represents Solomon's Seal as a five-

pointed star, whereas it is six-pointed, and is the signet of Vishnu in India.

[276.](#)

King (Gnostics) gives the figure of a Christian symbol, very common during the middle ages, of three fishes interlaced into a triangle, and having the FIVE letters (a most sacred Pythagorean number) IXΘYΣ engraved on it. The number five relates to the same kabalistic computation.

[277.](#)

Op. cit., ii., 253-256.

[278.](#)

Op. cit., 301. All this connects Jesus with great Initiates and solar heroes; all this is purely Pagan, under a newly-evolved variation, the Christian scheme.

[279.](#)

Op. cit., 296.

[280.](#)

Pp. 294, 295.

[281.](#)

P. 295

[282.](#)

Pp. 295, 296.

[283.](#)

Had we known the learned author before his book was printed, he might have been perchance prevailed upon to add a seventh link from which all others, far preceding those enumerated in point of time, and surpassing them in universally philosophical meaning, have been derived, aye, even to the great pyramid, whose foundation square was, in its turn, the great Âryan Mysteries.

284.

We would say cosmic Matter, Spirit, Chaos, and Divine Light, for the Egyptian idea was identical in this with the Âryan. However, the author is right with regard to the Occult Symbology of the Jews. They were a remarkably matter of fact, unspiritual people at all times; yet even with them “Ruach” was Divine Spirit, not “air.”

285.

Mr. Ralston Skinner shows that the symbol , the crossed bones and skull, has the letter ק Koph, the half of the head behind the ears.

286.

Pp. 296-302. By these numbers, explains the author, “Eli is 113 (by placing the word in a circle); amah being 345, is by change of letters to suit the same value משה (in a circle) or Moses, while Sabachth is John or the dove, or Holy Spirit, because (in a circle)

it is 710 (or 355×2). The termination ni, as meni or 5651, becomes Jehovah.”

[287.](#)

The Western personification of that power, which the Hindus call the Vija, the “one seed,” or Mahâ Vishnu—a power, not the God—or that mysterious Principle that contains in Itself the Seed of Avatârism.

[288.](#)

“Arise into Nervi from this decrepit body into which thou hast been sent. Ascend into thy former abode, O blessed Avatâr!”

[289.](#)

The Gnostics and their Remains, King, pp. 100, 101.

[290.](#)

Loc cit.

[291.](#)

Op. cit. 258.

[292.](#)

Homilies XIX., xx. 1.

[293.](#)

The Pleroma constituted the synthesis or entirety of all the spiritual entities. St. Paul still used the name in his Epistles.

[294.](#)

The “Comforter,” second Messiah, intercessor. “A term applied to the Holy Ghost.” Manes was the

disciple of Terebinthus, an Egyptian Philosopher, who, according to the Christian Socrates (I. i., cited by Tillemont, iv. 584), “while invoking one day the demons of the air, fell from the roof of his house and was killed.”

[295.](#)

Cf. op. cit., vi. 169-183.

[296.](#)

“The *great serpent* placed to *watch the temple*,” comments De Mirville. “How often have we repeated that it was no *symbol*, no personification but really a serpent occupied by a god!”—he exclaims; and we answer that at Cairo in a Mussulman, not a *heathen* temple, we have seen, as thousands of other visitors have also seen, a huge serpent that lived there for centuries, we were told, and was held in great respect. Was it also “occupied by a God,” or possessed, in other words?

[297.](#)

The Mysteries of Demeter, or the “afflicted mother.”

[298.](#)

By the satyrs.

[299.](#)

This looks rather suspicious and seems interpolated. De Mirville tries to have what he says of Satan and his Court sending their imps on earth to tempt

humanity and masquerade at séances, corroborated by the ex-sorcerer.

300.

This does not look like sinful food. It is the diet of Chelâs to this day.

301.

“Grafted” is the correct expression. “The seven Builders graft the divine and the beneficent forces on to the gross material nature of the vegetable and mineral kingdoms every Second Round”—says the Catechism of Lanoos.

302.

Only the Prince of the World is not Satan, as the translator would make us believe, but the collective Host of the Planetary. This is a little theological back-biting.

303.

Here the Elemental and Elementary Spirits are evidently meant.

304.

The reader has already learned the truth about them in the course of the present work.

305.

Pity the penitent *Saint* had not imparted his knowledge of the rotation of the earth and helio-centric system earlier to his Church. That might have

saved more than one human life—that of Bruno for one.

306.

Chelâs in their trials of initiation, also see *in trances artificially generated for them* , the vision of the Earth supported by an elephant on the top of a tortoise standing on nothing—and this, to teach them to discern the true from the false.

307.

Relating to the days of the year, also to 7×7 divisions of the earth's sublunary sphere, divided into seven upper and seven lower spheres with their respective Planetary Hosts or “armies.”

308.

Daimon is not “demon,” as translated by De Mirville, but Spirit.

309.

All this is to corroborate his dogmatic assertions that Pater Æther or Jupiter is Satan! and that pestilential diseases, cataclysms, and even thunderstorms that prove disastrous, come from the Satanic Host dwelling in Ether—a good warning to the men of Science!

310.

The translator replaces the word Mediators by mediums, excusing himself in a foot-note by saying

that Cyprian *must* have meant modern mediums!

311.

Cyprianus simply meant to hint at the rites and mysteries of Initiation, and the pledge of secrecy and oaths that bound the Initiates together. His translator, however, has made a Witches' Sabbath of it instead.

312.

“Twelve centuries later, in full renaissance and reform, the world saw Luther do the same [embrace the Devil he means?]—according to his own confession and in the same conditions,” explains De Mirville in a foot-note, showing thereby the brotherly love that binds Christians. Now Cyprianus meant by the Devil (if the word is really in the original text) his Initiator and Hierophant. No Saint—even a penitent Sorcerer—would be so silly as to speak of his (the Devil's) rising from his seat to see him to the door, were it otherwise.

313.

Every Adept has “a principality after his death.”

314.

Which shows that it was the Hierophant and his disciples. Cyprianus shows himself as grateful as most of the other converts (the modern included) to his Teachers and Instructors.

315.

This is proved if we take but a single recorded instance. J. Picus de Mirandola, finding that there was more Christianity than Judaism in the Kabbalah, and discovering in it the doctrines of the Trinity, the Incarnation, the Divinity of Jesus, etc., wound up his proofs of this with a challenge to the world at large from Rome. As Ginsburg shows: “In 1486, when only twenty-four years old, he [Picus] published nine hundred [Kabalistic] *theses*, which were placarded in Rome, and undertook to defend them in the presence of all European scholars whom he invited to the Eternal City, promising to defray their travelling expenses.”

[316.](#)

This account is summarised from Isaac Myer's Qabbalah, p. 10, et seq.

[317.](#)

There is not in the decalogue one idea that is not the counterpart, or the paraphrase, of the dogmas and ethics current among the Egyptians long before the time of Moses and Aaron. (The Mosaic Law a transcript from Egyptian Sources; vide Geometry in Religion, 1890.)

[318.](#)

Book of God. Kenealy, p. 383. The reference to Klaproth is also from this page.

[319.](#)

See *Asiat. Jour.*, N.S. vii., p. 275, quoted by Kenealy.

[320.](#)

Book of God, loc. cit.

[321.](#)

Op. cit., v. 15.

[322.](#)

Prolegomena, iii. 13, quoted by Kenealy, p. 385.

[323.](#)

See Book of God, p. 385. "Care should be taken," says Butler (quoted by Kenealy, p. 489), "to distinguish between the Pentateuch in the Hebrew language but in the letters of the Samaritan alphabet, and the version of the Pentateuch in the Samaritan language. One of the most important differences between the Samaritan and the Hebrew text respects the duration of the period between the deluge and the birth of Abraham. The Samaritan text makes it longer by some centuries than the Hebrew text; and the Septuagint makes it longer by some centuries than the Samaritan." It is observable that in the authentic translation of the Latin Vulgate, the Roman Church follows the computation expressed in the Hebrew text; and in her Martyrology follows that of the Seventy, both texts being inspired, as she claims.

[324.](#)

See Rev. Joseph Wolff's Journal, p. 200.

[325.](#)

A tree is symbolically a book—as “pillar” is another synonym of the same.

[326.](#)

The wife of Moses, one of the seven daughters of a Midian priest, is called Zipora. It was Jethro, the priest of Midian, who initiated Moses, Zipora, one of the seven daughters, being simply one of the seven Occult powers that the Hierophant was and is supposed to pass to the initiated novice.

[327.](#)

See for these details the Book of God, pp. 244, 250.

[328.](#)

Op. cit. v. 85.

[329.](#)

As is fully shown in the Source of Measures and other works.

[330.](#)

Surely even Masons would never claim the *actual* existence of Solomon? As Kenealy shows, he is not noticed by Herodotus, nor by Plato, nor by any writer of standing. It is most extraordinary, he says, “that the Jewish nation, over whom but a few years before the mighty Solomon had reigned in all his glory, with a magnificence scarcely equalled by the greatest

monarchs, spending nearly *eight thousand millions* of gold on a temple, was overlooked by the historian Herodotus, writing of Egypt on the one hand, and of Babylon on the other—visiting both places, and of course passing almost necessarily within a few miles of the splendid capital of the national Jerusalem? How can this be accounted for?” he asks (p. 457). Nay, not only are there no proofs of the twelve tribes of Israel having ever existed, but Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all; and Herodotus was born in 484 b.c. How is this?

[331.](#)

Clement, Stromateis, xxii.

[332.](#)

Book of God, p. 408.

[333.](#)

Book of God, p. 453.

[334.](#)

Asiatic Journal, vii., p. 275, quoted by Kenealy.

[335.](#)

Book of God, p. 385.

[336.](#)

Speaking of the hidden meaning of the Sanskrit words, Mr. T. Subba Row, in his able article on “The Twelve Signs of the Zodiac,” gives some advice as to

the way in which one should proceed to find out “the deep significance of ancient Sanskrit nomenclature in the old Âryan myths. 1. Find out the synonyms of the word used which have other meanings. 2. Find out the numerical value of the letters composing the word according to the methods of the ancient Tântrik works [Tântrika Shâstra—works on Incantation and Magic]. 3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question. 4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings,” etc. But he does not give the principal rule. And no doubt he is quite right. The Tântrika Shâstras are as old as Magic itself. Have they also borrowed their Esotericism from the Hebrews?

Their founder, Sadoc, was the pupil, through Antigonus Saccho, of Simon the Just. They had their own secret Book of the Law ever since the foundation of their sect (about 400 b.c.) and this volume was unknown to the masses. At the time of the Separation the Samaritans recognised only the Book of the Law of Moses and the Book of Joshua, and their Pentateuch is far older, and is different from the Septuagint. In 168 b.c. Jerusalem had its temple plundered, and its Sacred Books—namely, the Bible made up by Ezra and finished by Judas Maccabeus—were lost (see Burder's Josephus, vol. ii. pp. 331-335); after which the Massorah completed the work of destruction (even of Ezra's once-more adjusted Bible) begun by the change into square from horned letters. Therefore the later Pentateuch accepted by the Pharisees was rejected and laughed at by the Sadducees. They are generally called atheists; yet, since those learned men, who made no secret of their freethought, furnished from among their number the most eminent of the Jewish high-priests, this seems impossible. How could the Pharisees and the other two believing and pious sects allow notorious atheists to be selected for such posts? The answer is difficult to find for bigotry and for believers in a personal, anthropomorphic God, but very easy for those who accept facts. The Sadducees were called atheists because they believed as the initiated Moses believed, thus differing very widely from the latter made-up Jewish legislator and hero of Mount Sinai.

The measurements of the Great Pyramid being those of the temple of Solomon, of the Ark of the Covenant, etc., according to Piazzzi Smythe and the author of the Source of Measures, and the Pyramid of Gizeh being shown on astronomical calculations to have been built 4950 b.c., and Moses having *written* his books—for the sake of argument—not even half that time before our era, how can this be? Surely if any one borrowed from the other, it is not the Pharaohs from Moses. Even philology shows not only the Egyptian, but even the Mongolian, older than the Hebrew.

[339.](#)

This alone shows how the Books of Moses were tampered with. In Samuel (ix. 9), it is said: “He that is now a prophet [Nabhi] was beforetime called a Seer [Roch].” Now since before Samuel, the word “Roch” is met nowhere in the Pentateuch, but its place is always taken by that of “Nabhi,” this proves clearly that the Mosaic text has been replaced by that of the later Levites. (See for fuller details Jewish Antiquities, by the Rev. D. Jennings, D.D.)

[340.](#)

Zohar, i, 2a.

[341.](#)

Zohar, 42b.

[342.](#)

Zohar, i, 2a. See Dr. Ch. Ginsburg's essay on The Cabbalah, its Doctrines, Developments and Literature.

[343.](#)

Cudworth, I. iii, quoted by Wilson, Vishnu Purâna, i. 14, note.

[344.](#)

Vishnu Purâna, i. 14.

[345.](#)

Stanza i, 4.

[346.](#)

Mishna, i. 9.

[347.](#)

In its manifested state it becomes Ten, the Universe. In the Chaldæan Kabbalah it is sexless. In the Jewish, Shekinah is female, and the early Christians and Gnostics regarded the Holy Ghost as a female potency. In the Book of Numbers “Shekina” is made to drop the final “h” that makes it a feminine name. Nârâyana, the Mover on the Waters, is also sexless; but it is our firm belief that Shekinah and Daiviprakriti, the “Light of the Logos,” are one and the same thing philosophically.

[348.](#)

The Elohim create the Adam of dust, and in him Jehovah-Binah separates himself into Eve, after which the male portion of God becomes the Serpent, tempts himself in Eve, then creates himself in her as Cain, passes into Seth, and scatters from Enoch, the Son of Man, or Humanity, as Jodheva.

[349.](#)

The Source of Measures, p. 8.

[350.](#)

This identifies Sephira, the third potency, with Jehovah the Lord, who says to Moses out of the burning bush: “(Here) I am.” (Exodus, iii, 4.) At this time the “Lord” had not yet become Jehovah. It was not the one

Male God who spoke, but the Elohim manifested, or the Sephiroth in their manifested collectivity of seven, contained in the triple Sephira.

351.

The Brâhmans were wise in their generation when they gradually, for no other reason than this, abandoned Brahmâ, and paid less attention to him individually than to any other deity. As an abstract synthesis they worshipped him collectively and in every God, each of which represents him. As Brahmâ, the male, he is far lower than Shiva, the Lingam, who personates universal generation, or Vishnu, the preserver—both Shiva and Vishnu being the regenerators of life after destruction. The Christians might do worse than follow their example, and worship God in Spirit, and not in the male Creator.

352.

A plural word, signifying a collective host generically; literally, the “strong lion.”

353.

The writer possesses only a few extracts, some dozen pages in all, verbatim quotations from that priceless work, of which but two or three copies, perhaps, are still extant.

354.

Aye; but that *spirituality* can never be discovered, far less proved, unless we turn to the Âryan Scriptures and Symbology. For the Jews it was lost, save for the Sadducees, from the day that the “chosen people” reached the Promised Land, the national Karma preventing Moses from reaching it.

355.

Op. cit., pp. 317-319.

[356.](#)

The Book of God, pp. 388, 389.

[357.](#)

See Horne's Introduction (10th edition), vol. ii, p. 33, as quoted by Dr. Kenealy, p. 389.

[358.](#)

See Horne's Introduction (10th edition), vol. ii, p. 33, as quoted by Dr. Kenealy, p. 389.

[359.](#)

The author says that Parker's *quadrature* is “that identical measure which was used anciently as the perfect measure, by the Egyptians, in the construction of the Great Pyramid, which was built to *monument it and its uses* ,” and that “from it the *sacred cubit-value was derived* , which was the cubit-value used in the construction of the Temple of Solomon, the Ark of Noah, and the Ark of the Covenant” (p. 22). This is a grand discovery, no doubt, but it only shows that the Jews profited well by their captivity in Egypt, and that Moses was a great Initiate.

[360.](#)

See Theosophist, November, 1879, art. “Hindu Music,” p. 47.

[361.](#)

The Sanskrit letters are far more numerous than the poor twenty-two letters of the Hebrew alphabet. They are all musical, and they are read—or rather chanted—according to a system given in very old Tântrika works, and are called Devanâgarî, the speech, or language, of the Gods. And since each letter answers to a numeral, the Sanskrit affords a far

larger scope for expression, and it must necessarily be far more perfect than the Hebrew, which followed the same system but could apply it only in a very limited way. If either of these two languages, were taught to humanity by the Gods, surely it would more likely be the Sanskrit, the perfect form of the most perfect language on earth, than the Hebrew, the roughest and the poorest. For once anyone believes in a language of divine origin, he can hardly believe at the same time that Angels or Gods or any divine Messengers have had to develop it from a rough monosyllabic form into a perfect one, as we see in terrestrial linguistic evolution.

362.

In the first chapter of Genesis the word “God” represents the Elohim—Gods in the plural, not one God. This is a cunning and dishonest translation. For the whole Kabbalah explains sufficiently that the Alhim (Elohim) are seven; each creates one of the seven things enumerated in the first chapter, and these answer allegorically to the seven creations. To make this clear, count the verses in which it is said “And God saw that it was good,” and you will find that this is said seven times—in verses 4, 10, 12, 18, 21, 25, and 31. And though the compilers cunningly represent the creation of man as occurring on the sixth day, yet, having made man “male and female in the image of God,” the Seven Elohim repeat the sacramental sentence, “It was good,” for the seventh time, thus making of man the seventh creation, and showing the origin of this bit of cosmogony to be in the Hindu creations. The Elohim are, of course, the seven Egyptian Khnûmû, the “assistant-architects”; the seven Amshaspends of the Zoroastrians; the Seven

Spirits subordinate to Ildabaoth of the Nazareans; the seven Prajâpati of the Hindus, etc.

[363.](#)

Gen., ii. 21, 22.

[364.](#)

Op. cit., p. 395, note.

[365.](#)

The seventh esoterically, exoterically the sixth.

[366.](#)

Contra Hereses, I, xviii, 2.

[367.](#)

Op. cit. by Gerald Massey, p. 19.

[368.](#)

Op cit., p. 278.

[369.](#)

The Hebrew and other Creations: with a reply to Professor A. H. Sayce, p. 19.

[370.](#)

Op. cit., p. 243.

[371.](#)

When they are the Anupâdakas (Parentless) of the Secret Doctrine. See Stanzas, i, 9, Vol. i, 56.

[372.](#)

These originated with the Âryans, who placed therein their “bright-crested” (Chitra-Shikhandan) Seven Rishis. But all this is far more Occult than appears on the surface.

[373.](#)

Op. cit., pp. 19-22.

[374.](#)

Vishnu Purâna, Wilson's Trans., i, 101. The period of these Kumâras is Pre-Adamic, i.e., before the separation of sexes, and before humanity had received the creative, or sacred, fire of Prometheus.

[375.](#)

The Secret Doctrine says that this was the second creation, not the first, and that it took place during the Third Race, when men separated, i.e., began to be born as distinct men and women. See Vol. ii. of this work, Stanzas and Commentaries.

[376.](#)

This is a Western mangling of the Indian doctrine of the Kumâras.

[377.](#)

He was regarded by several Gnostic sects as one with Jehovah. See Isis Unveiled, vol. ii. p. 184.

[378.](#)

Or “man, son of man.” The Church found in this a *prophecy* and a confession of Christ, the “Son of Man!”

[379.](#)

See Stanza ii. 5, Secret Doctrine, ii. 16.

[380.](#)

Op. cit., pp. 23, 24.

[381.](#)

The Sepher Jetzirah now known is but a portion of the original one incorporated in the Chaldæan Book of Numbers. The fragment now in

possession of the Western Kabalists is one greatly tampered with by the Rabbis of the Middle Ages, as its masoretic points show. The “Masorah” scheme is a modern blind, dating after our era and perfected in Tiberias. (See *Isis Unveiled*, vol. ii, pp. 430-431.)

382.

In the oldest symbolism—that used in the Egyptian hieroglyphics—when the bull's head only is found it means the Deity, the Perfect Circle, with the procreative power latent in it. When the whole bull is represented, a solar God, a *personal* deity is meant, for it is then the symbol of the acting generative power.

383.

It took three Root-Races to degrade the symbol of the One Abstract Unity manifested in Nature as a Ray emanating from infinity (the Circle) into a phallic symbol of generation, as it was even in the Kabbalah. This degradation began with the Fourth Race, and had its *raison d'etre*, in Polytheism, as the latter was invented to screen the One Universal Deity from profanation. The Christians may plead ignorance of its meaning as an excuse for its acceptance. But why sing never-ceasing laudations to the Mosaic Jews who repudiated all the other Gods, preserved the most phallic, and then most impudently proclaimed themselves Monotheists? Jesus ever steadily ignored Jehovah. He went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship.

384.

Is it everything to have found out that the celestial circle of 360° is determined by “the full word-form of Elohim,” and that this yields,

when the word is placed in a circle, “3.1415, or the relation of circumference to a diameter of *one* .” This is only its astronomical or mathematical aspect. To know the full *septenary* significance of the “Primordial Circle,” the pyramid and the Kabalistic Bible must be read in the light of the figure on which the temples of India are built. The mathematical squaring of the circle is only the terrestrial résumé of the problem. The Jews were content with the six days of activity and the seventh of rest. The progenitors of mankind solved the greatest problems of the Universe with their seven Rays or Rishis.

385.

Genesis begins with the *third* stage of “creation,” skipping the preliminary two.

386.

The three *root* -principles are, exoterically: Man, Soul, and Spirit (meaning by “man” the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (Sthûla-Sharîra, Linga-Sharîra, Kâma-rûpa, and Buddhi, the vehicle of Âtma or Spirit). Or, to make it still clearer: (1) the *Seventh* Principle has for its vehicle the Sixth (Buddhi); (2) the vehicle of Manas is Kâma-rûpa; (3) that of Jîva or Prâna (life) is the Linga-Sharîra (the “double” of man; the Linga-Sharîra proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and (4) the Body, the physical vehicle of all the above collectively. The Occultist recognizes the same order as existing for the cosmical totality, the *psycho* -cosmical Universe.

[387.](#)

St. Denys, the Areopagite, the supposed contemporary of St. Paul, his co-disciple, and first Bishop of St. Denis, near Paris, teaches that the bulk of the “work of creation” was performed by the “*Seven Spirits of the Presence*”—God's *co-operators*, owing to a participation of the divinity in them. (Hierarch., p. 196.) And Saint Augustine also thinks that “things were rather created in the angelic minds than in Nature, that is to say, that the angels perceived and knew them (all things) in their thoughts before they could spring forth into actual existence.” (Vid. De Genesis ad Litteram p. II.) (Summarized from De Mirville, Vol. II., pp. 337-338.) Thus the early Christian Fathers, even a non-initiate like St. Augustine, ascribed the creation of the visible world to Angels, or Secondary Powers, while St. Denys not only specifies these as the “*Seven Spirits of the Presence*,” but shows them owing their power to the informing divine energy—Fohat in the Secret Doctrine. But the egotistical darkness which caused the Western races to cling so desperately to the *Geo*-centric System, made them also neglect and despise all those fragments of the true Religion which would have deprived them and the little globe they took for the centre of the Universe of the signal honour of having been expressly “created” by the One, Secondless, Infinite God!

[388.](#)

De Mirville, ii. 295.

[389.](#)

To the Occultist and Chelâ the difference made between *Energy* and Emanation need not be explained. The Sanskrit word “Sakti” is untranslatable. It may be Energy, but it is one that proceeds through itself, not being due to the active or conscious will of the one that produces it. The “First-Born,” or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One. The Zohar speaks of emanations, but reserves the word for the seven Sephiroth emanated from the first three—which form one triad—Kether, Chokmah, and Binah. As for these three, it explains the difference by calling them “immanations,” something inherent to and coëval with the subject postulated, or in other words, “Energies.”

It is these “Auxiliaries,” the Auphanim, the half-human Prajâpatis, the Angels, the Architects under the leadership of the “Angel of the Great Council,” with the rest of the Kosmos-Builders of other nations, that can alone explain the imperfection of the Universe. This imperfection is one of the arguments of the Secret Science in favour of the existence and activity of these “Powers.” And who know better than the few philosophers of our civilised lands how near the truth Philo was in ascribing the origin of evil to the admixture of inferior potencies in the arrangement of matter, and even in the formation of man—a task entrusted to the divine Logos.

[390.](#)

Psalms cxxxv. 5.

[391.](#)

Psalms xcvi. 5.

392.

Rather as Ormazd or Ahura-Mazda, Vit-nam-Ahmi, and all the unmanifested Logoi. Jehovah is the manifested Virâj, corresponding to Binah, the third Sephira in the Kabalah, a female Power which would find its prototype rather in the Prajâpati, than in Brahmâ, the Creator.

393.

Neith is Aditi, evidently.

394.

The Self-created Logos, Nârâyana, Purushottama, and others.

395.

Mère d'Apis, pp. 32-35. Quoted by De Mirville.

396.

See Republic, I. vi.

397.

Harmonie entre l'Église et la Synagogue, t. II., p. 427, by the Chevalier Drach. See De Mirville iv. 38, 39.

398.

Julian died for the same crime as Socrates. Both divulged a portion of the solar mystery, the heliocentric system being only a part of what was given during Initiation—one consciously, the other unconsciously, the Greek Sage never having been initiated. It was not the real solar system that was preserved in such secrecy, but the mysteries connected with the Sun's constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand was withdrawn from him, and, no longer shielded by it, he was simply left to his destiny or Karma. For the student of

Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of the unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who, like Socrates, had not been initiated. In his case, the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful scheme of speculation to classical scholars not initiated into the Mysteries. They have quoted Ovid's own lines to show that it was some great and heinous immorality of the Emperor of which Ovid had become unwillingly cognizant. The inexorable law of the death penalty, always following upon the revelation of any portion of the Mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it an occasion for traducing his moral character. The poet's own words can be no evidence, because as he was not an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow-Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the Light of Asia there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had been initiated himself in the Himâlyan âshrams, but this is not so.

[399.](#)

A proof that Julian was acquainted with the heliocentric system.

[400.](#)

La Gravitation par l'Electricité, p. 7, quoted by De Mirville; iv. 156.

[401.](#)

De Mirville, iv. 157.

[402.](#)

Memoir on the Solar System, p. 7, De Mirville, iv. 157.

[403.](#)

Essai sur l' Identité des Agents Producteurs du Son, de la Lumière, etc.,
p. 15, Ibid.

[404.](#)

Ibid., p. 218.

[405.](#)

Summarised from Ibid., p. 213. De Mirville, iv. 158.

[406.](#)

May, 1855. Ibid., p. 139.

[407.](#)

La Terre et notre Système solaire. De Mirville, iv. 139.

[408.](#)

If, as Sir W. Herschel thought, the so-called fixed stars have resulted from, and owe their origin to nebular combustion, they cannot be fixed any more than is our sun, which was believed to be motionless and is now found to rotate around its axis every twenty-five days. As the fixed star nearest to the sun, however, is eight-thousand times farther away from him than is Neptune, the illusions furnished by the

telescopes must be also eight-thousand times as great. We will therefore leave the question at rest, repeating only what A. Maury said in his work (*La Terre et l'Homme*, published in 1858): “It is utterly impossible, so far, to decide anything concerning Neptune's constitution, analogy alone authorising us to ascribe to him a rotary motion like that of other planets” (*De Mirville*, iv. 140).

[409.](#)

Exposition du vrai Système du Monde, p. 282.

[410.](#)

See the passage quoted by Herschel in *Natural Philosophy*, p. 165. *De Mirville*, iv. 105.

[411.](#)

Loc. cit.

[412.](#)

Terre et Ciel, p. 28. Ibid.

[413.](#)

Œuvres d'Arago, vol. i., p. 219; quoted by *De Mirville*, iii. 462.

[414.](#)

“Die Sterne sind vielleicht ein Sitz verklarter Geister;
Wie hier das Laster herrscht, ist dort die Tugend Meister.”

[415.](#)

Op. cit., p. 411.

[416.](#)

Whenever Occult doctrines were expounded in the pages of *The Theosophist*, care was taken each time to declare a subject incomplete

when the whole could not be given in its fulness, and no writer has ever tried to mislead the reader. As to the Western “ranges of perception” concerning doctrines really Occult, the Eastern Occultists have been made acquainted with them for some time past. Thus they are enabled to assert with confidence that the West may be in possession of Hermetic philosophy as a speculative system of dialectics, the latter being used in the West admirably well, but it lacks entirely the knowledge of Occultism. The genuine Eastern Occultist keeps silent and unknown, never publishes what he knows, and rarely even speaks of it, as he knows too well the penalty of indiscretion.

[417.](#)

See The Royal Masonic Cyclopædia, art. “Sepher Jetzirah.”

[418.](#)

In the exoteric sense, the Mantra (or that psychic faculty or power that conveys perception or thought) is the older portion of the Vedas, the second part of which is composed of the Brâhmanas. In Esoteric phraseology Mantra is the Word made flesh, or rendered objective, through divine magic.

[419.](#)

The secret meaning of the word “Brahmâ” is “expansion,” “increase,” or “growth.”

[420.](#)

Why not give at once its theological meaning, as we find it in Webster? With the Roman Catholics it means simply “purgatory,” the borderland between heaven and hell (Limbus patrum and Limbus infantum), the one for all men, whether good, bad or indifferent; the other for the

souls of unbaptized children! With the ancients it meant simply that which in Esoteric Buddhism is called the Kâma Loka, between Devachan and Avitchi.

[421.](#)

As Chaos, the eternal Element, not as the Kâma Loka surely.

[422.](#)

A proof that by this word Éliphas Lévi means the lowest region of the terrestrial Âkâsha.

[423.](#)

Evidently he is concerned only with our periodical world, or the terrestrial globe.

[424.](#)

In the “reäwakening” of the Forces would be more correct.

[425.](#)

An action which is incessant in eternity cannot be called “creation;” it is evolution, and the eternally or ever-becoming of the Greek Philosopher and the Hindu Vedântin; it is the Sat and the one Beingness of Parmenides, or the Being identical with Thought. Now how can the Potencies be said to “create movement,” once it is seen movement never had any beginning, but existed in the Eternity? Why not say that the reawakened Potencies transferred motion from the eternal to the temporal plane of being? Surely this is not Creation.

[426.](#)

Histoire de la Magie. Int., p. 1.

[427.](#)

Histoire de la Magie. Int., p. 2.

[428.](#)

The Vaishnavas, who regard Vishnu as the Supreme God and the fashioner of the Universe, claim that Brahmâ sprang from the navel of Vishnu, the “imperishable,” or rather from the lotus that grew from it. But the “navel” here means the Central Point, the mathematical symbol of infinitude, or Parabrahman, the One and the Secondless.

[429.](#)

Ecclesiastes, i. 12, 13.

[430.](#)

It is probably needless to say here what everyone knows. The translation of the Protestant Bible is not a word for word rendering of the earlier Greek and Latin Bibles: the sense is very often disfigured, and “God” is put where “Jahve” and “Elohim” stand.

[431.](#)

Psalms, civ. 2, 3.

[432.](#)

To avoid misunderstanding of the word “creation” so often used by us, the remarks of the author of Through the Gates of Gold may be quoted owing to their clearness and simplicity. “The words ‘to create’ are often understood by the ordinary mind to convey the idea of evolving something out of nothing. This is clearly not its meaning. We are mentally obliged to provide our Creator with chaos from which to produce the worlds. The tiller of the soil, who is the typical producer of social life, must have his material: his earth, his sky, rain and sun, and the seeds to place within the earth. Out of nothing he can produce nothing. Out of a void nature cannot arise; there is that material

beyond, behind, or within, from which she is shaped by our desire for a Universe.” (P. 72.)

[433.](#)

Commentary on Stanza ix. on Cycles.

[434.](#)

Or, read from right to left, the letters and their corresponding numerals stand thus: “t,” 4; “h,” 5; “bh,” 2; “v,” 6; “v,” 6; “h,” 5; “v” or “w,” 6; which yields “thuvbhu,” 4566256, or “Tohu-vah-bohu.”

[435.](#)

Mr. Ralston Skinner's MSS.

[436.](#)

That the teraphim was a statue, and no small article either, is shown in Samuel xix., where Michal takes a teraphim (“image,” as it is translated) and puts it in bed to represent David, her husband, who ran away from Saul (see verse 13, et seq.). It was thus of the size and shape of a human figure—a statue or real *idol* .

[437.](#)

Op. cit., iii. 4

[438.](#)

Louis de Dieu, Genesis, xxxi. 19. See De Mirville, iii. 257.

[439.](#)

“The teraphim of Abram's father, Terah, the ‘maker of images,’ were the Kabeiri Gods, and we see them worshipped by Micah, by the Danites, and others. (Judges, xvii.-xviii., etc.) Teraphim were identical with seraphim, and these were serpent images, the origin of which is in the Sanskrit ‘Sarpa’ (the ‘serpent’) a symbol sacred to all the deities as

a symbol of immortality. Kiyun, or the God Kivan, worshipped by the Hebrews in the wilderness, is Shiva, the Hindu Saturn. (The Zendic ‘h’ is ‘s’ in India; thus, ‘Hapta’ is ‘Sapta;’ ‘Hindu’ is ‘Sindbaya.’ (A. Wilder)) ‘The “s” continually softens to “h” from Greece to Calcutta, from the Caucasus to Egypt,’ says Dunlap. Therefore the letters ‘k,’ ‘h,’ and ‘s’ are interchangeable. The Greek story shows that Dardanus, the Arcadian, having received them as a dowry, carried them to Samothrace, and thence to Troy; and they were worshipped long before the days of glory of Tyre or Sidon, though the former had been built 2760 b.c. From where did Dardanus derive them?” Isis Unveiled, i. 570.

[440.](#)

Maimon, More Nevochim, III. xxx.

[441.](#)

Those dedicated to the sun were made in gold, and those to the moon in silver.

[442.](#)

De Diis Syriis, Teraph. II. Syat, p. 31.

[443.](#)

Those that the Kabalists call *elementary* spirits are sylphs, gnomes, undines and salamanders, nature-spirits, in short. The spirits of the angels formed a distinct class.

[444.](#)

Œdipus, ii. 444.

[445.](#)

Op. cit., xxv. 22 et seq.

[446.](#)

The ephod was a linen garment worn by the high priest, but as the thummim was attached to it, the entire paraphernalia of divination was often comprised in that single word, ephod. See I. Sam., xxviii. 6, and xxx. 7, 8.

[447.](#)

Paganism and Judaism, iv. 197.

[448.](#)

Op. cit., I. vi. 5.

[449.](#)

Discourse to the Gentiles, p. 146.

[450.](#)

De Gener., I, II. iv.

[451.](#)

See Cosmos, by Ménage, I., vi., § 101.

[452.](#)

Op. cit., I. ii.

[453.](#)

“The characters employed on those parchments,” writes De Mirville, “are sometimes hieroglyphics, placed perpendicularly, a kind of lineary tachygraphy (abridged characters), where the image is often reduced to a simple stroke; at other times placed in horizontal lines; then the hieratic or sacred writing, going from right to left as in all Semitic languages; lastly, the characters of the country, used for official documents, mostly contracts, etc., but which since the Ptolemies has been also adopted for the monuments,” v. 81, 82. A copy of the Harris

papyrus, translated by Chabas—Papyrus magique—may be studied at the British Museum.

[454.](#)

And what of the “Mene, mene, tekel, upharsin,” the words that “the fingers of a man's hand,” whose body and arm remained invisible, wrote on the walls of Belshazzar's palace? (Daniel, v.) What of the writings of Simon the Magician, and the magic characters on the walls and in the air of the crypts of Initiation, without mentioning the tables of stone on which the finger of God wrote the commandments? Between the writing of one God and other Gods the difference, if any, lies only in their respective natures; and if the tree is to be known by its fruits, then preference would have to be given always to the Pagan Gods. It is the immortal “To be or not to be.” Either all of them are—or at any rate, may be—true, or all are surely pious frauds and the result of credulity.

[455.](#)

Papyrus Magique, p. 186.

[456.](#)

See Maspero's Guide to the Bulak Museum, among others.

[457.](#)

De Mirville (from whom much of the preceding is taken), v. 81, 85.

[458.](#)

See De Mirville, v. 84, 85.

[459.](#)

One sees this difficulty arise even with a perfectly known language like Sanskrit, the meaning of which is far easier to comprehend than the

hieratic writings of Egypt. Everyone knows how hopelessly the Sanskritists are often puzzled over the real meaning and how they fail in rendering the meaning correctly in their respective translations, in which one Orientalist contradicts the other.

[460.](#)

Op. cit., i. 297.

[461.](#)

Book II., Commentary.

[462.](#)

Bunsen and Champollion so declare, and Dr. Carpenter says that the Book of the Dead, sculptured on the oldest monuments, with “the very phrases we find in the New Testament in connection with the Day of Judgment ... was engraved probably 2,000 years before the time of Christ.” (See Isis Unveiled, i., 518.)

[463.](#)

De Mirville, v. 88. Just such a calendar and horoscope interdictions exist in India in our day, as well as in China and all the Buddhist countries.

[464.](#)

See De Mirville, iii. 65.

[465.](#)

Pap. Mag., p. 163.

[466.](#)

Ibid., p. 168.

[467.](#)

Maimonides in his Treatise on Idolatry says, speaking of the Jewish teraphim: "They talked with men." To this day Christian Sorcerers in Italy, and negro Voodoos at New Orleans fabricate small wax figures in the likeness of their victims, and transpierce them with needles, the *wound* , as on the teraphim or Menh, being repercussed on the living, often killing them. Mysterious deaths are still many, and not all are traced to the guilty hand.

[468.](#)

The Ramses of Lepsius, who reigned some 1300 years before our era.

[469.](#)

One may judge how trustworthy are the translations of such Egyptian documents when the sentence is rendered in three different ways by three Egyptologists. Rougé says: "He found her in a state *to fall under the power of spirits* ," or "with her limbs quite stiff," (?) another version; and Chabas translates: "And the Scribe found the Khou too wicked." Between her being in possession of an evil Khou and "with her limbs quite stiff," there is a difference.

[470.](#)

De Mirville, v. 247, 248.

[471.](#)

Some translators would have Lucian speak of the inhabitants of the city, but they fail to show that this view is maintainable.

[472.](#)

De Mirville, v. 256, 257.

[473.](#)

How can de Mirville see Satan in the Egyptian God of the great divine Name, when he himself admits that nothing was greater than the name of the oracle of Dodona, as it was that of the God of the Jews, IAO, or Jehovah? That oracle had been brought by the Pelasgians to Dodona more than fourteen centuries b.c. and left with the forefathers of the Hellenes, and its history is well-known and may be read in Herodotus. Jupiter, who loved the fair nymph of the ocean, Dodona, had ordered Pelasgus to carry his cult to Thessaly. The name of the God of that oracle at the temple of Dodona was Zeus Pelasgicos, the Zeuspater (God the Father), or as De Mirville explains: “It was the name par excellence, the name that the Jews held as the ineffable, the unpronounceable Name—in short, Jaoh-pater, i.e., ‘he who was, who is, and who will be,’ otherwise the Eternal.” And the author admits that Maury is right “in discovering in the name of the Vaidic Indra the Biblical Jehovah,” and does not even attempt to deny the etymological connection between the two names—“the *great* and the *lost* name with the sun and the thunder-bolts.” Strange confessions, and still stranger contradictions.

[474.](#)

Reuven's Letter to Letronne on the 75th number of the Papyri Anastasi. See De Mirville. v. 258.

[475.](#)

The Eleusinian Fields.

[476.](#)

Fragments, ix.

[477.](#)

De Legibus, II. iv.

[478.](#)

Judaism and Paganism, i. 184.

[479.](#)

Frag. of Styg., ap. Stob.

[480.](#)

De Special. Legi.

[481.](#)

De Mirville, v. 278, 279.

[482.](#)

Isis Unveiled, i. 25.

[483.](#)

Isis Unveiled, i. 282, 283.

[484.](#)

De Mirville, v. 248.

[485.](#)

De Mirville, v. 281.

[486.](#)

Tod's Rajasthan, i. 28.

[487.](#)

Op. cit., ix. iii. 28.

[488.](#)

Vishnu Purâna, iv. i. Wilson's translation, iii. 248-254.

[489.](#)

There were no Brâhmans as a hereditary caste in days of old. In those long-departed ages a man became a Brâhman through personal merit and Initiation. Gradually, however, despotism crept in, and the son of a Brâhman was created a Brâhman by right of protection first, then by that of heredity. The rights of blood replaced those of real merit, and thus arose the body of Brâhmans, which was soon changed into a powerful caste.

[490.](#)

Des Initiations Anciennes and Modernes. “The mysteries,” says Ragon, “were the gift of India.” In this he is mistaken, for the Âryan race had brought the mysteries of Initiation from Atlantis.

Nevertheless he is right in saying that the mysteries preceded all civilisations, and that by polishing the mind and morals of the peoples they served as a base for all the laws—civil, political, and religious.

[491.](#)

De Off., i. 33.

[492.](#)

Des Initiations, p. 22.

[493.](#)

Essais Historiques sur la Franc-Maçonnerie, pp. 142, 143.

[494.](#)

The word “patriarch” is composed of the Greek word “Patria” (“family,” “tribe,” or “nation”) and “Archos” (a “chief”), the paternal principle. The Jewish Patriarchs who were pastors, passed their name to the Christian Patriarchs; yet they were no priests, but were simply the heads of their tribes, like the Indian Rishis.

[495.](#)

There is no need to observe here that the resurrection of a really dead body is an impossibility in Nature.

[496.](#)

The kings of Hungary claimed that they could cure the jaundice; the Dukes of Burgundy were credited with preserving people from the plague; the kings of Spain delivered those possessed by the devil. The prerogative of curing the king's evil was given to the kings of France, in reward for the virtues of good King Robert. Francis the First, during a short stay at Marseilles for his son's wedding, touched and cured of that disease upwards of 500 persons. The kings of England had the same privilege.

[497.](#)

See Laurens' Essais Historiques for further information as to the world-wide, universal knowledge of the Egyptian Priests.

[498.](#)

Des Initiations, p. 24.

499.

The word comes from the Greek “hieros” (“sacred”) and “glupho” (“I grave”). The Egyptian characters were sacred to the Gods, as the Indian Devanâgarî is the language of the Gods.

500.

The same author had (as Occultists have) a very reasonable objection to the modern etymology of the word “philosophy,” which is interpreted “love of wisdom,” and is nothing of the kind. The philosophers were scientists, and philosophy was a real science—not simply verbiage, as it is in our day. The term is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as “wisdom of love.” Now it is in the last word, “love,” that lies hidden the esoteric significance: for “love” does not stand here as a noun, nor does it mean “affection” or “fondness,” but is the term used for Eros, that primordial principle in divine creation, synonymous with πόθος, the abstract desire in Nature for procreation, resulting in an everlasting series of phenomena. It means “divine love,” that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. The “wisdom of love” (or “philosophia,”) meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship—love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage an aspirant to philosophy, or to Wisdom of Love—love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.

Lev., xix. 18.

[502.](#)

“On,” the “Sun,” the Egyptian name of Heliopolis (the “City of the Sun”).

[503.](#)

Book of God, p. 160.

[504.](#)

Mr. Kenealy quotes, in his Book of God, Vallancey, who says: “I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries, when I heard a peasant girl say to a boor standing by her ‘Feach an Maddin Nag’ (‘Behold the morning star’), pointing to the planet Venus, the Maddena Nag of the Chaldeans.”

[505.](#)

There was a time when the whole world, the totality of mankind, had one religion, as they were of “one lip.” “All the religions of the earth were at first one, and emanated from one centre,” says Faber.

[506.](#)

Chips from a German Workshop, i. 69, 70.

[507.](#)

Sûrya, the Sun, is one of the nine divinities that witness all human actions.

[508.](#)

[There is a gap in H. P. B.'s MS., and the paragraph in brackets supplies what was missing.—A. B.]

[509.](#)

In *Isis Unveiled*, Vol. II., pp. 41, 42, a portion of this rite is referred to. Speaking of the dogma of Atonement, it is traced to ancient “heathendom” again. We say: “This cornerstone of a church which had believed herself built on a firm rock for long centuries, is now excavated by science and proved to come from the Gnostics. Professor Draper shows it as hardly known in the days of Tertullian, and as having ‘originated among the Gnostic heretics’ (see *Conflict Between Religion and Science*, p. 224).... But there are sufficient proofs to show that it *originated* among them no more than did their anointed Christos and Sophia. The former they modelled on the original of the King Messiah, the male principle of wisdom, and the latter on the third Sephiroth, from the Chaldæan Kabalah, and even from the Hindu Brahmâ and Sarasvatî, and the Pagan Dionysius and Demeter. And here we are on firm ground, if it were only because it is now proved that the New Testament never appeared in its complete form, such as we find it now, till 300 years after the period of the apostles, and the Zohar and other Kabalistic books are found to belong to the first century before our era, if not to be far older still.

“The Gnostics entertained many of the Essenean ideas; and the Essenes had their greater and minor Mysteries at least two centuries before our era. They were the Isarim or *Initiates*, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism by the missionaries of King Asoka, and amalgamated later with the earliest Christians: and they existed, probably, before the

old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes. The hierophants had their atonement enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among hierophants as the Baptism of Blood, and was considered not as an atonement for the ‘fall of man’ in Eden, but simply as an expiation for the past, present, and future sins of ignorant, but nevertheless polluted mankind. The hierophant had the option of either offering his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn ‘new birth,’ the Initiator passed ‘the word’ to the initiated, and immediately after the latter had a weapon placed in his right hand, and was ordered *to strike* . This is the true origin of the Christian dogma of atonement.”

As Ballanche says, quoted by Ragon: “Destruction is the great God of the World,” justifying therefore the philosophical conception of the Hindu Shîva. According to this immutable and sacred law, “the Initiate was compelled to kill the Initiator; otherwise initiation remained incomplete.... It is death that generates life.” *Orthodoxie maçonnique*, p. 104. All that, however, was emblematic and exoteric. Weapon and killing must be understood in their allegorical sense.

[510.](#)

Orthodoxie maçonnique, pp. 102-104.

[511.](#)

Op. cit., i. 15.

[512.](#)

Five Years of Theosophy, p. 258. A curious question to start and to deny, when it is well-known even to the Orientalists that, to take but one case, there is Yaska, who was a predecessor of Pânini, and his work still exists; there are seventeen writers of Nirukta (glossary) known to have preceded Yaska.

[513.](#)

La Mère d'Apis, p. 47.

[514.](#)

One just initiated is called the “first-born,” and in India he becomes dwija, “twice born,” only after his final and supreme Initiation. Every Adept is a “Son of God” and a “Son of Light” after receiving the “Word,” when he becomes the “Word” himself, after receiving the seven divine attributes or the “lyre of Apollo.”

[515.](#)

See De Mirville, iv. 15.

[516.](#)

II. Kings, xxiii. 4-13.

[517.](#)

Judges, xiii. 18. Samson, Manoah's son, was an Initiate of that “Mystery” Lord, Ja-va; he was consecrated before his birth to become a “Nazarite” (a chela) an Adept. His sin with Dalilah, and the cropping of his long hair that “no razor was to touch” shows how well he kept his sacred vow. The allegory of Samson proves the Esotericism of the Bible, as also the character of the “Mystery Gods” of the Jews. True,

Môvers gives a definition of the Phœnician idea of the ideal sunlight as a spiritual influence issuing from the highest God, Iao, “the light conceivable only by intellect—the physical and spiritual Principle of all things; out of which the soul emanates.” It was the male Essence, or Wisdom, while the primitive matter or *Chaos* was the female. Thus the first two principles, co-eternal and infinite, were already with the primitive Phœnicians, spirit and matter. But this is the echo of Jewish thought, not the opinion of Pagan Philosophers.

[518.](#)

See *Isis Unveiled*, ii. 526.

[519.](#)

Beth-San or Scythopolis in Palestine had that designation; so had a spot on Mount Parnassus. But Diodorus declares that Nyssa was between Phœnicia and Egypt; Euripides states that Dionysos came to Greece from India; and Diodorus adds his testimony: “Osiris was brought up in Nyssa, in Arabia the Happy; he was the son of Zeus, and was named from his father (nominative Zeus, genitive Dios) and the place Dio-Nyos”—the Zeus or Jove of Nyssa. This identity of name or title is very significant. In Greece Dionysos was second only to Zeus, and Pindar says: “So Father Zeus governs all things, and Bacchus he governs also.”

[520.](#)

Ex., xvii. 15.

[521.](#)

Phædrus, Cary's translation, p. 326.

[522.](#)

Life of Pythagoras, p. 297. “Since Pythagoras,” he adds, “also spent two and twenty years in the adyta of the temples in Egypt, associated with the Magians in Babylon, and was instructed by them in their venerable knowledge, it is not at all wonderful that he was skilled in Magic or Theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar” (p. 298).

[523.](#)

This expression must not be understood simply literally; for, as in the initiation of certain Brotherhoods, it has a secret meaning that we have just explained; it was hinted at by Pythagoras, when he describes his feelings after the Initiation, and says that he was crowned by the Gods in whose presence he had drunk “the waters of life”—in the Hindu Mysteries there was the fount of life, and soma, the sacred drink.

[524.](#)

Eleusinian and Bacchic Mysteries, T. Taylor, p. 46, 47.

[525.](#)

ii. 111, 113.

[526.](#)

Eleusinian and Bacchic Mysteries, p. 63.

[527.](#)

Op. cit., p. 65.

[528.](#)

Quoted by Taylor, p. 66.

[529.](#)

Verses 35-38.

[530.](#)

Phædrus, 64, quoted by Taylor, p. 64.

[531.](#)

Isis Unveiled, ii. 114.

[532.](#)

This is false, and the Abbé Constant (Éliphas Lévi) *knew* it was so.

Why did he promulgate the untruth?

[533.](#)

Dogme de la Haute Magie, i. 219, 220.

[534.](#)

Orthodoxie Maçonnique, p. 99.

[535.](#)

Five Years of Theosophy, p. 214.

[536.](#)

In I. Peter, ii. 3, Jesus is called “the Lord Chrestos.”

[537.](#)

Isis Unveiled, ii. 323.

[538.](#)

Buddhism in Tibet, p. 31.

[539.](#)

The Âryans replaced the living cow by one made of gold, silver or any other metal, and the rite is preserved to this day, when one desires to become a Brâhman, a twice-born, in India.

[540.](#)

Op. cit., p. 141.

[541.](#)

In Ragon's *Orthodoxie Maçonnique*, p. 105, *note*, we find the following statement—borrowed from Albumazar the Arabian, probably: “The Virgin of the Magi and Chaldæans. The Chaldæan sphere [globe] showed in its heavens a newly-born babe, called Christ and Jesus; it was placed in the arms of the Celestial Virgin. It was to this Virgin that Eratosthenes, the Alexandrian Librarian, born 276 years before our era, gave the name of Isis, mother of Horus.” This is only what Kircher gives (in *Ædipus Ægypticus*, iii. 5), quoting Albumazar: “In the first decan of the Virgin rises a maid, called Aderenosa, that is pure, immaculate virgin ... sitting upon an embroidered throne nursing a boy...; a boy, named Jessus ... which signifies Issa, whom they also call Christ in Greek.” (See *Isis Unveiled*, ii. 491.)

[542.](#)

Now called St. Reine (Côte d'Or) on the two streams, the Ose and the Oserain. Its fall is a historical fact in Keltic Gaulish History.

[543.](#)

Orthodoxie Maçonnique, p. 22.

[544.](#)

Op. cit., p. 22.

[545.](#)

The Christian mob in 389 of our era completed the work of destruction upon what remained; most of the priceless works were saved for students of Occultism, but lost to the world.

[546.](#)

Op. cit. p. 23. J. M. Ragon, a Belgian by birth, and a Mason, knew more about Occultism than any other non-initiated writer. For fifty years he

studied the ancient Mysteries wherever he could find accounts of them. In 1805, he founded at Paris the Brotherhood of Les Trinosophes, in which Lodge he delivered for years lectures on Ancient and Modern Initiation (in 1818 and again in 1841), which were published, and now are lost. Then he became the writer in chief of *Hermes*, a masonic paper. His best works were *La Maçonnerie Occulte* and the *Fastes Initiatives*. After his death, in 1866, a number of his MSS. remained in the possession of the Grand Orient of France. A high Mason told the writer that Ragon had corresponded for years with two Orientalists in Syria and Egypt, one of whom is a Kopt gentleman.

[547.](#)

Op. cit., iv. 462.

[548.](#)

History of Magic, ii. 11.

[549.](#)

Neo-Platonism and Alchemy, p. 15.

[550.](#)

Loc. cit.

[551.](#)

Op. cit., pp. 9, 10.

[552.](#)

This Divine Effulgence and Essence is the light of the Logos; only the Vedântin would not use the pronoun “He,” but would say “It.”

[553.](#)

Loc. cit., note, p. 10.

[554.](#)

Loc. cit., note.

[555.](#)

See Esoteric Buddhism, by A. P. Sinnett, Fifth Edition.

[556.](#)

See Isis Unveiled, Vol. I., pp. 589-595. The “Sons of God” and their war with the giants and magicians.

[557.](#)

Loc. cit., note.

[558.](#)

Op. cit., p. 18.

[559.](#)

Op. cit., p. 8.

[560.](#)

No orthodox Christian has ever equalled, far less surpassed, in the practice of true Christ-like virtues and ethics, or in the beauty of his moral nature, Ammonius, the Alexandrian pervert from Christianity (he was born from Christian parents).

[561.](#)

Op. cit., pp. 3, 4.

[562.](#)

Quoted by Dr. Wilder, p. 5.

[563.](#)

“Mortification” is here meant in the moral, not the physical sense; to restrain every lust and passion, and live on the simplest diet possible.

[564.](#)

This is the Neo-Platonic teaching adopted as a doctrine in the Roman Catholic Church, with its worship of the Seven Spirits.

[565.](#)

The Church has made of it the worship of devils. “Daimon” is Spirit, and relates to our divine Spirit, the seventh Principle and to the Dhyân Chohans. Jesus prohibited going to the temple or church “as Pharisees do” but commanded that man should retire for prayer (communion with his God) into a private closet. Is it Jesus who would have countenanced in the face of the starving millions, the building of the most gorgeous churches?

[566.](#)

Op. cit., p. 7.

[567.](#)

Op. cit., p. 7.

[568.](#)

Op. cit., p. 18.

[569.](#)

The Talmud gives the story of the four Tanaim, who are made, in allegorical terms, to enter into *the garden of delights*, i.e., to be initiated into the occult and final science.

“According to the teaching of our holy masters the names of the four who entered the garden of delight, are: Ben Asai, Ben Zoma, Acher, and Rabbi Akiba....

“Ben Asai looked and—lost his sight.

“Ben Zoma looked and—lost his reason.

“Acher made depredations in the plantation” (mixed up the whole and failed). “But Akiba, who had entered in peace came out of it in peace; for the saint, whose name he blessed, had said, ‘This old man is worthy of serving us with glory.’”

“The learned commentators of the Talmud, the Rabbis of the synagogue, explain that the *garden of delight*, in which those four personages are made to enter, is but that mysterious science, the most terrible of sciences for weak intellects, which it leads directly to insanity,” says A. Franck, in his Kabbalah. It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful pretext for worldly motives, who should tremble. The latter will never understand the kabalistic evocations of the supreme initiation.—Isis Unveiled, ii. 119.

[570.](#)

Isis Unveiled, ii. 119.

[571.](#)

See Neo-Platonism, p. 9.

[572.](#)

See the Code published by Sir William Jones, Chapter ix. p. 11.

[573.](#)

Pliny: Hist. Nat., xxx. 1; Ib., xvi. 14; xxv. 9, etc.

[574.](#)

Pomponius ascribes to them the knowledge of the highest sciences.

[575.](#)

Cæsar, iii. 14.

[576.](#)

Pliny, xxx. Isis Unveiled, i. 18.

[577.](#)

“The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments, did them peculiar honour, and their maxims and discourses, as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality and religion,” says a modern writer. “If kings or princes desired the advice or the blessings of the holy men, they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books, and the result was that science that is now termed, so superciliously, *magic* .”

[578.](#)

Op. cit., p. 9.

[579.](#)

Op. cit., p. 11.

[580.](#)

Hermes, iv. 6.

[581.](#)

From Saraph שרף “fiery, burning,” plural (see Isaiah, vi. 2-6). They are regarded as the personal attendants of the Almighty, “his messengers,”

angels or metatrons. In Revelation they are the “seven burning lamps” in attendance before the throne.

[582.](#)

Venus with the Chaldæans and Egyptians was the wife of Proteus, and is regarded as the mother of the Kabiri, the sons of Phta or Emepth—the divine light or the Sun. The angels answer to the stars in the following order: The Sun, the Moon, Mars, Venus, Mercury, Jupiter, and Saturn; Michael, Gabriel, Samael, Anael, Raphael, Zachariel, and Orifiel; this is in religion and Christian Kabbalism; astrologically and esoterically the places of the “regents” stand otherwise, as also in the Jewish, or rather the real Chaldæan Kabbalah.

[583.](#)

Loc. cit., xiv. 12.

[584.](#)

This is one more proof that the Ancients knew of seven planets besides the Sun; for otherwise which is the eighth in such a case? The seventh, with two others, as stated, were “mystery” planets, whether Uranus or any other.

[585.](#)

II. Sam., vi. 20-22.

[586.](#)

Judges, xxi. 21, et seq.

[587.](#)

I. Kings, xviii. 26.

[588.](#)

This dance—the Râsa Mandala, enacted by the Gopîs or shepherdesses of Krishna, the Sun-God, is enacted to this day in Râjputâna in India, and is undeniably the same theo-astronomical and symbolical dance of the planets and the Zodiacal signs, that was danced thousands of years before our era.

[589.](#)

Isis Unveiled, ii. 45.

[590.](#)

II. Epistle, i. 19. The English text says: “Until the day-star arise in your heart,” a trifling alteration which does not really matter—as Lucifer is the day as well as the “morning” star—and it is less shocking to pious ears. There are a number of such alterations in the Protestant bibles.

[591.](#)

Again the English translation changes the word “Sun” into “day-spring.” The Roman Catholics are decidedly braver and more sincere than the Protestant theologians. De Mirville: iv. 34, 38.

[592.](#)

Thus said the Egyptians and the Sabæans in days of old, the symbol of whose manifested gods, Osiris and Bel, was the sun. But they had a higher deity.

[593.](#)

Exiled from the Protestant bible but left in the Apocrypha which, according to Article VI. of the Church of England, “she doth read for example of life and instruction of manners” (?), but not to establish any doctrine.

[594.](#)

Cornelius a Lapide, v. 248.

595.

Ecclesiastes, xliii. The above quotations are taken from De Mirville's chapter "On Christian and Jewish Solar Theology," iv. 35-38.

596.

Nevertheless the Church has preserved in her most sacred rites the "star-rites" of the Pagan Initiates. In the pre-Christian Mithraic Mysteries, the candidate who overcame successfully the "twelve Tortures" which preceded the final Initiation, received a small round cake or wafer of unleavened bread, symbolising in one of its meanings, the solar disc, and known as the manna (heavenly bread).... A lamb, or a bull even, was killed, and with the blood the candidate had to be sprinkled, as in the case of the Emperor Julian's initiation. The seven rules or mysteries that are represented in the Revelation as the seven seals which are opened in order were then delivered to the newly born.

597.

Truly says S. T. Coleridge: "Instinctively the reason has always pointed out to men the ultimate end of various sciences.... There is no doubt but that astrology of some sort or other will be the last achievement of astronomy; there must be chemical relations between the planets ... the difference of their magnitude compared with that of their distances is not explicable otherwise." Between planets and our earth with its mankind, we may add.

598.

"Christ then," the author says (p. 40), "is represented by the trunk of the candlestick."

[599.](#)

De Mirville, iv. 41, 42.

[600.](#)

De Mirville, iv. 42.

[601.](#)

Notwithstanding the above, written in the earliest Christian period by the renegade Neo-Platonist, the Church persists to this day in her wilful error. Helpless against Galileo, she now tries to throw a doubt even on the heliocentric system!

[602.](#)

Stromateis, V., vi.

[603.](#)

The English bible has: "In them (the Heavens) hath he set a tabernacle for the sun," which is incorrect and has no sense in view of the verse that follows, for there *are* things "hid from the heat thereof" if the latter word is to be applied to the sun.

[604.](#)

When the hierophant took his last degree, he emerged from the sacred recess called Manneras and was given the golden Tau, the Egyptian Cross, which was subsequently placed on his breast, and buried with him.

[605.](#)

The three secret names are "Sana, Sanat Sujâta, and Kapila;" while the four exoteric Gods are called, Sanat Kumâra, Sananda, Sanaka and Sanâtana.

[606.](#)

Another Kumâra, the “God of War” is called in the Hindu system the “eternal celibate”—“the virgin warrior.” He is the Âryan St. Michael.

607.

We give the original: “Coelestia corpora moveri a spirituali creatura, a *nemine* Sanctorum vel philosophorum, negatum, legisse me memini. (Opusc. X. art. iii.).... Mihi autam videtur, quod *Demonstrative* probari posset, quod ab aliquo intellectu corpora coelestia moveantur, vel a Deo immediate, vel a mediantibus angelis. Sed quod mediantibus angelis ea moveat, congruit rerum ordine, quem Dionysius infallibilem asserit, ut inferiora a Deo per *Media* secundum cursum communem administrantur” (Opusc. II. art. ii.), and if so, and God *never* meddles with the once for ever established laws of Nature, leaving it to his administrators, why should their being called Gods by the “heathen” be deemed idolatrous?

608.

In one of Des Mousseaux's volumes on Demonology (Œuvres des Demons) if we do not mistake the statement of the Abbé Huc is found, and the author testifies to having heard the following story repeatedly from the Abbé himself. In a lamasery of Tibet, the missionary found the following: It is a simple canvas without the slightest mechanical apparatus attached, as the visitor may prove by examining it at his leisure. It represents a moonlit landscape, but the moon is not at all motionless and dead; quite the reverse, for, according to the Abbé, one would say that our moon herself, or at least her living double, lighted the picture. Each phase, each aspect, each movement of our satellite, is

repeated in her facsimile, in the movement and progress of the moon in the sacred picture. “You see this planet in the painting ride as a crescent, or full, shine brightly, pass behind the clouds, peep out or set, in a manner corresponding in the most extraordinary way with the real luminary. It is, in a word, a most perfect and resplendent reproduction of the pale queen of the night, which received the adoration of so many people in the days of old.” We know from the most reliable sources and numerous eye-witnesses, that such “machines”—not canvas paintings—do exist in certain temples of Tibet; as also the “sidereal wheels” representing the planets, and kept for the same purposes—astrological and magical. Huc's statement was translated in *Isis Unveiled* from Des Mousseaux's volume.

[609.](#)

Cedrenus, p. 338. Whether produced by *clockwork* or *magic* power, such machines—whole celestial spheres with planets rotating—were found in the Sanctuaries, and some exist to this day in Japan, in a secret subterranean temple of the old Mikados, as well as in two other places.

[610.](#)

Champollion's *Égypte Moderne*, p. 42.

[611.](#)

Musée des Sciences, p. 230.

[612.](#)

Translated by the Vicomte de Rougemont. See *Les Annales de Philosophie Chrétienne*, 7th year, 1861.

[613.](#)

Isaiah, lxiii. 9.

[614.](#)

Chapter xii. of Revelation: “There was war in heaven, Mikael and his angels fought against the Dragon,” etc. (7) and the great dragon was cast out (9).

[615.](#)

He is also the informing Spirit of the Sun and Jupiter, and even of Venus.

[616.](#)

Dogme et Rituel, ii. 116.

[617.](#)

If enumerated, they will be found to be the Hindu “divisions” and choirs of Devas, and the Dhyân Chohans of Esoteric Buddhism.

[618.](#)

But this fact has not prevented the Roman Church from adopting them all the same, accepting them from ignorant, though perchance sincere Church Fathers, who had borrowed them from Kaballists—Jews and Pagans.

[619.](#)

To call “usurpers” those who preceded the Christian Beings for whose benefit these same titles were borrowed, is carrying paradoxical anachronism a little too far!

[620.](#)

Or the *divine ages* , the “days and years of Brahmâ.”

[621.](#)

De Mirville, ii. 325, 326. So we say too. And this shows that it is to the Kabalists and *Magicians* that the Church is indebted for her dogmas and names. Paul never condemned *real* Gnosis, but the *false* one, now accepted by the Church.

[622.](#)

Sesostris, or Pharaoh Ramses II., whose mummy was unswathed in 1886 by Maspero of the Bulak Museum, and recognised as that of the greatest king of Egypt, whose grandson, Ramses III. was the last king of an ancient kingdom.

[623.](#)

Op. cit., p. 422.

[624.](#)

Summa, Quest. xv. Art. v., upon Astrologers, and Vol. III. pp. 2-29.

[625.](#)

“The principalities and powers [born] in heavenly places” (Ephes., iii. 10). The verse, “For though there be that are called Gods, whether in heaven or on earth, as there be Gods many and lords many” (I. Corinth., viii. 5), shows, at any rate, the recognition by Paul of a plurality of “Gods” whom he calls “dæmons” (“spirits”—never *devils*). Principalities, Thrones, Dominions, Rectors, etc. are all Jewish and Christian names for the Gods of the ancients—the Archangels and Angels of the former being in every case the Devas and the Dhyân Chohans of the more ancient religions.

[626.](#)

Answer by Reuvens to Letronne with regard to his mistaken notions about the Zodiac of Dendera.

627.

St. Augustine (De Gen., I. iii.) and Delrio (Disquisit., Vol. IV., chap. iii.) are quoted by De Mirville, to show that “the more astrologers speak the truth and the better they prophesy it, the more one has to feel diffident, seeing that their agreement with the devil becomes thereby the more apparent.” The famous statement made by Juvenal (Satires, vi.) to the effect that “not one single astrologer could be found who did not pay dearly for the help he received from his genius”—no more proves the latter to be a devil than the death of Socrates proves his daimon to have been a native from the nether world—if such there be. Such argument only demonstrates human stupidity and wickedness, once reason is made subservient to prejudice and fanaticism of every sort. “Most of the great writers of antiquity, Cicero and Tacitus among them, believed in Astrology and the realization of its prophecies;” and “the penalty of death decreed nearly everywhere against those mathematicians [astrologers] who happened to predict falsely diminished neither their number nor their tranquillity of mind.”

628.

Preparatio Evangelica, I. xiv.

629.

Ast., iv. 60.

630.

Hist., I. ii.

631.

All these particulars may be found more fully and far more completely in Champollion Figeac's Égypte.

[632.](#)

Op. cit., p. 230.

[633.](#)

Op. cit., p. 230.

[634.](#)

In the 1,326 places in the New Testament where the word “God” is mentioned nothing signifies that in God are included more beings than God. On the contrary in 17 places God is called the only God. The places where the Father is so-called amount to 320. In 105 places God is addressed with high-sounding titles. In 90 places all prayers and thanks are addressed to the Father; 300 times in the New Testament is the Son declared to be inferior to the Father; 85 times is Jesus called the “Son of Man;” 70 times is he called a man. In not one single place in the bible is it said that God holds within him three different Beings or Persons, and yet is one Being or Person.—Dr. Karl von Bergen's Lectures in Sweden.

[635.](#)

Kali Yuga, the Black or Iron Age.

[636.](#)

Virgil, Eclogue, iv.

[637.](#)

At the close of our Race, people, it is said, through suffering and discontent will become more spiritual. Clairvoyance will become a general faculty. We shall be approaching the spiritual state of the Third and Second Races.

[638.](#)

Vishnu Purâna, IV., xxiv. 228, Wilson's translation.

[639.](#)

Op. cit., p. 212.

[640.](#)

At any rate, the temple secret meaning was the same.

[641.](#)

Asiat. Res., vol. viii. p. 470, et seq.

[642.](#)

Theosophist, August, 1881.

[643.](#)

Aug., 1881 to Feb., 1882.

[644.](#)

Loc. cit., iv. 127.

[645.](#)

Theosophist, vol. iii. p. 22.

[646.](#)

The impartial study of Vaidic and Post-Vaidic works shows that the ancient Âryans knew well the precession of the equinoxes, and “that they changed their position from a certain asterism to two (occasionally three) asterisms back whenever the precession amounted to two, properly speaking, to $2 \frac{11}{61}$ asterisms or about 29° , being the motion of the sun in a lunar month, and so caused the seasons to fall back a complete lunar month.... It appears certain that at the date of Sûrya Siddhânta, Brahmâ Siddhânta, and other ancient treatises on astronomy, the vernal equinoctial point had not actually reached the beginning of Ashvinî, but was a few degrees east of it.... The

astronomers of Europe change westward the beginning of Aries and of all other signs of the Zodiac every year by about 50" 25, and thus make the names of the signs meaningless. But these signs are as much fixed as the asterisms themselves, and hence the Western astronomers of the present day appear to us in this respect less wary and scientific in their observations than their very ancient brethren—the Âryas.”—

Theosophist, iii. 23.

[647.](#)

A great deal of misconception is raised by a confusion of planes of being and misuse of expressions. For instance, certain spiritual states have been confounded with the Nirvâna of Buddha. The Nirvâna of Buddha is totally different from any other spiritual state of Samâdhi or even the highest Theophania enjoyed by lesser Adepts. After physical death the kinds of spiritual states reached by Adepts differ greatly.

[648.](#)

This region is the one possible point of conciliation between the two diametrically opposed poles of religion and science, the one with its barren fields of dogmas on faith, the other over-running with empty hypotheses, both overgrown with the weeds of error. They will never meet. The two are at feud, at an everlasting warfare with each other, but this does not prevent them from uniting against Esoteric Philosophy, which for two millenniums has had to fight against infallibility in both directions, or “mere vanity and pretence” as Antoninus defined it, and now finds the materialism of Modern Science arrayed against its truths.

[649.](#)

Whence some of the Gnostic ideas? Cerinthus taught that the world and Jehovah having fallen off from virtue and primitive dignity the Supreme permitted one of his glorious Æons, whose name was the “Anointed” (Christ) to incarnate in the man Jesus. Basilides denied the reality of the body of Jesus, and calling it an “illusion” held that it was Simon of Cyrene who suffered on the Cross in his stead. All such teachings are echoes of the Eastern Doctrines.

[650.](#)

A genuine initiated Adept will retain his Adeptship, though there may be for our world of illusion numberless incarnations of him. The propelling power that lies at the root of a series of such incarnations is not Karma, as ordinarily understood, but a still more inscrutable power. During the period of his lives the Adept does not lose his Adeptship, though he cannot rise in it to a higher degree.

[651.](#)

From the so-called Brahmâ Loka—the seventh and higher world, beyond which all is arûpa, formless, purely spiritual—to the lowest world and insect, or even to an object such as a leaf, there is perpetual revolution of the condition of existence, evolution and re-birth. Some human beings attain states or spheres from which there is only a return in a new Kalpa (a day of Brahmâ); there are other states or spheres from which there is only return after 100 years of Brahmâ (Mahâ-Kalpa, a period covering 311,040,000,000,000 years). Nirvâna, it is said, is a state from which there is no return. Yet it is maintained that there may be, as exceptional cases, re-incarnation from that state; only

such incarnations are illusion, like everything else on this plane, as will be shown.

[652.](#)

This fact of the disappearance of the vehicle of Egotism in the fully developed Yogî, who is supposed to have reached Nirvâna on earth, years before his corporeal death, has led to the law in Manu, sanctioned by millenniums of Brâhmanical authority, that such a Paramâtmâ should be held as absolutely blameless and free from sin or responsibility, do whatever he may (see last chapter of the Laws of Manu). Indeed, caste itself—that most despotic, uncompromising and autocratic tyrant in India—can be broken with impunity by the Yogî, who is above caste. This will give the key to our statements.

[653.](#)

[The word “Adept” is very loosely used by H. P. B., who often seems to have implied by it no more than the possession of special knowledge of some kind. Here it seems to mean first an uninitiated disciple and then an initiated one.—Eds.]

[654.](#)

About fifty years before the birth of Copernicus, de Cusa wrote as follows: “Though the world may not be absolutely infinite, no one can represent it to himself as finite, since human reason is incapable of assigning to it any term.... For in the same way that our earth cannot be in the centre of the Universe, as thought, no more could the sphere of the fixed stars be in it.... Thus this world is like a vast machine, having its centre [Deity] everywhere, and its circumference nowhere [machina mundi, quasi habens ubique centrum, et nullibi circumferentiam]....

Hence, the earth not being in the centre, cannot therefore be motionless ... and though it is far smaller than the sun, one must not conclude for all that, that she is worse [vilior—more vile].... One cannot see whether its inhabitants are superior to those who dwell nearer to the sun, or in other stars, as sidereal space cannot be deprived of inhabitants.... The earth, very likely [fortasse] one of the smallest globes, is nevertheless the cradle of intelligent beings, most noble and perfect.” One cannot fail to agree with the biographer of Cardinal de Cusa, who, having no suspicion of the Occult truth, and the reason of such erudition in a writer of the fourteenth and fifteenth centuries, simply marvels at such a miraculous foreknowledge, and attributes it to God, saying of him that he was a man incomparable in every kind of philosophy, by whom many a theological mystery inaccessible to the human mind (!), veiled and neglected for centuries (*velata et neglecta*) were once more brought to light. “Pascal might have read De Cusa's works; but whence could the Cardinal have borrowed his ideas?” asks Moreri. Evidently from Hermes and the works of Pythagoras, even if the mystery of his incarnation and re-incarnation be dismissed.

655.

This is the secret meaning of the statements about the Hierarchy of Prajâpatis or Rishis. First seven are mentioned, then ten, then twenty-one, and so on. They are “Gods” and creators of men—many of them the “Lords of Beings”; they are the “Mind-born Sons” of Brahmâ, and then they became mortal heroes, and are often shown as of a very sinful

character. The Occult meaning of the Biblical Patriarchs, their genealogy, and their descendants dividing among themselves the earth, is the same. Again, Jacob's dream has the same significance.

[656.](#)

He “of the Seven Virtues” is one who, without the benefit of Initiation, becomes as pure as any Adept by the simple exertion of his own merit. Being so holy, his body at his next incarnation becomes the Avatâra of his “Watcher” or Guardian Angel, as the Christian would put it.

[657.](#)

The title of the highest Dhyân Chohans.

[658.](#)

Op. cit., ii. 367.

[659.](#)

“After death, the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a *second death* [when arising to Devachan] the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like.” It becomes natural then, that the “aerial body” of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a “Son of the Resurrection,” “being equal unto the angels,” and cannot die any more (see Luke, xx. 36).

[660.](#)

St. John, xxi. 21.

[661.](#)

See the extract made in the Theosophist from a glorious novel by Dostoievsky—a fragment entitled “The Great Inquisitor.” It is a fiction, naturally, still a sublime fiction of Christ returning in Spain during the palmy days of the Inquisition, and being imprisoned and put to death by the Inquisitor, who fears lest Christ should ruin the work of Jesuit hands.

[662.](#)

When we say the “great Teacher,” we do not mean His Buddhic Ego, but that principle in Him which was the vehicle of His personal or terrestrial Ego.

[663.](#)

Five Years of Theosophy, New Edition, p. 3.

[664.](#)

Op. cit., p. 175, Fifth Edition.

[665.](#)

It would be useless to raise objections from exoteric works to statements in this, which aims to expound, however superficially, the Esoteric Teachings alone. It is because they are misled by the exoteric doctrine that Bishop Bigandet and others aver that the notion of a supreme eternal Âdi-Buddha is to be found only in writings of comparatively recent date. What is given here is taken from the secret portions of Dus Kyi Khorlo (Kâla Chakra, in Sanskrit, or the “Wheel of Time,” or duration).

[666.](#)

The three bodies are (1) the Nirmânakâya (Pru-lpai-Ku in Tibetan), in which the Bodhisattva after entering by the six Pâramitâs the Path to Nirvâna, appears to men in order to teach them; (2) Sambhogakâya (Dzog-pai-Ku), the, body of bliss impervious to all physical sensations, received by one who has fulfilled the three conditions of moral perfection; and (3) Dharmakâya (in Tibetan, Chos-Ku), the Nirvânic body.

[667.](#)

Five Years of Theosophy, art. “Personal and Impersonal God,” p. 129.

[668.](#)

Adhishtâthâ, the active or working agent in Prakriti (or matter).

[669.](#)

Vedânta-Sûtras, Ad. I. Pâda iv. Shi. 23. Commentary. The passage is given as follows in Thibaut's translation (Sacred Books of the East, xxxiv.), p. 286: "The Self is thus the operative cause, because there is no other ruling principle, and the material cause because there is no other substance from which the world could originate."

[670.](#)

In Five Years of Theosophy (art. "Shâkya Muni's Place in History," p. 234, note) it is stated that one day when our Lord sat in the Sattapanni Cave (Saptaparna) he compared man to a Saptaparna (seven leaved) plant.

"Mendicants," he said, "there are seven Buddhas in every Buddha, and there are *six* Bhikshus and but one Buddha in each mendicant. What are the *seven* ? The seven branches of complete knowledge. What are the *six* ? The six organs of sense. What are the five? The five elements of illusive being. And the One which is also ten? He is a true Buddha who develops in him the ten forms of holiness and subjects them all to the One." Which means that every principle in the Buddha was the highest that could be evolved on this earth; whereas in the case of other men who attain to Nirvâna this is not necessarily the case. Even as a mere human (Manushya) Buddha Gautama was a pattern for all men. But his Arhats were not necessarily so.

[671.](#)

See Isis Unveiled, ii., 132.

[672.](#)

“Before one becomes a Buddha he must be a Bodhisattva; before evolving into a Bodhisattva he must be a Dhyâni-Buddha.... A Bodhisattva is the way and Path to his Father, and thence to the One Supreme Essence” (Descent of Buddhas, p. 17, from Âryâsanga). “I am the Way, the Truth, and the Life: no man cometh unto the Father but by me” (St. John, xiv. 6). The “way” is not the goal. Nowhere throughout the New Testament is Jesus found calling himself God, or anything higher than “a son of God,” the son of a “Father” common to all, synthetically. Paul never said (I. Tim., iii. 10), “God was manifest in the flesh,” but “He who was manifested in the flesh” (Revised Edition). While the common herd among the Buddhists—the Burmese especially—regard Jesus as an incarnation of Devadatta, a relative who opposed the teachings of Buddha, the students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him.

[673.](#)

I. Corinth., xv. 36.

[674.](#)

Op. cit., Mandala x., hymn 90.

[675.](#)

Literally, “he who walks [or follows] in the way [or path] of his predecessors.”

[676.](#)

Schmidt, in Slanong Seetsen, p. 471, and Schlagintweit, in Buddhism in Tibet, p. 53, accept these precious things *literally*, enumerating them as “the wheel, the precious stone, the royal consort, the best treasurer, the best horse, the elephant, the best leader.” After this one

can little wonder if “besides a Dhyâni-Buddhi and a Dhyâni-Bodhisattva” each human Buddha is furnished with “a female companion, a Shakti”—when in truth “Shakti” is simply the Soul-power, the psychic energy of the God as of the Adept. The “royal consort,” the third of the “seven precious gifts,” very likely led the learned Orientalist into this ludicrous error.

677.

A Bodhisattva can reach Nirvâna and live, as Buddha did, and after death he can either refuse objective reincarnation or accept and use it at his convenience for the benefit of mankind whom he can instruct in various ways while he remains in the Devachanic regions within the attraction of our earth. But having once reached Paranirvâna or “Nirvâna without remains”—the highest Dharmakâya condition, in which state he remains entirely outside of every earthly condition—he will return no more until the commencement of a new Manvantara, since he has crossed beyond the cycle of births.

678.

Tulpa is the voluntary incarnation of an Adept into a living body, whether of an adult, child, or new-born babe.

679.

Ku-sum is the triple form of the Nirvâna state and its respective duration in the “cycle of Non-Being.” The number seven here refers to the seven Rounds of our septenary System.

680.

Buddhism in Tibet, p. 52. This same generic use of a name is found among Hindus with that of Shankarâchârya, to take but one instance.

All His successors bear his name, but are not reincarnations of Him. So with the “Buddhas.”

681.

[The words within brackets are supplied to introduce the following statements that are confused and contradictory as they stand, and which H. P. B. had probably intended to elucidate to some slight extent, as they are written two or three times with different sentences following them. The MS. is exceedingly confused, and everything H. P. B. said is here pieced together, the addition above made being marked in brackets to distinguish it from hers.—A. B.]

682.

King Suddhodana.

683.

There are several names marked simply by asterisks.

684.

Shankarâchârya died also at thirty-two years of age, or rather disappeared from the sight of his disciples, as the legend goes.

685.

Does “Tiani-Tsang” stand for Apollonius of Tyana? This is a simple surmise. Some things in the life of that Adept would seem to tally with the hypothesis—others to go against it.

686.

According to Esoteric teaching Buddha lived one hundred years in reality, though having reached Nirvâna in his eightieth year he was regarded as one dead to the world of the living. See article “Shâkyamuni's Place in History” in Five Years of Theosophy.

687.

It is a *secret* rite, pertaining to high Initiation, and has the same significance as the one to which Clement of Alexandria alludes when he speaks of “the token of recognition being in common with us, as by cutting off Christ” (Strom., 13). Schlagintweit wonders what it may be. “The typical representation of a hermit,” he says, “is always that of a man with long, uncut hair and beard.... A rite very often selected, though I am unable to state for what reason, is that of Chod (‘to cut’ or ‘to destroy’) the meaning of which is anxiously kept a profound secret by the Lamas.” (Buddhism in Tibet, p. 163.)

688.

Hlun-Chub is the divining spirit in man, the highest degree of seership.

689.

The secret meaning of this sentence is that Karma exercises its sway over the Adept as much as over any other man; “Gods” can escape it as little as simple mortals. The Adept who, having reached the Path and won His Dharmakâya—the Nirvâna from which there is no return until the new grand Kalpa—prefers to use His right of choosing a condition inferior to that which belongs to Him, but that will leave him free to return whenever He thinks it advisable and under whatever personality He may select, must be prepared to take all the chances of failure—possibly—and a lower condition than was His lot—for a certainty—as it is an occult law. Karma alone is absolute justice and infallible in its selections. He who uses his rights with it (Karma) must bear the consequences—if any. Thus Buddha's first reincarnation was produced

by Karma—and it led Him higher than ever; the two following were “out of pity” and * * *.

690.

The Universe of Brahmâ (Sien-Chan; Nam-Kha) is Universal Illusion, or our phenomenal world.

691.

Âkâsha. It is next to impossible to render the mystic word “Tho-og” by any other term than “Space,” and yet, unless coined on purpose, no new appellation can render it so well to the mind of the Occultist. The term “Aditi” is also translated “Space,” and there is a world of meaning in it.

692.

Dang-ma, a purified soul, and Lha, a freed spirit within a living body; an Adept or Arhat. In the popular opinion in Tibet, a Lha is a disembodied spirit, something similar to the Burmese Nat—only higher.

693.

Kwan-yin is a synonym, for in the original another term is used, but the meaning is identical. It is the divine voice of Self, or the “Spirit-voice” in man, and the same as Vâchîshvara (the “Voice-deity”) of the Brâhmans. In China, the Buddhist ritualists have degraded its meaning by anthropomorphizing it into a Goddess of the same name, with one thousand hands and eyes, and they call it Kwan-shai-yin-Bodhisat. It is the Buddhist “daïmon”-voice of Socrates.

694.

Sangharama is the sanctum sanctorum of an ascetic, a cave or any place he chooses for his meditation.

[695.](#)

Amitâbha Buddha is in this connection the “boundless light” by which things of the subjective world are perceived.

[696.](#)

Esoterically, “the unsurpassingly merciful and enlightened heart,” said of the “Perfect Ones,” the Jîvan-muktas, collectively.

[697.](#)

These six worlds—seven with us—are the worlds of Nats or Spirits, with the Burmese Buddhists, and the seven higher worlds of the Vedântins.

[698.](#)

Two things entirely distinct from each other. The “faculty is not distinguished from the subject” only on this material plane, while thought generated by our physical brain, one that has never impressed itself at the same time on the spiritual counterpart, whether through the atrophy of the latter or the intrinsic weakness of that thought, can never survive our body; this much is sure.

[699.](#)

Vedânta Sâra, translated by Major Jacob, p. 123.

[700.](#)

Aditi is, according to the Rig Veda, “the Father and Mother of all the Gods”; and Âkâsha is held by Southern Buddhism as the Root of all, whence everything in the Universe came out, in obedience to a law of motion inherent in it; and this is the Tibetan “Space” (Tho-og).

[701.](#)

Mânava-Dharma-Shâstra, i. 6, 7.

[702.](#)

The “God” of Pythagoras, the disciple of the Âryan Sages, is no personal God. Let it be remembered that he taught as a cardinal tenet that there exists a permanent Principle of Unity beneath all forms, changes, and other phenomena of the Universe.

[703.](#)

Isis Unveiled, i. xvi.

[704.](#)

Isis Unveiled, i. xviii.

[705.](#)

Isis Unveiled i. 58.

[706.](#)

Isis Unveiled, i. 59.

[707.](#)

While they are to a great extent identical with those of Esoteric Buddhism, the Secret Doctrine of the East.

[708.](#)

Parerga, II. iii. 112; quoted in Isis Unveiled, i. 58.

[709.](#)

Five Years of Theosophy, p. 338, et seq.

[710.](#)

Prof. Max Müller, in a letter to The Times (April, 1857), maintained most vehemently that Nirvâna meant *annihilation* in the fullest sense of the word. (Chips from a German Workshop, i. 287.) But in 1869, in a

lecture before the General Meeting of the Association of German Philologists at Kiel, “he distinctly declares his belief that the Nihilism attributed to Buddha's teaching forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvâna means annihilation.”
(Trubner's Amer. and Oriental Lit. Rec., Oct. 16th, 1869.)

[711.](#)

See the Kalama Sutta of the Anguttaranikayo, as quoted in A Buddhist Catechism, by H. S. Olcott, President of the Theosophical Society, pp. 55, 56.

[712.](#)

Œdipus Ægypt., II. i. 291.

[713.](#)

Sephir, or Aditi (mystic Space). The Sephiroth, be it understood, are identical with the Hindu Prajâpatis, the Dhyân Chohans of Esoteric Buddhism, the Zoroastrian Amshaspends, and finally with the Elohim—the “Seven Angels of the Presence” of the Roman Catholic Church.

[714.](#)

According to the Eastern idea, the All comes out from the One, and returns to it again. Absolute annihilation is simply unthinkable. Nor can eternal Matter be annihilated. Form may be annihilated: correlations may change. That is all. There can be no such thing as annihilation—in the European sense—in the Universe.

[715.](#)

Isis Unveiled, i. 289.

[716.](#)

The Secret Law, the “Doctrine of the Heart,” so called in contrast to the “Doctrine of the Eye,” or exoteric Buddhism.

717.

“Illusive matter in its triple manifestation in the earthly, and the astral or fontal Soul (the body), and the Platonian dual Soul—the rational and the irrational one.”

718.

Isis Unveiled, i. 289.

719.

Isis Unveiled, i. 290.

720.

It is from the texts of all these works that the Secret Doctrine has been given. The original matter would not make a small pamphlet, but the explanations and notes from the Commentaries and Glossaries might be worked into ten volumes as large as Isis Unveiled.

721.

The monk Della Penna makes considerable fun in his Memoirs (see Markham's Tibet) of certain statements in the Books of Kiu-te. He brings to the notice of the Christian public “the great mountain 160,000 leagues high” (a Tibetan league consisting of five miles) in the Himâlayan Range. “According to their law,” he says, “in the west of this world is an eternal world ... a paradise, and in it a Saint called Hopahma, which means ‘Saint of Splendour and Infinite Light.’ This Saint has many disciples who are all Chang-chub,” which means, he adds in a footnote, “the Spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the

bodies of the reborn Lamas ... so that they may help the living.” Which means that the presumably “dead” Yang-Chhub (not “Chang-chub”) are simply living Bodhisattvas, some of those known as Bhante (“the Brothers”). As to the “mountain 160,000 leagues high,” the Commentary which gives the key to such statements explains that according to the code used by the writers, “to the west of the ‘Snowy Mountain’ 160 leagues [the cyphers being a blind] from a certain spot and by a direct road, is the Bhante Yul [the country or ‘Seat of the Brothers’], the residence of Mahâ-Chohan ...” etc. This is the real meaning. The “Hopahma” of Della Penna is—the Mahâ-Chohan, the Chief.

722.

In some MSS. notes before us, written by Gelung (priest) Thango-pa Chhe-go-mo, it is said: “The few Roman Catholic missionaries who have visited our land (under protest) in the last century and have repaid our hospitality by turning our sacred literature into ridicule, have shown little discretion and still less knowledge. It is true that the Sacred Canon of the Tibetans, the Kahgyur and Bstanhgyur, comprises 1707 distinct works—1083 public and 624 secret volumes, the former being composed of 350 and the latter of 77 volumes folio. May we humbly invite the good missionaries, however, to tell us when they ever succeeded in getting a glimpse of the last-named secret folios? Had they even by chance seen them I can assure the Western Pandits that these manuscripts and folios could never be understood even by a born Tibetan without a key (a) to their peculiar characters, and (b) to their hidden meaning. In our system every description of locality is

figurative, every name and word purposely veiled; and one has first to study the mode of deciphering and then to learn the equivalent secret terms and symbols for nearly every word of the religious language. The Egyptian enchorial or hieratic system is child's play to our sacerdotal puzzles.”

[723.](#)

Chinese Buddhism, p. 171.

[724.](#)

“Buddhi” is a Sanskrit term for “discrimination” or intellect (the sixth principle), and “Buddha” is “wise,” “wisdom,” and also the planet Mercury.

[725.](#)

This curious contradiction may be found in Chinese Buddhism, pp. 171, 273. The reverend author assures his readers that “to the philosophic Buddhists ... Amitâbha Yoshi Fo, and the others are nothing but the signs of ideas” (p. 236). Very true. But so should be all other deific names, such as Jehovah, Allah, etc., and if they are not simply “signs of ideas” this would only show that minds that receive them otherwise are not “philosophic”; it would not at all afford serious proof that there are personal, living Gods of these names in reality.

[726.](#)

The Chinese Amitâbha (Wu-liang-sheu) and the Tibetan Amitâbha (Odpag-med) have now become personal Gods, ruling over and living in the celestial region of Sukhâvatî, or Tushita (Tibetan: Devachan); while Âdi-Buddhi, of the philosophic Hindu, and Amita Buddha of the

philosophic Chinaman and Tibetan, are names for universal, primeval ideas.

727.

See Theosophist for March, 1882.

728.

The intimate relation of the twenty-five Buddhas (Bodhisattvas) with the twenty-five Tattvas (the Conditioned or Limited) of the Hindus is interesting.

729.

It is curious to note the great importance given by European Orientalists to the Dalaï Lamas of Lhassa, and their utter ignorance as to the Tda-shu (or Teshu) Lamas, while it is the latter who began the hierarchical series of Buddha-incarnations, and are de facto the “popes” in Tibet; the Dalaï Lamas are the creations of Nabang-lob-Sang, the Tda-shu Lama, who was Himself the sixth incarnation of Amita, through Tsong Kha-pa, though very few seem to be aware of that fact.

730.

The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its string of words and sentences is pronounced according to the magical formulæ in the Atharva Veda, but understood by the few, some Mantras produce an instantaneous and very wonderful effect. In its esoteric sense it contains the Vâch (the “mystic speech”), which resides in the Mantra, or rather in its sounds, since it is according to

the vibrations, one way or the other, of ether that the effect is produced. The “sweet singers” were called by that name because they were experts in Mantras. Hence the legend in China that the singing and melody of the Lohans are heard at dawn by the priests from their cells in the monastery of Fang-Kwang. (See Biography of Chi-Kai in Tien-tai-nan-tchi.)

[731.](#)

The celebrated Lohan, Mâdhyantika, who converted the king and whole country of Kashmir to Buddhism, sent a body of Lohans to preach the Good Law. He was the sculptor who raised to Buddha the famous statue one hundred feet high, which Hiuen-Tsaung saw at Dardu, to the north of the Punjab. As the same Chinese traveller mentions a temple ten Li from Peshawur—350 feet round and 850 feet high—which was at his time (a.d. 550) already 850 years old, Koeppen thinks that so far back as 292 b.c. Buddhism was the prevalent religion in the Punjab.

[732.](#)

A title of the Tda-shu-Hlum-po Lama.

[733.](#)

The twelve Nidâwas, called in Tibetan Tin-brel Chug-nyi, which are based upon the “Four Truths.”

[734.](#)

The Srotâpatti is one who has attained the *first* Path of comprehension in the real and the unreal; the Sakridâgâmin is the candidate for one of the higher Initiations: “one who is to receive birth once more;” the Anâgâmin is he who has attained the “third Path,” or literally, “he who will not be reborn again” *unless he so wishes it*, having the option of

being reborn in any of the “worlds of the Gods,” or of remaining in Devachan, or of choosing an earthly body with a philanthropic object. An Arhat is one who has reached the highest Path; he may merge into Nirvâna at will, while here on earth.

735.

[The Pratyeka Buddha stands on the level of the Buddha, but His work for the world has nothing to do with its teaching, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish, is found in the exoteric books, though it is hard to see how it can have arisen. H. P. B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.—A. B.]

736.

It is an erroneous idea which makes the Orientalists take literally the teaching of the Mahâyâna School about the three different kinds of bodies, namely, the Prulpa-ku, the Longehod-drocpaig-ku, and the Chos-ku, as all pertaining to the Nirvânic condition. There are two kinds of Nirvâna: the earthly, and that of the purely disembodied Spirits. These three “bodies” are the three envelopes—all more or less physical—which are at the disposal of the Adept who has entered and crossed the six Pâramitâs, or “Paths” of Buddha. Once He enters upon the seventh, He can return no more to earth. See Cosma, Jour. As. Soc. Beng., vii. 142; and Schott, Buddhismus, p. 9, who give it otherwise.

737.

Vedânta Sâra, translated by Major Jacob, p. 119.

738.

Ibid., p. 122.

[739.](#)

Der Buddhismus, pp. 327, 357, et seq., quoted by Schlagintweit.

[740.](#)

Buddhism in Tibet, p. 41.

[741.](#)

Jour. of As. Soc. Bengal, vii. 144, quoted as above.

[742.](#)

Buddhism in Tibet, p. 44.

[743.](#)

They maintain also the existence of One Absolute pure Nature, Parabrahman; the illusion of everything outside of it; the leading of the individual Soul—a Ray of the “Universal”—into the true nature of existence and things by Yoga alone.

[744.](#)

Nirmânakâya (also Nirvânakâya, vulg.) is the body or Self “with remains,” or the influence of terrestrial attributes, however spiritualized, clinging yet to that Self. An Initiate in Dharmakâya, or in Nirvâna “without remains,” is the Jivanmukta, the Perfect Initiate, who separates his Higher Self entirely from his body during Samâdhi. [It will be noticed that these two words are here used in a sense other than that previously given.—A. B.]

[745.](#)

The “Sacred” Books of Dus-Kyi Khorlo (“Time Circle”). See Jour. As. Soc., ii. 57. These works were abandoned to the Sikkhim Dugpas, from the time of Tsong-Kha-pa's reform.

[746.](#)

Glossary of Judicial and Revenue Terms, art. "Yoga," quoted in Buddhism in Tibet, p. 47.

[747.](#)

Buddhism in Tibet, pp. 47, 48.

[748.](#)

Buddhism in Tibet, pp. 63, 64. The objects found in the casket, as enumerated in the exoteric legend, are of course symbolical. They may be found mentioned in the Kanjur. They were said to be: (1) two hands joined; (2) a miniature Choten (Stûpa, or reliquary); (3) a talisman with "Om mani padme hum" inscribed on it; (4) a religious book, Zamatog ("a constructed vehicle").

[749.](#)

Alterthumskunde, ii. 1072.

[750.](#)

Op. cit., ii. 470.

[751.](#)

Unless one obtains exact information and the right method, one's visions, however correct and true in Soul-life, will ever fail to get photographed in our human memory, and certain cells of the brain are sure to play havoc with our remembrances.

[752.](#)

Chinese Buddhism, p. 158. The Rev. Joseph Edkins either ignores, or—which is more probable—is utterly ignorant of the real existence of such Schools, and judges by the Chinese travesties of these, calling such Esotericism "heterodox Buddhism." And so it is, in one sense.

753.

That country—India—has lost the records of such Schools and their teachings only so far as the general public, and especially the inappreciative Western Orientalists, are concerned. It has preserved them in full in some Mathams (refuges for mystic contemplation). But it may perhaps be better to seek them with, and from, their rightful owners, the so-called “mythical” Adepts, or Mahâtmâs.

754.

Chinese Buddhism, pp. 155-159.

755.

They certainly reject most emphatically the popular theory of the transmigration of human entities or Souls *into* animals, but not the evolution of men *from* animals—so far, at least, as their lower principles are concerned.

756.

It is quite consistent, on the contrary, when explained in the light of the Esoteric Doctrine. The “Western paradise,” or Western heaven, is no fiction located in transcendental space. It is a bonâ-fide locality in the mountains, or, to be more correct, one encircled in a desert within mountains. Hence it is assigned for the residence of those students of Esoteric Wisdom—disciples of Buddha—who have attained the rank of Lohans and Anâgâmins (Adepts). It is called “Western” simply from geographical considerations; and “the great iron mountain girdle” that surrounds the Avitchi, and the seven Lokas that encircle the “Western paradise” are a very exact representation of well-known localities and things to the Eastern student of Occultism.

[757.](#)

The word is translated by the Orientalists as “true man without a position,” (?) which is very misleading. It simply means the true inner man, or Ego, “Buddha *within* Buddha” meaning that there was a Gautama *inwardly* as well as *outwardly* .

[758.](#)

One of the titles of Gautama Buddha in Tibet.

[759.](#)

The “Esoteric” Schools, or sects, of which there are many in China.

[760.](#)

A school of contemplation founded by Hiuen-Tsang, the traveller, nearly extinct. Fa-siong-Tsung means “the School that unveils the inner nature of things.”

[761.](#)

Esoteric, or hidden, teaching of Yoga (Chinese: Yogi-mi-kean).

[762.](#)

The “tonsure knife” is made of *meteoric* iron, and is used for the purpose of cutting off the “vow-lock,” or hair from the novice's head during his first ordination. It has a double-edged blade, is sharp as a razor, and lies concealed within a hollow handle of horn. By touching a spring the blade jerks out like a flash of lightning, and recedes back with the same rapidity. A great dexterity is required in using it without wounding the head of the young Gelung and Gelung-ma (candidates to become priests and nuns) during the preliminary rites, which are public.

[763.](#)

Chagpa-Thog-mad is the Tibetan name of Âryâsanga, the founder of the Yogâchârya or Naljorchodpa School. This Sage and Initiate is said to have been taught “Wisdom” by Maitreya Buddha Himself, the Buddha of the Sixth Race, at Tushita (a celestial region presided over by Him), and as having received from Him the five books of Champaitehos-nga. The Secret Doctrine teaches, however, that he came from Dejung, or Shambhalla, called the “source of happiness” (“wisdom-acquired”) and declared by some Orientalists to be a “fabulous” place.

764.

It may not be, perhaps, amiss to remind the reader of the fact that the “mirror” was a part of the symbolism of the Thesmophoria, a portion of the Eleusinian Mysteries; and that it was used in the search for Atmu, the “Hidden One,” or “Self.” In his excellent paper on the above-named mysteries, Dr. Alexander Wilder of New York says: “Despite the assertion of Herodotus and others that the Bacchic Mysteries were Egyptian, there exists strong probability that they came originally from India, and were Shaivitic or Buddhistical. Kore-Persephoneia was but the goddess Parasu-pani, or Bhavani, and Zagreus is from Chakra, a country extending from ocean to ocean. If this is a Turanian story we can easily recognise the ‘horns’ as the crescent worn by Lama-priests, and assume the whole legend [the fable of Dionysus-Zagreus] to be based on Lama-succession and transmigration.... The whole story of Orpheus ... has a Hindu ring all through.” The tale of “Lama-succession and transmigration” did not originate with the

Lamas, who date themselves only so far back as the seventh century, but with the Chaldæans and the Brâhmans, still earlier.

[765.](#)

The state of absolute freedom from any sin or desire.

[766.](#)

The state during which an Adept sees the long series of his past births, and lives through all his previous incarnations in this and the other worlds. (See the admirable description in the Light of Asia, p. 166, 1884 ed.)

[767.](#)

See supra, ii. 188, 189.

[768.](#)

Wilson's translation, as amended by Fitzedward Hall, i. 40.

[769.](#)

Prâna is in reality the universal Life Principle.

[770.](#)

All the uterine contents, having a direct spiritual connection with their cosmic antetypes, are, on the physical plane, potent objects in Black Magic, and are therefore considered unclean.

[771.](#)

See supra, ii. Part I.

[772.](#)

The Solar System or the Earth, as the case may be.

[773.](#)

So are the animals, the plants, and even the minerals. Reichenbach never understood what he learned through his sensitives and

clairvoyants. It *is* the odic, or rather the auric or magnetic fluid which emanates from man, but it is also something more.

[774.](#)

See supra, i. 181, for the Vedântic exoteric enumeration.

[775.](#)

See Lucifer, January, 1889, “Dialogue upon the Mysteries of After-Life.”

[776.](#)

See supra, i, 626-629.

[777.](#)

See supra, i, 228, et seq., and ii. passim.

[778.](#)

Op. cit., ii, 456, 461, 465 et seq.

[779.](#)

Jod-Hevah, or male-female on the terrestrial plane, as invented by the Jews, and now made out to mean Jehovah; but signifying in reality and literally, “giving being” and “receiving life.”

[780.](#)

See Notice sur le Calendrier, J. H. Ragon.

[781.](#)

See supra, ii. 373; and 152, et seq.

[782.](#)

See supra, ii. 302, et seq.

[783.](#)

Op. cit., ii. 81, 6.

[784.](#)

See Frank's Die Kabbala, p. 314, et seq.

[785.](#)

Genesis, ii. 7.

[786.](#)

Supra, i. 147.

[787.](#)

We may refer for confirmation to Origen's works, who says that “the seven ruling daimons” (genii or planetary rulers) are Michael, the Sun (the lion-like); the second in order, the Bull, Jupiter or Suriel, etc.; and all these, the “Seven of the Presence,” are the Sephiroth. The Sephirothal Tree is the Tree of the Divine Planets as given by Porphyry, or Porphyry's Tree, as it is usually called.

[788.](#)

Supra, i, 147.

[789.](#)

Esoterically, green, there being no black in the prismatic ray.

[790.](#)

Esoterically, light blue. As a pigment, purple is a compound of red and blue, and in Eastern Occultism blue is the spiritual essence of the colour purple, while red is its material basis. In reality, Occultism makes Jupiter blue because he is the son of Saturn, which is green, and light blue as a prismatic colour contains a great deal of green. Again, the Auric Body will contain much of the colour of the Lower Manas if the man is a material sensualist, just as it will contain much of the darker hue if the Higher Manas has preponderance over the Lower.

[791.](#)

Esoterically, the Sun cannot correspond with the eye, nose, or any other organ, since, as explained, it is no planet, but a central star. It was adopted as a planet by the post-Christian Astrologers, who had never been initiated. Moreover, the true colour of the Sun is blue, and it appears yellow only owing to the effect of the absorption of vapours (chiefly metallic) by its atmosphere. All is Mâyâ on our Earth.

792.

Esoterically, indigo, or dark blue, which is the complement of yellow in the prism. Yellow is a simple or primitive colour. Manas being dual in its nature—as is its sidereal symbol, the planet Venus, which is both the morning and evening star—the difference between the higher and the lower principles of Manas, whose essence is derived from the Hierarchy ruling Venus, is denoted by the dark blue and green. Green, the Lower Manas, resembles the colour of the solar spectrum which appears between the yellow and the dark blue, the Higher Spiritual Manas. Indigo is the intensified colour of the heaven or sky, to denote the upward tendency of Manas toward Buddhi, or the heavenly Spiritual Soul. This colour is obtained from the *indigofera tinctoria*, a plant of the highest occult properties in India, much used in White Magic, and occultly connected with copper. This is shown by the indigo assuming a copper lustre, especially when rubbed on any hard substance. Another property of the dye is that it is insoluble in water and even in ether, being lighter in weight than any known liquid. No symbol has ever been adopted in the East without being based upon a logical and demonstrable reason. Therefore Eastern Symbologists, from the earliest ages, have connected the spiritual and the animal

minds of man, the one with dark blue (Newton's indigo), or true blue, free from green; and the other with pure green.

793.

Esoterically, yellow, because the colour of the Sun is orange, and Mercury now stands next to the Sun in distance, as it does in colour. The planet for which the Sun is a substitute was still nearer the Sun than Mercury now is, and was one of the most secret and highest planets. It is said to have become invisible at the close of the Third Race.

794.

Esoterically, violet, because, perhaps, violet is the colour assumed by a ray of sunlight when transmitted through a very thin plate of silver, and also because the Moon shines upon the Earth with light borrowed from the Sun, as the human body shines with qualifications borrowed from its double—the aërial man. As the astral shadow starts the series of principles in man, on the terrestrial plane, up to the lower, animal Manas, so the violet ray starts the series of prismatic colours from its end up to green, both being, the one as a principle and the other as a colour, the most refrangible of all the principles and colours. Besides which, there is the same great Occult mystery attached to all these correspondences, both celestial and terrestrial bodies, colours and sounds. In clearer words, there exists the same law of relation between the Moon and the Earth, the astral and the living body of man, as between the violet end of the prismatic spectrum and the indigo and the blue. But of this more anon.

795.

Magic, Magia, means, in its spiritual, secret sense, the “Great Life,” or divine life *in spirit* . The root is magh, as seen in the Sanskrit mahat , Zend maz, Greek megas , and Latin magnus , all signifying “great.”

[796.](#)

Philosophumena, vi. 9.

[797.](#)

Nous, Epinoia; Phône, Onoma; Logismos, Enthumêsis.

[798.](#)

Philosophumena, vi. 12.

[799.](#)

See supra, sub voce.

[800.](#)

The Great Revelation (Hê Megalê Apophasis), of which Simon himself is supposed to have been the author.

[801.](#)

Literally, standing opposite each other in rows or pairs.

[802.](#)

Philosophumena, vi. 18.

[803.](#)

Op. cit., vi. 18.

[804.](#)

Op. cit., i. 13.

[805.](#)

Op. cit., vi. 17.

[806.](#)

Op. cit., i. 5.

[807.](#)

Philosophumena, vi. 14.

[808.](#)

At first there are the omphalo-mesenteric vessels, two arteries and two veins, but these afterwards totally disappear, as does the “vascular area” on the Umbilical Vesicle, from which they proceed. As regards the “Umbilical Vessels” proper, the Umbilical Cord ultimately has entwined around it from right to left the one Umbilical Vein which takes the oxygenated blood from the mother to the Fœtus, and two Hypogastric or Umbilical Arteries which take the used-up blood from the Fœtus to the Placenta, the contents of the vessels being the reverse of that which prevails after birth. Thus Science corroborates the wisdom and knowledge of ancient Occultism, for in the days of Simon Magus no man, unless an Initiate, knew anything about the circulation of the blood or about Physiology. While this Paper was being printed, I received two small pamphlets from Dr. Jerome A. Anderson, which were printed in 1884 and 1888, and in which is to be found the scientific demonstration of the fœtal nutrition as advanced in Paper I. Briefly, the Fœtus is nourished by osmosis from the Amniotic Fluid and respirees by means of the Placenta. Science knows little or nothing about the Amniotic Fluid and its uses. If any one cares to follow up this question, I would recommend Dr. Anderson's Remarks on the Nutrition of the Fœtus. (Wood & Co., New York.)

[809.](#)

Supra, vol. ii.

[810.](#)

See Eusebius, Hist. Eccles., lib. iii. cap. 26.

[811.](#)

De Mysteriis, p. 100, lines 10 to 19; p. 109, fol. 1.

[812.](#)

De Mysteriis, p. 290, lines 15 to 18, et seq., caps. v. and vii.

[813.](#)

Ibid., p. 100, sec. iii, cap. iii.

[814.](#)

See supra, i. 34; i. 4, et seq.; ii. 39, et seq., and 625, et seq.

[815.](#)

The following table lists the wave-lengths in Millimetres, and the number of vibrations in Trillions, of the various colours.

Violet extreme: 406, 759
Violet: 423, 709
Violet-Indigo: 439, 683
Indigo: 449, 668
Indigo-Blue: 459, 654
Blue: 479, 631
Blue-Green: 492, 610
Green: 512, 586
Green-Yellow: 532, 564
Yellow: 551, 544
Yellow-Orange: 571, 525
Orange: 583, 514
Orange-Red: 596, 503
Red: 620, 484
Red-extreme: 645, 465

[816.](#)

See Five Years of Theosophy, pp. 273 to 278.

[817.](#)

Apud Grêbaut Papyrus Orbiney, p. 101.

[818.](#)

See "Genius," Lucifer, Nov., 1889, p. 227.

819.

See Voice of the Silence, pp. 68 and 94, art. 28, Glossary.

820.

The references to “Nature's Finer Forces” which follow, have respect to the eight articles which appeared in the pages of the Theosophist and not to the fifteen essays and the translation of a chapter of the Shivâgama which are contained in the book called Nature's Finer Forces. The Shivâgama in its details is purely Tântic, and nothing but harm can result from any practical following of its precepts. I would most strongly dissuade any student from attempting any of these Hatha Yoga practices, for he will either ruin himself entirely, or throw himself so far back that it will be almost impossible to regain the lost ground in this incarnation. The translation referred to has been considerably expurgated, and even now is hardly fit for publication. It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Râja Yoga. Beware, I say.

821.

Prâna, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the One Life, or Jîva, the synonym of the Absolute and Unknowable Deity. Prâna is not absolute life, or Jîva, but its aspect in a world of delusion. In the Theosophist, May, 1888, p. 478, Prâna is said to be “one stage finer than the gross matter of the earth.”

822.

Remember that our re-incarnating Egos are called the Mânasaputras, “Sons of Manas” (or Mahat), Intelligence, Wisdom.

823.

It is erroneous to call the fourth human principle “Kâma Rûpa.” It is no Rûpa or form at all until after death, but stands for the Kâmic elements in man, his animal desires and passions, such as anger, lust, envy, revenge, etc., the progeny of selfishness and matter.

824.

Here the world of effects is the Devachanic state, and the world of causes, earth life.

825.

It is this Kâma Rûpa alone that can *materialize* in mediumistic séances, which occasionally happens when it is not the Astral Double or Linga Sharîra, of the medium himself which appears. How, then, can this vile bundle of passions and terrestrial lusts, resurrected by, and gaining consciousness only through the organism of the medium, be accepted as a “departed angel” or the Spirit of a once human body? As well say of the microbic pest which fastens on a person, that it is a sweet departed angel.

826.

This is accomplished in more or less time, according to the degree in which the personality (whose dregs it now is) was spiritual or material. If spirituality prevailed, then the Larva, or Spook, will fade out very soon; but if the personality was very materialistic, the Kâma Rûpa may last for centuries and—in some, though very exceptional cases—even survive with the help of some of its scattered Skandhas, which are all transformed in time into Elementals. See the Key to Theosophy, pp.

141 et seq., in which work it was impossible to go into details, but where the Skandhas are spoken of as the germs of Karmic effect.

[827.](#)

Key to Theosophy, p. 141

[828.](#)

Following Shivâgama, the said author enumerates the correspondences in this wise; Âkâsha, Ether, is followed by Vâyû, Gas; Tejas, Heat; Âpas, Liquid; and Prithivî, Solid.

[829.](#)

See Fitz-Edward Hall's notes on the Vishnu Purâna.

[830.](#)

The pair which we refer to as the One Life, the Root of All, and Âkâsha in its pre-differentiating period answers to the Brahma (neuter) and Aditi of some Hindus, and stands in the same relation as the Parabrahman and Mûlaprakriti of the Vedântins.

[831.](#)

See above, i. diagram, p. 221.

[832.](#)

Anupâdaka, Opatatika in Pâli, means the “parentless,” born without father or mother, from *itself*, as a transformation, e.g., the God Brahmâ sprung from the Lotus (the symbol of the Universe) that grows from Vishnu's navel, Vishnu typifying eternal and limitless Space, and Brahmâ the Universe and Logos; the mythical Buddha is also born from a Lotus.

[833.](#)

See Theosophist, February, 1888, p. 276.

[834.](#)

Sømmerring, De Acervulo Cerebri, vol. ii. p. 322.

[835.](#)

In the Greek Eastern Church no child is allowed to go to confession before the age of seven, after which he is considered to have reached the age of reason.

[836.](#)

De Caus. Ep., vol xii.

[837.](#)

Advers. Med., ii. 322.

[838.](#)

De Lapillis Glandulæ Pinealis in Quinque Ment Alien, 1753.

[839.](#)

See “Stray Thoughts on Death and Satan” in the Theosophist, vol. iii. No. 1; also “Fragments of Occult Truth,” vols. iii. and iv.

[840.](#)

Op. cit., ii. 368, et seq.

[841.](#)

The essence of the Divine Ego is “pure flame,” an entity to which nothing can be added and from which nothing can be taken; it cannot, therefore, be diminished even by countless numbers of lower minds, detached from it like flames from a flame. This is in answer to an objection by an Esotericist who asked whence was that inexhaustible essence of one and the same Individuality which was called upon to furnish a human intellect for every new personality in which it is incarnated.

[842.](#)

The brain, or thinking machinery, is not only in the head, but, as every physiologist who is not quite a materialist will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions; that make these struggle, and that too with disease, throws it off and acts, each of them, even to the smallest, not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say it is Nature is to say nothing, if it is not the enunciation of a fallacy; for Nature after all is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

[843.](#)

See Key to Theosophy, pp. 147, 148, et seq.

[844.](#)

Kâma Rûpa, the vehicle of the Lower Manas, is said to dwell in the physical brain, in the five physical senses and in all the sense-organs of the physical body.

[845.](#)

Tanmâtra means subtle and rudimentary form, the gross type of the finer elements. The five Tanmâtras

are really the characteristic properties or qualities of matter and of all the elements; the real spirit of the word is “something” or “merely transcendental,” in the sense of properties or qualities.

[846.](#)

See Theosophist, August, 1883, “The Real and the Unreal.”

[847.](#)

As the author of Esoteric Buddhism and the Occult World called Manas the Human Soul, and Buddhi the Spiritual Soul, I have left these terms unchanged in the Voice, seeing that it was a book intended for the public.

[848.](#)

In the exoteric teachings of Râja Yoga, Antahkarana is called the inner organ of perception and is divided into four parts: the (lower) Manas, Buddhi (reason), Ahankâra (personality), and Chitta (thinking faculty). It also, together with several other organs, forms a part of Jîva, Soul called also Lingadeh. Esotericists, however, must not be misled by this popular version.

[849.](#)

The Earth, or earth-life rather, is the only Avîchi (Hell) that exists for the men of our humanity on this globe. Avîchi is a state, not a locality, a counterpart of Devachan. Such a state follows the Soul wherever

it goes, whether into Kâma Loka, as a semi-conscious Spook, or into a human body, when reborn to suffer Avîtchi. Our Philosophy recognizes no other Hell.

[850.](#)

See Voice of the Silence, p. 97.

[851.](#)

Loc. cit.

[852.](#)

Read the last footnote on p. 368, vol. ii. of Isis Unveiled, and you will see that even profane Egyptologists and men who, like Bunsen, were ignorant of Initiation, were struck by their own discoveries when they found the “Word” mentioned in old papyri.

[853.](#)

See Theosophist, vol. iii., October, 1882, p. 13.

[854.](#)

Read pp. 40 and 63 in the Voice of the Silence.

[855.](#)

See Voice of the Silence, p. viii.

856.

The following notes were contributed by students and approved by H. P. B.

[857.](#)

See page 444.

[858.](#)

All these “spaces” denote the special magnetic currents, the planes of substance, and the degrees of approach that the consciousness of the Yogî, or Chelâ, performs towards assimilation with the inhabitants of the Lokas.

859.

[If the Nidânas are read the reverse way, i.e., from 12 to 1, they give the evolutionary order.—Ed.]

860.

[I.e., an Initiate, the word Adept being used by H. P. B. to cover all grades of Initiation. As above seen, she used the words Mâyâvi Rûpa in more than one sense.—Ed.]