

Stanzas of Dzyan



Cosmic Evolution



*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 not 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 knew no change, when time shall be no more.
Oh! Endless thought, divine Eternity. "*



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 awakened yet 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 pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the dangma.
9. But where was the dangma when the alaya of the universe was in paramartha and the great wheel was anupadaka?

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 devamatri and svabhavat, 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 matripadma 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 maya.
5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, svabhavat: and svabhavat 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 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. Then 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 oeahoo 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, or father and mother.

7. Behold, oh Ianoo! The radiant child of the two, the unparalleled refulgent glory; bright space son of dark space, which emerges from the depths of the great dark waters. It is oeahoo the younger, the * * * he shines forth as the son: he is the blazing divine dragon of wisdom: the one is four, and four takes to itself three, and the union produces the sapta, in whom are the seven which become the tridasa (or 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, oh 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 *svabhavat*.

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, and the sons expand and contract through their own selves and hearts: they embrace infinitude.

12. Then *svabhavat* 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 -- sprung in space the re-awakened 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 arupa, the rupa, and the force of 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 "sparks" are called spheres, triangles, cubes, lines, and modellers: for thus stands the eternal nidana -- the oeahoo, which is;

5. "Darkness" the boundless, or the no-number, adi-nidana svabhavat; --

I. The adi-sanat, the number, for he is one.

II. The voice of the lord svabhavat, the numbers, for he is one and nine.

III. The "formless square." and these three enclosed within the are the sacred four: and the ten are the arupa 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 sohat, the swift son of the divine sons whose sons are the lipika, runs circular errands. Johat 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.

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. Johat traces spiral lines to unite the sixth to the seventh -- the crown: an army of the sons of light stands at each angle, and the lipika in the middle wheel, they say; this is good, the first divine world is ready, the first is now the second. Then the "divine arupa" reflects itself in chhaya loka, the first garment of the anupadaka.

5. Johat 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. Also for those who during the kalpa are progressing towards the great day "be with us." Thus were formed the rupa and the arupa; 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-tchang and the seven elements;

2. The swift and 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 tsien-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 therein 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 on the fourth, suffer and cause suffering: this is the first war.

6. The older wheels rotated downwards and upwards. . . . 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 re-appearing continuously.

Z. Make thy calculations, lanoo, if thou wouldest 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.

I. 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, the four-fold downward: the "mind-born" sons of the first lord: the shining seven.

It is they who are thou, me, him, oh lanoo. They, who watch over thee, and thy mother earth.

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form. Through the countless rays proceeds the life-ray, the one, like a thread through many jewels.

3. When the one becomes two, the threefold appears, and the three are one: and it is our thread, oh lanoo, the heart of the man-plant called *saptasarma*.

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 *maya*. 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 five-fold *Iha*. And who perfects the last body? *Kish*, *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 sun-light has changed into noon-day glory.

Z. 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 vahan 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. . . .



Anthropogenesis



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

.

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

.

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

.

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



Stanza I.

1. The Iha which turns the fourth is subservient to the Iha of the seven, they who revolve driving their chariots around their lord, the one eye. His breath gave life to the seven: it gave life to the first.

2. Said the earth; -- "lord of the shining face: my house is empty send thy sons to people this wheel. Thou hast sent thy seven sons to the lord of wisdom. Seven times doth he see thee nearer to himself, seven times more doth he feel thee. Thou hast forbidden thy servants, the small rings, to catch thy light and heat, thy great bounty to intercept on its passage. Send now to thy servant the same."

3. Said the "lord of the shining face"; -- "i shall send thee a fire when thy work is commenced. Raise thy voice to other lokas: apply to thy father, the lord of the lotus, for his sons Thy people shall be under the rule of the fathers. Thy men shall be mortals. The men of the lord of wisdom, not the lunar sons, are immortal. Cease thy complaints. Thy seven skins are yet on thee Thou art not ready. Thy men are not ready."

4. After great throes she cast off her old three and put on her new seven skins, and stood in her first one.

Stanza II.

5. The wheel whirled for thirty crores more. It constructed rupas; soft stones that hardened: hard plants that softened. Visible from invisible, insects and small lives. She shook them off her back whenever they overran the mother.

. . . . 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 dhyanis came and looked -- the dhyanis from the bright father-mother, from the white regions they came, from the abodes of the immortal mortals.

7. Displeased they were. Our flesh is not there. No fit rupas for our brothers of the fifth. no dwellings for the lives. Pure waters, not turbid, they must drink. Let us dry them.

8. The flames came. The fires with the sparks: the night fires and the day fires. they dried out the turbid dark waters. With their heat they quenched them. The Ihas of the high, the Ihamayin 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 bhuta, with neither form nor mind. Therefore they are called the chhaya.

16. How are the manushya born? The manus with minds, how are they made? The fathers called to their help their own fire: which is the fire that burns in earth. The spirit of the earth called to his help the solar fire. These three produced in their joint efforts a good rupa. It could stand, walk, run, recline, or fly. Yet it was still but a chhaya, a shadow with no sense

17. The breath needed a form: the fathers gave it. The breath needed a gross body: the earth moulded it. The breath needed the spirit of life: the solar Ihas breathed it into its form. The breath needed a mirror of its body: "we gave it our own," said the dhyanis. The breath needed a vehicle of desires: "it has it," said the drainer of waters. But breath needs a mind to embrace the universe: "we cannot give that," said the fathers. "I never had it," said the spirit of the earth. "The form would be consumed were I to give it mine," said the great fire Man remained an empty senseless bhuta 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 a-sexual from the sexless -- thus was, o lanoo, the second race produced.

20. Their fathers were the self-born. The self-born, the chhaya from the brilliant bodies of the lords, the fathers, the sons of twilight.

21. When the race became old, the old waters mixed with the fresher waters. When its drops became turbid, they vanished and disappeared in the new stream, in the hot stream of life. The outer of the first became the inner of the second. The old wing became the new shadow, and the shadow of the wing.

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 chhayas; the shadows from the bodies of the sons of twilight.

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 chhaya. Some projected the spark. Some deferred till the fourth. From their own rupa they filled the kama. Those who entered became arhats. Those who received but a spark, remained destitute of knowledge: the spark burned low. The third remained mindless. Their jivas 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.

25. How did the manasa, the sons of wisdom, act? They rejected the self-born. They are not ready. They spurned the sweat-born. They are not quite ready. They would not enter the first egg-born.

26. When the sweat-born produced the egg-born, the twofold and the mighty, the powerful with bones, the lords of wisdom said; "now shall we create."

27. The third race became the vahan of the lords of wisdom. It created "sons of will and yoga," by kriyasakti it created them, the holy fathers, ancestors of the arhats. .

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 race the boneless animals grew and changed; they became animals with bones, their chhayas became solid.

31. The animals separated the first. They began to breed. the two-fold man separated also. He said; "let us as they: let us unite and make creatures." They did.

32. And those which had no spark took huge she-animals unto them. They beget 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 Ihas who had not built men, wept, saying; --

34. "The amanasa 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-race men: the gods became no-gods: 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 fourth became tall with pride. We are the kings, it was said: we are the gods.

41. They took wives fair to look upon. Wives from the mindless, the narrow-headed. They bred monsters. Wicked demons, male and female, also khado (dakini), with little minds.

42. They built temples for the human body. Male and female they worshipped. Then the third eye acted no longer.

Stanza XI.

43. They built huge cities. Of rare earths and metals they built, and out of the fires vomited, out of the white stone of the mountains and of the black stone, they cut their own images in their size and likeness, and worshipped them.

44. They built great images nine yatis high, the size of their bodies. Inner fires had destroyed the land of their fathers. The water threatened the fourth.

45. The first great waters came. They swallowed the seven great islands.

46. All holy saved, the unholy destroyed. With them most of the huge animals, produced from the sweat of the earth.

Stanza XII.

47. Few men remained; some yellow, some brown and black, and some red remained. The moon-coloured were gone forever.

48. The fifth produced from the holy stock remained: it was ruled over by the first divine kings.

49. Who re-descended, who made peace with the fifth, who taught and instructed it.
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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 "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. Only 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 Puranas, nor anywhere else. But with simply 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 Puranas, in their Varshas, Dwipas, and zones. Their Sweta-Dwipa, during the early day 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 only to the Lemurians and the Atlanteans 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 Haeckel 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 the "Mysteries of the Kabiri," - 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 - was thrown by the wild and contradictory speculations of Bishop Cumberland, Dr. Shuckford, Rudworth, Vallancey, etc., etc., and finally by Faber. Nevertheless, all, from first to last, of these scholars had to come to a certain conclusion framed by the latter. "We have no reason to think," he writes, "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 teachings) Race of mankind by the waters of the Deluge." To this, Faber adds: -

"I am persuaded that the tradition of the sinking of the Phlegian 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 Scriptural chronology, labours to prove that the Atlanteans were a very ancient northern nation, long prior to the Hindoos, the Phoenicians, and the Egyptians."

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. Faber adopts the more willingly the opinion of his French confrere, as Bailly mentions Cosmas Indicopleustes, who preserved an ancient tradition about Noah - that he "formerly inhabited the island Atlantis" (ibid). 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 Vairasvata Manu, Xisuthrus, and so many others, and that they only changed the name, to do which they had the same right 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?

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 Hindu, the Egyptian, and the Phoenician 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 Mamvantaric cycle - it is this ignorance that is the chief cause of all the confusion. Nor is Bailly wrong again in assuring us that the Hindus, Egyptians, and Phoenicians came after the Atlanteans, for the latter belonged to the Fourth, while the Aryans 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 sunk last 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 saying so, 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 Aryan 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. One has to begin with the latter, when it reached its full human period, lest the uninitiated reader should find himself hopelessly bewildered.

The **Third Race fell** - and created no longer: it begot its progeny. Being still mindless at the period of separation it begot, moreover, anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Like the "lords the gods" of the Bible 'the "Sons of Wisdom," the Dhyan-Chohans, had warned them 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 **Rymander**: -

"This is a Mystery that to this day was sealed and hidden. Nature being mingled with Man brought forth a wondrous miracle; the harmonious commingling of the essence of the Seven (Ditris, 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."

Thus saith Hermes, the thrice great Initiate, "the Rower 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 Kabbalistic books, and in the Zohar pre-eminently, the idea that everything objective on earth or in this Universe is the Shadow - Dyooknah - of the eternal Light or Deity, is very strong.



The Third Race was pre-eminently the bright shadow, at first, of the gods, whom tradition exiles on Earth after the allegorical war in Heaven; which 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 the former 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 (see Hesiod and Theogony). The mutilation of Uranos by his son Kronos, who thus condemns him to impotency, has never been understood by the modern Mythographers. Yet, it is very plain, and having been universal, 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, who, however, renounces the attempt to explain it. Uranos has tried to oppose an impediment to that development, or natural evolution, by destroying all his children as soon as born. Uranos, 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 those powers which cause the Titans to

evolve primordial men from themselves – as, later on, these men evolve their progeny – without any sense or desire for procreation. The work of generation, suspended during a moment, passes into the hands of Kronos, time, who unites himself with Rhea (the earth in esotericism – matter in general), and thus produces, after celestial – 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 Kronos we see the same story repeated again. As Uranos destroyed his children from Gaia (one, in the world of manifestation, with Aditi or the Great Cosmic Deep) by confining them in the bosom of the Earth, Tythea, so Kronos at this second stage of creation destroyed his children from Rhea – by devouring them. This is an allusion to the fruitless efforts of Earth or Nature alone to create real human men. Time swallows its own fruitless work. Then comes Zeus – Jupiter, who dethrones his father in his turn. Jupiter the Titan, is Prometheus, in one sense, and varies from Zeus, the Great "Father of the Gods." He is the "disrespectful son" in Hesiod. Hermes calls him the "Heavenly man" (Dymander), 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 Uranos and Kronos who precede him are found insufficient – may be found in Hesiod, who tells us that the Immortals have made men and created the Golden and the Silver age (First and Second Races), while Jupiter created the generations of Bronze (an admixture of two elements), of Heroes, and the men of the age of Iron. After this he sends his fatal present, by Pandora, to Epimetheus, which present Hesiod calls "a fatal gift," or the first woman. It was a punishment, he explains, sent to man "for the theft of divine creative fire." Her apparition on earth is the signal of 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 Vima'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., while no first man is ever mentioned in any of the theogonies save the Bible. Everywhere the man of our race appears after a cataclysm of water, after which tradition mentions only the several designations of continents and islands which sink under the ocean waves in due time. "Gods and mortals have one common origin" says Hesiod; and Pindar echoes the statement. Deucalion and Pyrrha, who escape the Deluge by constructing an ark like Noah's, ask Jupiter to re-animate the human race whom he had made to perish under the waters of the Flood. In the Slavonian Mythology, all men were drowned, and two old people, a man and his wife, alone remained. Then Pram-gimas (the "master of all") advised them to jump seven times on the rocks of the earth, and seven new races (couples) were born, from which came the nine Lithuanian tribes. As well understood by the author of the *Mythologie de la Grece Antique* – the four ages signify periods of time, and are also an allegorical allusion to the races. "The successive races, destroyed and replaced by others," he says, "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 purity . . . qualifies the first race. . . . The men of the second race, those of the age of Silver, are already inferior to the first. Stert 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." The fourth generation (race) is, with Hesiod, that of the heroes who fell before Thebes, or under the walls of Troy.

Thus, the four races being found mentioned by the oldest Greek poets, though very much confused anachronistically, our doctrines are once more corroborated by the classics. But this is all "Mythology" and poetry. What can modern science have to say to such an euhemerization of old fictions? The verdict is not difficult to foresee. Therefore an attempt must be made to answer by anticipation, and prove that fictions and empirical speculations are so much of the domain of that same science, 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 if that speck be not a figment of our opponents' imagination.





Stanza X. -- (Continued.)

40. Then the third and fourth (races) became tall with pride. We are the kings, we are the gods (a).

41. They took wives fair to look at. Wives from the "mindless," the narrow-headed. They bred monsters, wicked demons, male and female. Also khado (*dakini*) with little minds (b).

42. They built temples for 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 Third Race and the gigantic Atlanteans, the memory of whom lingered from one generation and race to another generation and race down to the days of Moses, and which 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. One who has read and studied the Commentaries on the archaic doctrine, will easily recognise in some Atlanteans, the prototypes of the Nimrods, the Builders of the Tower of Babel, the Hamites, and all these 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 leads us naturally to inquire into the religious ethics of these early races, mythical as these 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, as 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 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 had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.

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 equally as ignorant of "gay religions, full of pomp and gold" as 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 had a religion - and a most beautiful one - from the very beginning of their intellectual life. Had they not their bright gods of the elements around them, and even within themselves? Was not their childhood passed with, nursed and tendered by those who had given them life 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 Ohyanis of the Seven Heavens (the seven planes of Being) are the *Noumenoi* of the actual and the future Elements, just as the Angels of the Seven Powers of nature - the grosser effects of which are perceived by us in what Science is pleased to call the "modes of motion" - the imponderable forces and what not - are the still higher noumenoi 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." Since then, 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 far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into self-worship, thence led to phallicism, or that which reigns supreme to this day in the symbolisms 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," who become with the Fifth Race the Kabirim. Kabiri with the Egyptians and the Phoenicians, Titans with the Greeks, and Rakshasas 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 blended, so to say, with astronomical phenomena. The Lemurians gravitated toward the North Pole, or the Heaven of their Progenitors (the Hyperborean Continent); the Atlanteans, toward the Southern 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 this 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 angle-iron 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 considerable space is devoted in each case to an attempt to elucidate this difficult and obscure subject. 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, has never had any being before the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; 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, 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 - it is evident that our teachings have very few chances of an impartial hearing. Add to it the claim that a portion of the 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 those angels are identical with their "Fallen" Spirits, than the esoteric tenet will be proclaimed most terribly heretical and pernicious. 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 Dhyan-Chohans had incarnated. "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 Puranas; in Adi Parvan and Brahma Purana, etc. In one portion of the Pushkara Mahatmya, 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 Purana it is simply said that Daksha, the father of mankind, established sexual intercourse as the means of peopling the world.

Happily for the human race the "Elect Race" had already become the vehicle of incarnation of the (intellectually and spiritually) highest Dhyanis before Humanity had become quite material. When the last sub-races - save some 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 human gore shed, 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. 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 and 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 in the flora going pari passu with the fauna in respect of size. 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 Rakshasas of Lanka - the opponents conquered by Rama. Are these accounts no better than the production of empty fancy? Let us give the subject a few moments of attention.



Stanza XI.

The Civilization and Destruction of the Fourth and Fifth Races.

ss (43) The Lemuro-Atlanteans build cities and spread civilization. The incipient stage of anthropomorphism. (44) Their 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.



4B. They (*the lemurians*) built huge cities. of rare earths and metals they built. Out of the fires (lava) vomited. Out of the white stone of the mountains (*marble*) and the black stone (*of the subterranean fires*) they cut their own images, in their size and likeness, and worshipped them (a).

(a) *As the History of the first two human races – the last of the Lemurians and the first of the future Atlanteans – proceeds, we have at this point to blend the two, and speak of them for a time collectively.*

Here reference is also made to the divine Dynasties, such as were claimed by the Egyptians, Phaldeans, Greeks, etc., to have preceded their human kings; they are still believed in by the modern Hindus, and are enumerated in their sacred books. But of these we shall treat in their proper place. What remains to be shown is, that our modern geologists are now being driven into admitting the evident existence of submerged continents. But to confess their presence is not to accept that there were men on them during the early geological periods; – ay, men and civilized nations, not Palaeolithic 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. This primordial civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built, many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows, therefore, no wonder on learning that the stone relics 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-Huanuco in Peru," and that they are in the *Cyclopean Style*. The first large cities, however, appeared on 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 with 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 dropped into them by the "Flames," extinguished it by long generations of bestiality. The Aryan 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.

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, and civilization notwithstanding, while their pastoral brethren enjoyed wondrous powers as their birthright, they, the builders, could now obtain theirs only gradually; even these being generally used for power 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 and the guidance over his 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" philosophises "She," the author forgetting that "magic" in her early day still meant the great *Science of Wisdom*, and that Ayesha could not possibly know anything of the

modern perversion of thought – "though there is such a thing as knowledge of the Secrets of Nature." But they have become "Secrets" only in our race, and were public property with the Third.

Gradually, mankind went down 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 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 Sveta-dwipa) 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 Sveta-dwipa, 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. Sveta-dwipa, whose northern parts of the Toyambudhi the seven Kumaras (Sanaka, Sananda, Sanatana, Sanatkumara, Jata, Vodhu, and Ranasikha) had visited, agreeably with exoteric tradition, the White Island had veiled her face. Her children now lived on the Black land, wherein, later on, Daityas from the seventh Dwipa (Dushkara) and Rakshasas from the seventh climate replaced the Sādhus and the ascetics of the Third age, who "had descended to them from other and higher regions." . . .

It is evident that, taken in their dead letter, the Puranas read as an absurd tissue of fairy tales and no better. But if one reads chapters I, II and III from Book II of Vishnu Purana and accepts verbatim its geography, geodesy, and ethnology, in the matter of Priyavrata's seven sons, among whom the father divides the seven Dweepas (Continental Islands), and then proceeds to study how the eldest son, the King of Jambu-dwipa, Agnidhra, apportioned Jambu-dwipa among his nine sons; and then how Nabhi his son, who had a hundred sons and apportioned all these in his turn – then the reader is likely to throw the book away and pronounce it a farrago of nonsense. But the esoteric student will understand that, in the days when the Puranas were written, the true meaning was clear only to the Initiated Brahmins, who wrote those works allegorically and would not give the whole truth to the masses. And he will explain to the Orientalists who, beginning with Colonel Wilford and ending with Professor Weber, 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 (also of Races) are never taken into account, e.g., events which have happened in one being 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 Puranas are observed, they are ascribed . . . to differences of Kalpas and the like" (Vishnu and Bhagavata Puranas).

II. The several meanings of the words "Manvantara" and "Kalpa" or age, are withheld, and the general one only given.

III. In the genealogy and geography of the Kings and their Varshas (countries) and Dwipas, they are all allowed to be regarded as terrestrial regions.

Now, the truth is that, without entering into too minute details, it is easy and permissible to show that: -

(a) The Seven Dwipas apportioned to Priyavrata's septenary progeny refer to several localities: first of all to our planetary chain. Jambu-dwipa alone representing our globe, the six others are the (to us) invisible companion globes of this earth. This is shown by the very nature of the allegorical and symbolic descriptions. Jambu (dwipa) "is in the centre of all these (the so-called insular continents) and is surrounded" by a sea of salt water (lavana), whereas Plaksha, Salmalia, Kusa, Krauncha, Saka and Pushkara, are "surrounded severally - by great seas of sugar-cane juice, of wine, of clarified butter, of curds, of milk," etc., etc., and such like metaphorical names. This is shown furthermore by -

(b) Bhaskara Acharya, who uses expressions from the Secret Doctrine and its books, in his description of the sidereal position of all these dwipas: - "the sea of milk and the sea of curds" etc., meaning the Milky Way, and the various congeries of nebulae, the more so, since he names "the country to the south of the equator Bhur-loka, that to the north Bhuv-loka, Swar, Mahar, Jana, Tapa and Satya lokas"; and says: "Those lokas are gradually attained by increasing religious merits," i.e., they are various paradises.

(c) That this geographical division of seven allegorical continents, islands, mountains, seas and countries, does not belong only to our Round nor even to our races (the name of Bharata Varsha (India) notwithstanding), is explained in the texts themselves by the narrator of Vishnu Purana. For he closes the first chapter by saying: "Bharata (the son of Nabhi, who gave his name to Bharata-Varsha or India) consigned the Kingdom to his son Sumati . . . and abandoned his life at Salagrama. He was afterwards born again as a religious Brahman, in a distinguished family of ascetics . . . under these princes (Bharata's descendants) Bharata Varsha was divided into nine portions, and their descendants held successively possession of the country for seventy-one periods of the aggregate of the four ages," or the reign of a Manu, representing a Mahayuga of 4,320,000 years.

But having said so much, Parasara suddenly explains that "this was the creation of Swayambhuva Manu, by which the earth was peopled when he presided over the first Manvantara, in the Kalpa of Varaha," i.e., the boar incarnation, or Avatar. Now every Brahmin knows that it is only with Vaisravana Manu that our Humanity began on this Earth (or Round). And if the Western reader turns to the sub-section on "The Primeval Manus of Humanity," he will see that Vaisravana is the seventh of the fourteen Manus who preside over our planetary chain during its life cycle: i.e., that representing or standing in every Round for two Manus of the same name (a Root and a Seed Manu), he is the Root Manu of the Fourth Round, hence the seventh. Wilson finds in this only "an 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 will take everything literally, and then turn round and abuse the writers of 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 show, furthermore, each of these human sparks dividing into, and multiplying by, first, the Pitars, the human ancestors, then by human Races. No being can become God, or Deva, unless he passes through the human cycles. Therefore the Sloka says, "Happy are those who are born, even from the (latent) condition of gods, as men, in Bharata-varsha; as that is the way to . . . final liberation." In Jambu-dwipa, Bharata 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 (ages), the Krita, the Treta, the Dwapara, and Kali take place"; when, therefore, Parasara, asked by Maitreya "to give him the descriptions of the Earth," returns again to the enumeration of the same Dwipas with the same seas, etc., as those he had described in the Swayambhuva 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 are called by the Orientalists "mythical" and "fabulous" islands and lands. Very true, some are not of this earth, but they still exist. The "White Island" and Atala, at all events, are no myths, since the latter 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 former was (a) the Sveta-dwipa of theogony, and (b) Saka-dwipa, or Atlantis (its earliest portions) 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 Brahmins acknowledged as not inferior to their own – and which was the nursery of the first Zaratushta. The Brahmins are shown consulting with Gauramukha, on Narada's advice, who told them to invite the Magas as priests of the Sun in the temple built by Samba (the reputed) son of Krishna, who in reality had none. In this the Puranas are historical – allegory notwithstanding – and Occultism is stating facts.

The whole story is told in Bhavishya Purana. It is stated that, having been cured by Surya (the Sun) of leprosy, Samba, having built a temple dedicated to the Sun, was looking for pious Brahmins to perform the appointed rites in it, and receive donations made to the God. But Narada (this virgin ascetic whom one finds in every age in the Puranas) advised him not to do so, as Manu forbade the Brahmins to receive emoluments for the performance of religious rites. He therefore referred Samba to Gauramukha (white face), the Purohita or family priest of Agrasena, King of Mathura, who would tell him whom he could best employ. The priest directed Samba to invite the Magas, the worshippers of Surya, to discharge the duty. Ignorant of the place they lived in, it is Surya, the Sun himself, who directs Samba to Sakadwipa beyond the salt water. Then Samba performs the journey, using Garuda (Vishnu's and Krishna's vehicle, the great Bird) who lands him among the Magas, etc.

Now Krishna, who lived 5,000 years ago, and Narada, who is found reborn in every cycle (or race), besides Garuda – the symbol esoterically of the great cycle – show the allegory, yet the Magas are the Magi of Chaldea, and their class and worship were born on the earlier Atlantis, in Saka-dwipa, the Sinless. All the Orientalists are agreed that the Magas of Saka-dwipa are the forefathers of the fire-worshipping Parsis. Our quarrel with them rests, as usual, on their dwarfing hundreds of thousands to a few centuries this time. they carry the event – Narada and Samba notwithstanding – to the days of the flight of the Parsis to Gujerat, which is simply

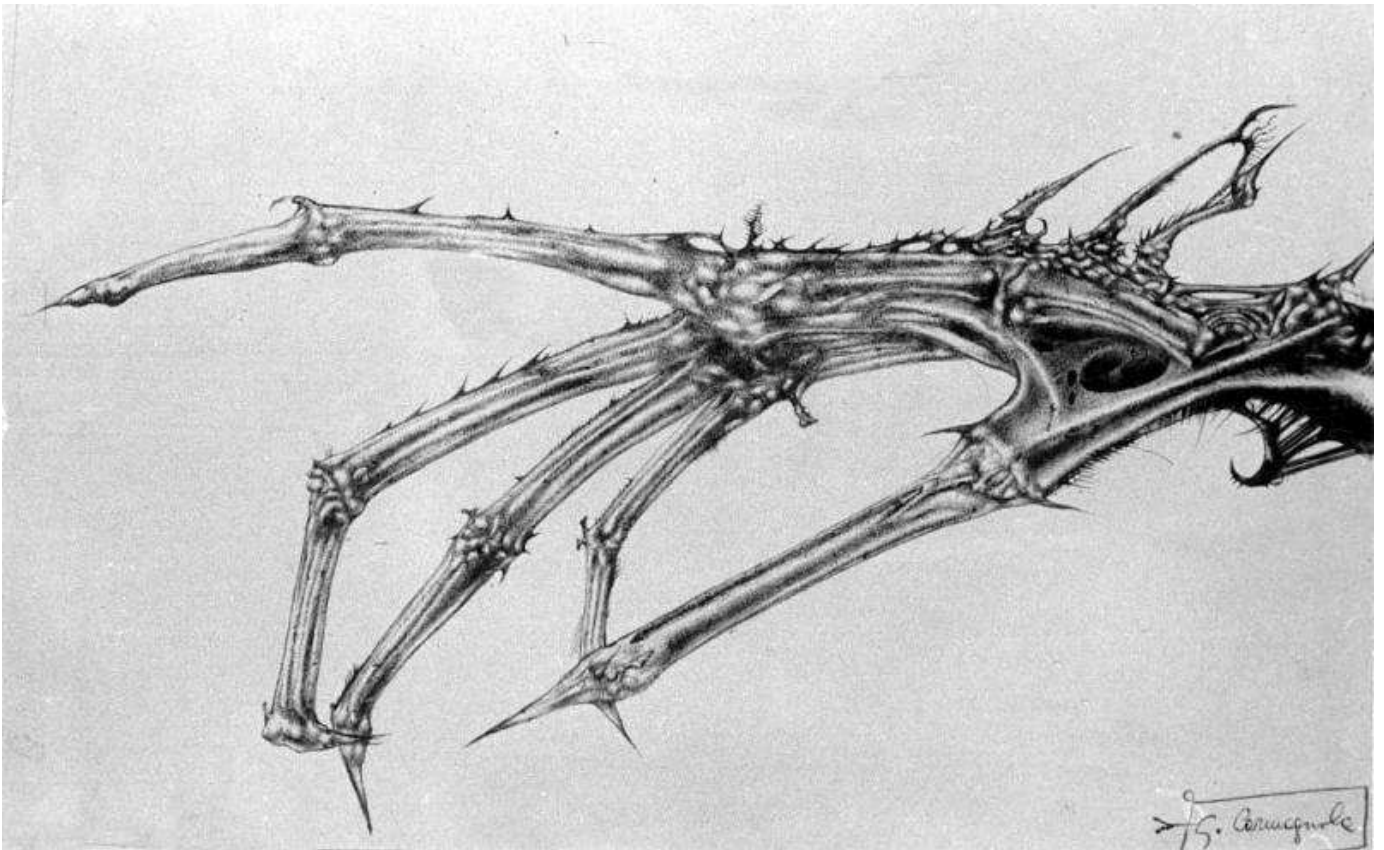
absurd, as that was in the **VIII**th cent. of our era. Though the Magas in the *Sharishya Purana* are credited with still living in *Saka-dwipa* in the day of Krishna's Son, yet the last of it - Plato's "Atlantis" - had perished 6000 years before. They were Mag "late of" *Saka-Dwipa*, and lived in those days in *Phaldea*. This is an intentional confusion, again.

The earliest pioneers of the Fourth Race were not Atlanteans, nor yet the human Asuras and the Rakshasas 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. It covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and the great desert of Schamo (Gobi), from Phittagong, westward to Hardwar, and eastward to Assam. 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; when, from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapey, or Easter Island) which now lies in latitude 26 S., and longitude 110 W. This statement seems corroborated by Science, - even if only partially, as, when discussing continental trends, and showing the infra-Arctic masses trending generally with the Meridian, several ancient continents are generally mentioned, though inferentially. Among such the "Mascarene continent," which included Madagascar, stretching north and south, is spoken of, and the existence of another ancient continent running "from Spitzbergen to the Straits of Dover, while most of the other parts of Europe were sea bottom," is taught. The latter corroborates, then, the Occult teaching which shows the (now) polar regions as the earliest of the seven cradles of Humanity, and as 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 (*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 Pitar 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 but 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 planets, and 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. Professor Todd believes he can trace the series of oscillations backward to the periods of the earth's first incrustation, therefore it seems easy for Science to verify the Esoteric statements. We propose to treat of this at greater length in the Addenda.

It is asked by some: "What will Atlantis be like when raised?" they understanding from a few words in "Esoteric Buddhism" that "old continents" that have been submerged will reappear. Here, again, there is a slight misconception. Were the same identical lands of Atlantis that were submerged to be raised again, then they would, indeed, be barren for ages. 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 - 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 re-appearance of the mighty continents, now called Atlantis and Lemuria by the modern writers, will be demonstrated in the Section in which all the proofs of the same have been collated together. The most archaic Sanskrit and Tamil works teem with references to both Continents. The seven sacred Islands (Dwipas) are mentioned in the Surya Siddhanta, the oldest astronomical work in the whole world, and in the works of Asura Maya, the Atlantean astronomer whom Professor Weber has made out re-incarnated in Ptolemy. Yet, it is a mistake to call these "sacred islands" Atlantean - as done by us; for, like everything else in the Hindu Sacred Books, they are made to refer to several things. The heirloom left by

*Prityavrata, the Son of Swayambhuva 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 originally mentioned by Parasara (Vishnu Purana) the seven refer to an esoteric doctrine which is explained further on. Of all the seven islands, Jambu-dwipa is the only one that is terrestrial, for it is our globe. In the Puranas every reference to the North of Meru is connected with that primeval Eldorado, now the North Polar region; which, when the magnolia blossomed there where now we see an unexplored endless desert of ice, was then a continent again. 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 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 re-appeared 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 got 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 that remnant of Lemuria only to perish thereon, when destroyed in one day by its volcanic fires and lava. This may be regarded as fiction by certain geographers and geologists; to the Occultists 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, were 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 'Brahmans of Upper India' stretched from Kashmir far into the (now) deserts of Schamo. 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." This was written from the words of a Master - a rather doubtful authority for the materialists and the sceptics. But here we have one of their own flock, and a bird of the same feather - Ernest Haeckel, 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 - H. P. B.] 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."*

In the epoch we are treating of, the Continent of "Lemuria," had already broken asunder in many places, and formed new separate continents. There was, nevertheless, neither Africa nor the Americas, still less Europe in those

days, all these slumbering yet on the Ocean floors. Nor was there much of present Asia; for the cis-Himalayan regions were covered with seas, and beyond this stretched the "lotus leaves" of Sveta-dwipa, the countries now called Greenland, Eastern and Western Siberia, etc., 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 Isle, for instance, belongs to the earliest civilisation of the Third Race. Submerged with the rest, a volcanic and sudden uplifting of the Ocean floor, raised the small relic of the Archaic ages untouched, with its volcano and statues, during the Champlain epoch of northern 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. Haeckel, 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."

It certainly was, since it stretched, during the Third Race, east and west, as far as where the two Americas now lie, and since the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it. Funny enough, Haeckel, 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 northwards 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 . . .". "Behold," writes a **Master**, "the relics of that once great nation (Lemuria of the Third Race) in some of the flat-headed aborigines of your Australia". But they belong to the last remnants of the Seventh Sub-race of the Third. Prof. Haeckel 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, who are termed by us the most ancient peoples of the world - now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians, on the one hand, and the Chaldees and Phoenicians 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 useless of course to attempt to force their existence on sceptics. Their greatest pride consists in proving their patronymic denomination as catarrhinides; which fact they try to demonstrate on the alleged authority of the Pocyx appended to their os sacrum, that rudimentary tail which, if they only had it long enough, they would wag in 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 right on this point theosophists and students of Occult Sciences.

If we regard the Second portion of the Third Race as the first representatives of the really human race with solid bones, then Haeckel'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 question - is correct enough, if not entirely so. To be accurate, however, in the same way that the evolution of the First Race (from the bodies of the pitars) took place on seven distinctly separated regions of the (then) only Earth at the arctic pole - so did the ultimate

transformation of the Third occur: it began in those northern regions, which have just been described a few pages back 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 most 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 In Size And Intellect**. This was the third pralaya of the races."*

Which means again, that our globe is subject to seven periodical entire changes which go *pari passu* with the races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial pralayas, three 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 such changes in the axial direction, which are always followed by these vicissitudes; nor does it seem so sure of the axial changes. And being unable to account for them, it is prepared rather to deny the axial phenomena altogether, than admit the intelligent Karmic hand and law which alone could reasonably explain such sudden changes and their results. It has tried to account for them by various more or less fantastic speculations; one of which would be the sudden, and as imaginary, collision of our earth with a comet, as the cause of all the geological revolutions. But we prefer holding to our esoteric explanation, since **Fohat** is as good as any comet, having, in addition, universal intelligence to guide him.

Thus, since Vairavata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents - save the first one - 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 subject to the same cleansing process, as also the side-branchlets (the family-Races). Let one, well-acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past. Let him observe, 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, equal to 25,868 of our solar years. If the observer is gifted with the faintest intuition, then will he find how the weal and woe of nations is 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 or - if he so prefers - speculation on the fate of every one of the modern nations he knows of - about 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 rounds 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 2 1/2 degrees to run before the end of the Sidereal year; which 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) -

"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 Dignies (the dwarfed races of the Poles). . . Many acquired Divine, 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 (the atlanteans) built great images, nine yatis high (27 feet) -- the size of their bodies (a). lunar fires had destroyed the land of their fathers (the lemurians). Water threatened the fourth (race) (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 20 and 30 feet high. The statues found by Cook on Easter Island measured almost all twenty-seven feet in height, and eight feet across the shoulders. The writer is well aware that the modern archaeologists have decided now 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 it is after the destruction of "Lemuria" by subterranean fires that men went on steadily decreasing in stature - a process already commenced after their physical FALL - and that finally, some millions of years after, they reached between six and seven feet, and are now dwindling down (as the older Asiatic races) to nearer five than six feet. As Dickering 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 (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 last and transitory stock. As the Tasmanians are now completely extinct, and the Australians rapidly dying out, so will the other old races soon follow.



(b) Now, how could those records have been preserved? we may be asked. Even the knowledge of the Zodiac is denied to the Hindus by our kind and learned Orientalists, who conclude that the Aryan Hindus knew nothing of it, before the Greeks brought it into the country. This uncalled-for slander was 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 Egyptians have on their Zodiacs (See Denon's "Voyage en Egypte" Vol. IV.) irrefutable proofs of records having embraced more than three-and-a-half sidereal years - or about 87,000 years - the Hindu 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 Sphinxaiad, "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," in the latitude of India. And they possess recorded observations from the date of the first Great Flood within the Aryan historical memory - that 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 beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka, while the enormous island of that name was, in the Lemurian period, the gigantic continent described a few pages back. 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 re-appear again and bear their new groups of mankind and civilisations; 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?"

Not the same identical 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 reality of this river is a fact of science - will its votaries acknowledge the necessity of accepting the Secondary-age Northern Lemuria, which their data demand? Professor Berthold Seeman 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.

The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, 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 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 became ultimately 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."

The above, coming from quarters so discredited by orthodox Science, will, of course, be regarded by it 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. Discoveries in this direction will vindicate the claims of the Asiatic philosophers, who maintain that Sciences - Geology, Ethnology, and History included - were pursued by the Antediluvian nations who lived an untold number of 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, Aryans of India, Chaldeans, Chinese, and Assyrians are the result of preceding civilizations during "myriads of centuries"; 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." 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, 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 have to believe the statements of Herodotus, who records in Euterpe, 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 elapsed since the Lemurian period? The latter, however, has not been left without witnesses, its tremendous antiquity, notwithstanding. 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; which 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 either symbolical (archaic mode of thought), emblematic (a later though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again logo-grammatical – the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the Vedas, the "Book of the Dead," or the Bible (to a degree), is composed of such logograms. No one who is 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 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 – shall 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, Vairasvata, Xisuthrus, Deukalion, Noah, etc., 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 27 feet high, in a work claiming a more scientific character than "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 Danavas and Daityas; Ceylon had her Rakshasas; Greece, her Titans; Egypt, her colossal Heroes; Chaldea, her Izdubars (Nimrod); and the Jews their Emims of the land of Moab, with the famous giants, Anakim. Moses speaks of Og, a king who was nine cubits high (15 ft. 4 in.) and four wide, and Goliath was "six cubits and a span in height" (or 10 ft. 7 in.). The only difference found between the "revealed Scripture" and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., 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 archaeology 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 have to be given up.



Of still standing witnesses to the submerged continents, and the colossal men that inhabited them, there are still a few. Archaeology claims several such on this globe, though beyond wondering "what these may be" - it never made any serious attempt to solve the mystery. Besides the Easter Island statues mentioned already, to what epoch do the colossal statues, still erect and intact near Samian, belong? Archaeology assigns them to the first centuries of Christianity (as usual), 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 Samian. We will first examine what is known of them to orthodox Science. Robert Brown stated that -

"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. . . .

". . . But who made the great stone images which are now the chief attraction of the island to visitors? No one knows" -- says the 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 27 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-Huanuco in Peru".

"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 journal very suggestively - without explaining how they could be built otherwise, unless made by giants of the same size as the statues themselves. One of the best of these colossal images is now in the British Museum. The images at Ronororaka - the only ones now found erect - are four in number, three deeply sunk in the soil, and one resting on the back of its head like the head of 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 back piece attached to it to cover the back portion of the head - showing that the originals were no savages of the stone period. Verily the question may be asked - "Who made them?" - but it is not archaeology nor yet geology that is likely to answer, though the latter recognizes in the Island a portion of a submerged continent.

But who cut the Samian, 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 Archaeologists, who see Buddhas in the largest of these statues, are mistaken. For all those numberless gigantic ruins 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 Misorte," 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.

Central Asian traditions say the same of the Samian 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? Samian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Kohhibaba, a huge mountain of the Paropamisian (or Hindu-Kush) chain, some 8,500 feet above the level of the sea. In days of old, Samian was a portion of the ancient city of Djooljool, ruined and destroyed to the last stone by Tchengis-Khan in the XIIIth 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 viharas. Such

viharas are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellalabad. It is at the entrance of some of these that five enormous statues, of what is regarded as Buddha, have been discovered or rather rediscovered in our century, as the famous Chinese traveller, Hiouen-Tsang, speaks of, and saw them, when he visited Samian in the **VIII**th century.

When it is maintained that no larger statues exist on the whole globe, the fact 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 metres high. The famous Colossus of Rhodes itself, between whose limbs passed easily the largest vessels of those days, measured only 120 to 130 feet in height. The second statue, cut out in the rock like the first one, is only 120 feet (15 feet taller than the said "Liberty"). The third statue is only 60 feet high - the two others still smaller, the last one 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 Nadeyplac thinks (See *infra*) that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, point out undeniably that Buddha was meant to be represented. But the above proves nothing. Notwithstanding the fact that most of the now existing figures of Buddha, represented in the posture of Samadhi, 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. "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": -says a Stanza. Gautama Buddha was an Aryan Hindu, and an approach to such ears is found only among the Mongolian Burmese and Siamese, who, as in Cochin, distort them artificially. The Buddhist monks, who turned the grottos of the Miaotse into Viharas and cells, came into Central Asia about or in the first century of the Christian era. Therefore Hiouen Tchang, 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 very drapery, in contrast to the figure itself, cut out in 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. Whom does it represent in such case, it may be asked?

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, and as the three were found by them in colossal niches at the entrance of their future abode, they covered the figures with plaster, and, over the old, modelled new statues made to represent Lord Tathagata. 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, like some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains. Moreover, the five statues are an imperishable record of the esoteric teaching about 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, but they 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 rather than between three and four thousand years ago. The Anakim of Joshua, whose hosts were as "grasshoppers" in comparison with them, 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 the wise words of Montaigne in his mind. Saith the great French philosopher: -

"... It is a sottish presumption to disdaine 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 persuaide 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 doe such 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."

A fair-minded scholar should, before denying the possibility of our history and records, 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 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 chapter which follows: -





Cyclopean Ruins and Colossal Stones as Witnesses to Giants.

In his enormous works de Mirville, 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 - Pagan and Biblical - the stones walked, spoke, delivered oracles, and even sung. That finally, "Christ-stone," or Christ-Rock, "the spiritual Rock" that followed "Israel" became a Jupiter lapis, "swallowed by his father Saturn, "under the shape of a stone." 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 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 on hand, to show that (a) had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and 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." Therefore, without worshipping stones or stone idols and statues, which is the same - a crime Roman Catholics are unwise to reproach Pagans with, as they do likewise - 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 Pausaniases.

The reader is referred to Volume VI of the Academie 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, those stones are divided into ophites and siderites, "serpent-stones" and "star-stones." "The 'Ophite' 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 Helanos foretold the ruin of Troy, his fatherland . . ." etc.

Sanchoniathon and Philo Byblius, in referring to these betyles, call them "Animated Stones." Photius repeats what Damascius, Asclepiades, Isidorus and the physician Eusebius had asserted before him. The latter (Eusebius) never parted with his ophites, which he carried in his bosom, and received oracles from them, delivered in a small voice resembling a low whistling. Arnobius (a holy man who, "from a Pagan had become one of the lights of the Church," Christians tell their readers) confesses he could never meet on his passage with one of such stones without putting it questions, "which is answered occasionally in a clear and sharp small voice." Where is the difference between the Christian and the Pagan ophites, we ask?

It is also known that the famous stone at Westminster was called liasail - "the speaking stone," - which raised its voice only to name the king that had to be chosen. Cambry says he saw it when it still bore the inscription: -

*"Ni fallat fatum, Scoti quocumque locatum
Invenient lapidem, regnasse tenentur ibidem."*

Finally, Suidas speaks of a certain Heraclius, 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."

De Mirville - who seeks to justify the Bible - inquires very pertinently, why the monstrous stones of Stonehenge were called in days of old *clior-gaur* or the dance of giants? And then he sends the reader to receive his reply from the Bishop of St. Gildas. But the authors of the *Voyage dans le Comte de Cornouailles, sur les traces des giants*, and of various learned works on the ruins of Stonehenge, Carnac and West Hoadley, give far better and more reliable information upon this particular subject. In those regions - true forests of rocks - immense monoliths are found, "some weighting over 500,000 kilograms" (Cambry). These "hinging stones" of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor 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, are set in motion at the slightest touch of the finger, and would yet resist the efforts of twenty men who should attempt to displace them.

We say, that most of these stones are the 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 influence of weather, assumes this form. That, the "tors" in West England exhibit curious forms, also produced by this cause. That, finally, as 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 examine the case.

But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. Mr. William Cooke, speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, 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." Pharton 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, "most probably African."

This is a strange coincidence, as Irish tradition attributes the origin of her circular stones to a Sorcerer who brought them from Africa. De Mirville sees in that sorcerer "an accursed Hamite." We see in him a dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands - **Giants** in every and any case.

"Men," says Cambry, naively, "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".

Nevertheless, it is a human, though gigantic power, which has 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. It may 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 Vendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds flying from Africa and Asia to England and Ireland!

It is true that Cambry recanted later on. "I had believed for a long time," he says, "that Nature alone could produce those wonders . . . but I recant . . . 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 says, when speaking of the moving rocks, or Rocking-Stones situated on the slope of Golcar (the "Enchanter"): "The astonishing movement of those masses poised in equilibrium made the Celts compare them to gods." . . .



In "Stonehenge" (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, are worthy of being quoted. Says the paper, concerning the rocking stones: -

"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 after de La Vega that 'the demons seem to have worked on them more than men.' "

For once we agree with our friends and foes, the Roman Catholics, and ask whether such prodigies of statics and equilibrium, applied to masses weighing millions of pounds, can be the work of Palaeolithic savages, of cave-men, taller than the average man in our century, yet ordinary mortals as we are? It is no use for 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, every effort made to keep it elsewhere notwithstanding. At the time of the conquest of Ireland by Henry II, a Count Hugo Gestrensis, desiring to convince himself of the reality of the fact, tied the Mona stone to a far bigger 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 Syzicum, which the Syzicans had placed in the Drytanea "whence it ran away several times, which forced them to lead it".

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 have been called routers ("to put to flight," to rout) and Des Mousseaux shows them all to be prophetic stones and called mad stones. "The rocking-stone is accepted in Science. Why did it rock, why was it made to do so? 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.' "

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, whose motion, or rocking, was a code perfectly clear to the initiated priests, who alone had the key to this ancient reading. Normius and Olaius

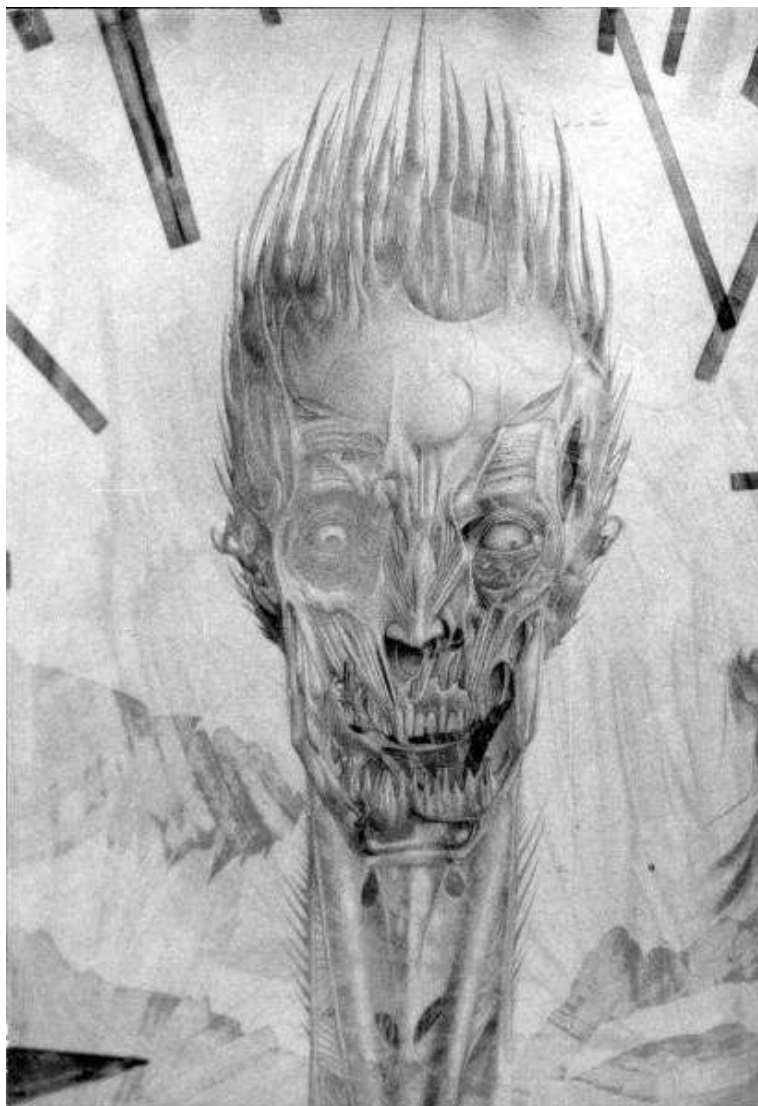
Magnus show that it was according to the orders of the oracle, "whose voice spoke through the immense rocks raised by the colossal powers of ancient giants," that the kings of Scandinavia were elected. "In India and Persia," says Pliny, "it is she (the Persian Oitoe) whom the magi had to consult for the election of their sovereigns"; and he 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." Why then should not the rocking stones of Ireland, or those of Brinham, 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 ones, such as Brinham Rocks, with some 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. As it is, we know that they were universally used during long prehistoric ages, and all for the same purposes of prophecy and Magic. E. Biot, a member of the Institute of France, published an article showing the Chatham perambra (the Field of Death, or ancient burial ground in Malabar), to be identical with the old tombs at Carnac - "a prominence and a central tomb." . . . "Bones are found in them (the tombs)," he says, "and Mr. Hilbrell tells us that some of these are enormous, the natives (of Malabar) calling the tombs the dwellings of Rakshasas (giants)." Several stone circles, "considered the work of the Ranch Pandava (five Pandus), as all such monuments are in India, so numerous in that country," when opened by the direction of Rajah Nasariddi, "were found to contain human bones of a very large size."

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" (Charlton), and "are the work of Nature" (Gambry) is now exploded, his remarks are very just. "Before the impossibility of such a theory is asserted, 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 stones will oscillate on their basis to the end of the world to help them to see clearer and realise once for all, that one is not altogether a candidate for Pharenton for believing in wonders certified to by the whole of Antiquity."

It is just what we can never repeat too often, though 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 physiologically is only a higher mammal and animal, such 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 any 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 withal more logical and consistent in their teachings. Physical forces, and natural affinities of atoms may be sufficient as factors to transform a plant into an animal, but it requires more than a 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 in the following manner. 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, those states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in 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, what he says in it applies 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 pre-existing kind of being." Then why, in this case, should not historical man be the product of a modification on a pre-existent and pre-historical 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," we answer the distinguished English philosopher, that Alchemists and great adepts have done 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 will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a "Frankenstein's Monster" with more than animal instinct, unless indeed he does that which the "Progenitors" are credited with, namely, if he leaves his own physical body, and incarnates 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.

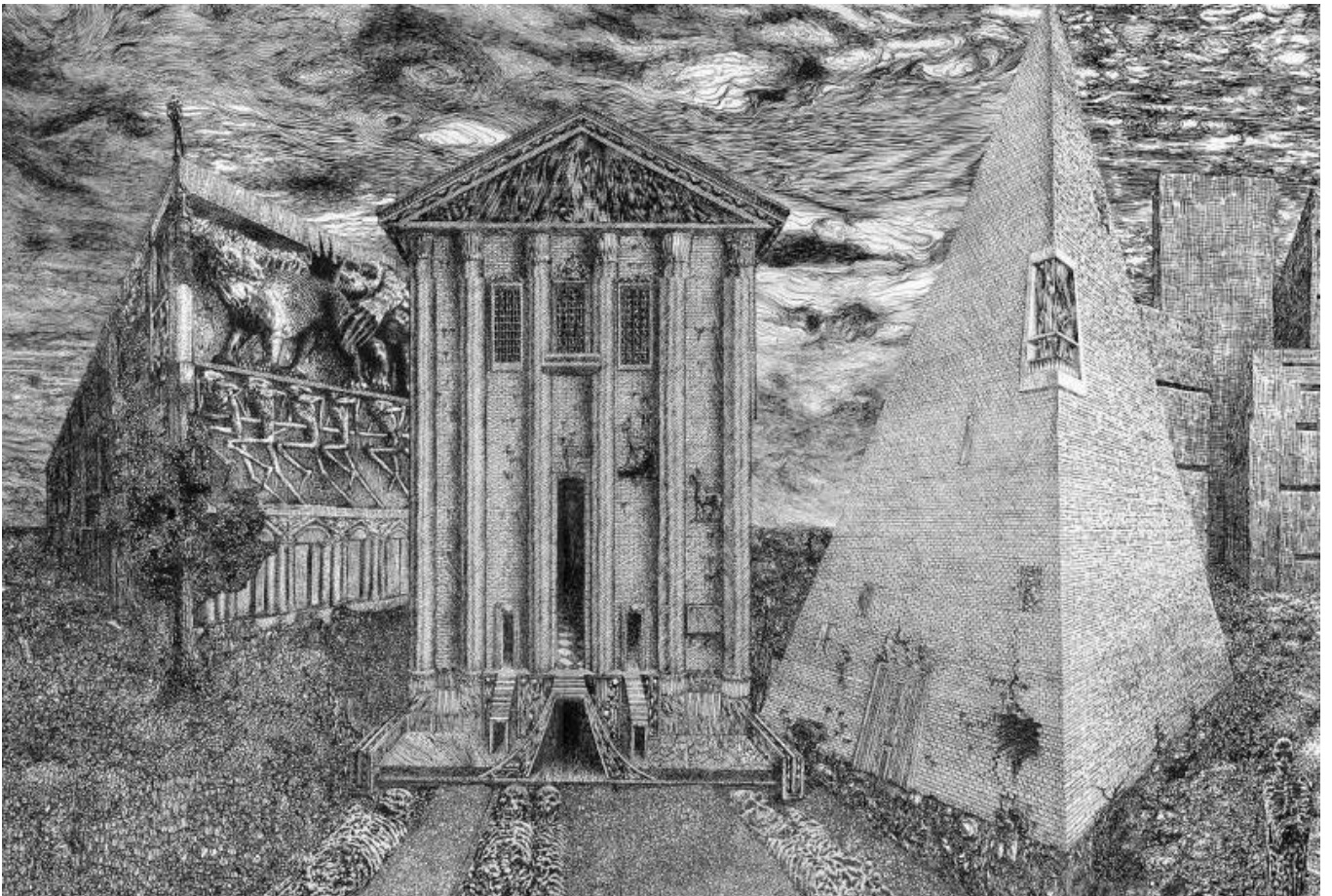
The above digression, if one, is an attempt at justification before the few thinking men of the coming century who may read this. But this accounts also for the reason why the best and most spiritual men of our present day can no longer be satisfied with either Science or theology, and why they prefer any such "psychic craze" to the dogmatic assertions of both, neither of the two having anything better to offer than blind faith in their respective infallibility. Universal tradition is indeed the far 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." We shall treat of the Divine Instructors in Stanza **XII**.

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 chapters that follow the last Stanza, to say anything more at present would be mere repetition. The seven great islands (Dwipas) belonged to the continent of Atlantis. The secret teachings show that the "Deluge" overtook the Fourth, giant Race, not on account of their depravity, or because they 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 does 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"



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 East, emerge before him, whenever he has to refer to Yugas and Kalpas. When, at what period of pre-history they lived, none save a few men in the world know, or ever can know with that certainty which is required by exact chronology. It may have been 100,000 years ago, it may have been 1,000,000, for all that the outside world will ever know. The mystic West and Freemasonry talk loudly of Enoch and Hermes. The mystic East speaks of *Narada*, the old Vedic Rishi, and of *Asuramaya*, the Atlantean.

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

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

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

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

Narada is one of the few prominent characters, save some gods, in the Puranas, who visits the so-called nether or infernal regions, Patala. Whether or not it was from his intercourse with the thousand-headed Sesha, the serpent who bears the seven Patalas and the entire world like a diadem upon his heads, and who is the great teacher of astronomy, that Narada learned all that he knew, certain it is that he surpasses Jarga'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 Sesha, or infinite Time, are recorded. This work is ascribed to Pesh-Hun Narada. There is another old work which is attributed to various Atlanteans. It is these two Records which furnish us with the figures of our cycles, and the possibility of calculating the date of cycles to come. The chronological calculations which will presently be given are, however, those of the Brahmins as explained further on, but most of them are also those of the Secret Doctrine.

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



But here again we are deliberately and recklessly facing a new difficulty. We shall be told that our statement is contradicted by science, in the person of a man regarded as a great authority (in the West) upon all subjects of Sanskrit literature - Professor Albrecht Weber, of Berlin. This, to our great regret, cannot be helped, and we are ready to maintain what is now stated. Asuramaya, to whom the epic tradition points as the earliest astronomer in Aryavarta, one to whom "the Sun-god imparted the knowledge of the stars," in propria persona, 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 'Asuramaya' might very easily grow." No doubt it "might," but the vital question is - Are there any good proofs that it has thus grown? The only evidence that is given for it is, that it must be so: "since this Maya is distinctly assigned to Romaka-pura in the West." The Maya is evident, since no

Sanskritist among Europeans can tell where that locality of "Romaka-pura" was, except, indeed, that it was somewhere "in the West." Anyhow, as no member of the Asiatic Society, or Western Orientalist, will ever listen

to a Brahmanical teaching, it is useless to take the objections of European Orientalists into consideration. "Romakapura" was in "the West," certainly, since it was part and parcel of the last continent of *Atlantis*. And it is equally certain that it is *Atlantis*, which is assigned in the Hindu Puranas as 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 Hindus never knew of a Zodiac at all till "they had borrowed one from the Greeks." This statement clashes with the most ancient traditions of India, and must therefore be ignored. 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 prejudices and preconceived opinions hovering over the land, and enfolding it as with a veil." Caught in that veil, it is no wonder that Dr. Weber should himself have been led into involuntary errors. Let us hope that he knows better now.

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

From fragments of immensely old works attributed to the Atlantean astronomer, and found in Southern India, the calendar elsewhere mentioned was compiled by two very learned Brahmins in 1884 and 1885. The work is proclaimed by the best Pundits as faultless - from the Brahmanical standpoint - and thus far relates to the chronology of the orthodox teachings. If we compare its statements with those made several years earlier in "Isis Unveiled," with the fragmentary teachings published by some Theosophists, and with the present data derived from the Secret Books of Occultism, the whole will be found to agree perfectly, save in some details which may not be explained; for secrets of higher Initiation - as unknown to the writer as they are to the reader - would have to be revealed, and that cannot be done.



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 simply Unity. . . . boundless extension." 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 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 with 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 of the primeval people and in their synonyms. Even the latest of them – the Jews – show in their Kabbalistic teachings this idea, e.g., the seven-headed Serpent of Space, called "the great Sea." "In the beginning, the Alhim created the heavens and the earth, the 6 (Sephiroth). . . . They created six, and on these all things are based. And those (six) depend upon the seven forms of the cranium up to Dignity of all Dignities.*

Now Wind, Air and Spirit have ever been synonymous with every nation. Pneuma (Spirit) and Anemos (the 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 affect of one or the other of the four primordial Elements, transmitted to us by the 4th Race, as we shall transmit Ether (or rather the gross subdivision of it) in its fulness to the Sixth Root Race. This is explained in the text of this and the following Book.

"Chaos" is called senseless by the ancients, because it represented and contained in itself (Chaos and Space being synonymous) all the Elements in their rudimentary, undifferentiated State. They made of Ether, the fifth element, the synthesis of the other four; for the Aether of the Greek philosophers is not its dregs – of which indeed they knew more than science does now – which are rightly enough supposed to act as an agent for many forces that manifest on Earth. Their Aether was the Akasa of the Hindus; the Ether accepted in physics is but one of its subdivisions, on our plane, – the Astral Light of the Kabbalists with all its evil as well as good effects.

On account of the Essence of Aether, or the Unseen Space, being held divine as the supposed veil of Deity, it was regarded as the medium between this life and the next one. The ancients considered that when the directing active "Intelligences" (the gods) retired from any portion of Ether in our Space – the four realms which they superintend – then that particular place was left in the possession of evil, so called by reason of the absence of the Good from it.

"The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god. But the Kabbalist holds that both are wrong, saying that in ether, the elements represent but matter -- the blind cosmic forces of nature; while Spirit represents the intelligence which directs them. The Aryan, Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those of Sanchoniathon and Berossus, are all based upon one irrefutable formula, viz., that the aether 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; the chaos, a shapeless liquid principle, without 'form or sense,' from the union of which two sprung into existence the universe, or rather the universal world, the first androgynous deity -- the chaotic matter becoming its body, and ether its soul. According to the phraseology of a Fragment of Hermias, 'chaos, from this union with spirit, obtaining sense, shone with pleasure, and thus was produced the Protogonos (the first-born) light.' 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."

"Nature abhors Vacuum" said the Peripatetics, who comprehended perhaps, though materialists in their way, 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 Deity or force; which, before its first manifestation when it became Will - communicating the first impulse to these atoms - was the great Nothingness, Ain-Soph, or No-Thing; was, therefore, to every sense, a Void - or Chaos.

That Chaos, however, became the "Soul of the World," according to Plato and the Pythagoreans. According to Hindu teaching, Deity in the shape of Aether (Akasa) pervades all things; and it was called therefore by the theurgists "the living fire," the "Spirit of Light," and sometimes Magnes. It was the highest Deity itself which, according to Plato, 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 the belief of the Chaldees. "These Chaldeans," writes Philo, the Jew, speaking very flippantly of the first instructors of his ancestors, "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."

Chaos-Theos-Kosmos are but the three aspects of their synthesis – **Space**. One can never hope to solve the mystery of this *Tetraktis* by holding to the dead-letter even of the old philosophies, as now extant. But, even in these *Chaos-Theos-Kosmos* = **Space**, are identified in all Eternity, as the One Unknown Space, the last word about which will, perhaps, never be known before our seventh Round. Nevertheless, the allegories and metaphysical symbols about the primeval and perfect **Cube**, are remarkable even in the exoteric *Puranas*.

There, also, *Brahma* is the *Theos*, evolving out of *Chaos*, or the great "Deep," the waters, over which *Spirit* = **Space**, personified by *ayana* – the *Spirit* moving over the face of the future boundless *Kosmos* – is silently hovering, in the first hour of re-awakening. It is also *Vishnu*, sleeping on *Ananta-Sesha*, the great Serpent of Eternity, of which Western theology, ignorant of the *Kabala*, 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 its perfect quadrature of the infinite Circle into the "four-faced *Brahma*."

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the Being-*Purusha*," says *Manu*, the legislator.

It is said that: –

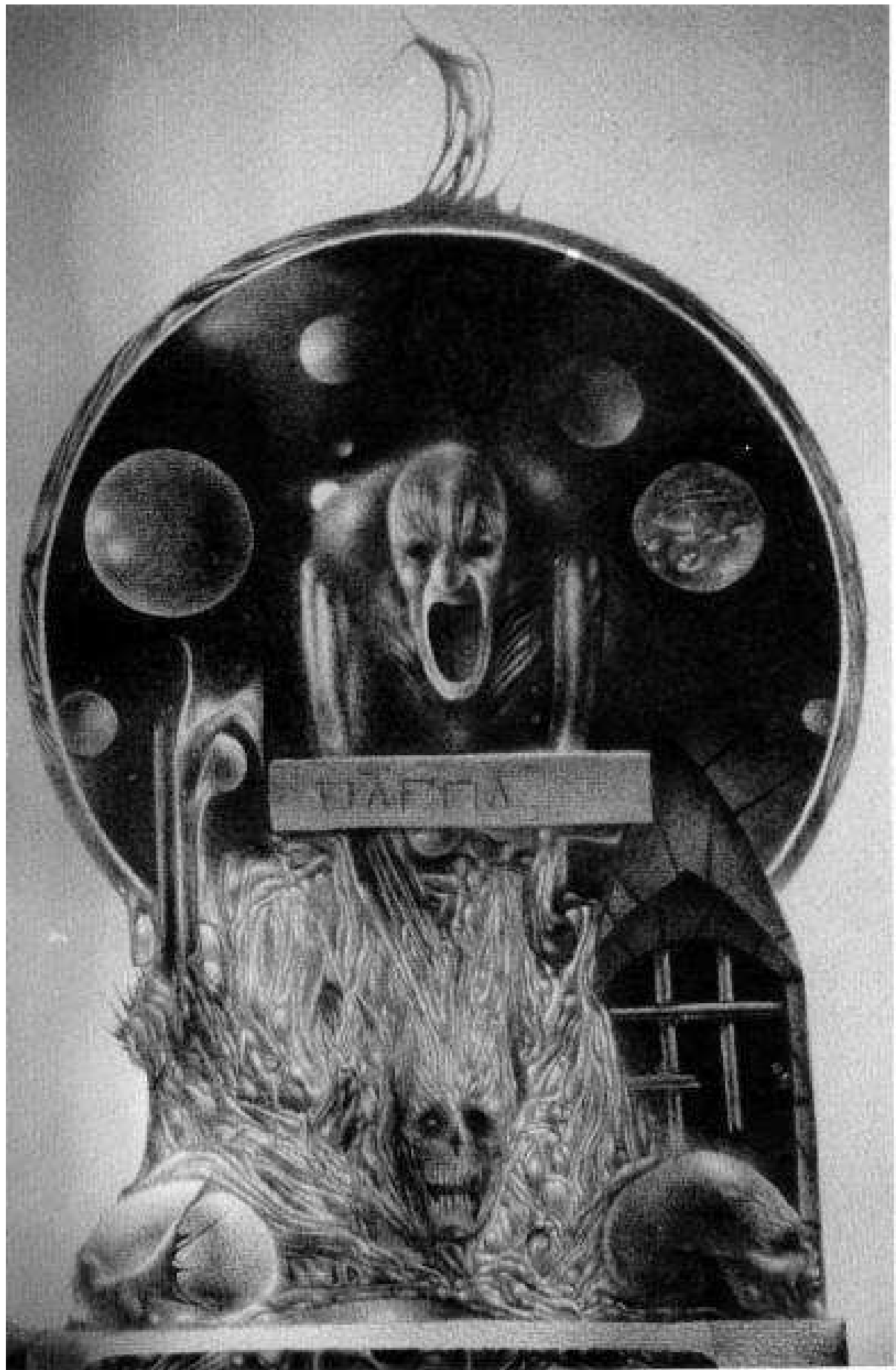
"In the Egyptian mythology, Kneph, the Eternal Unrevealed God, is represented by a snake emblem of Eternity encircling a water urn, with its head hovering over the waters, which it incubates with its breath. In this case the serpent is the Agathodaemon, the good spirit: in its opposite aspect, it is the Kakodaemon -- the bad one. 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 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. Brahma creates the great Muni (or first man) seated on his lotus, only after having called into being spirits 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 has not only all the elements of his physical being, but even the "breath of life" itself 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. . . . Job says that "dead things are formed from under the waters, and inhabitants thereof." 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. "

"In the primordial state of the creation," says Collier, "the rudimental universe, submerged in water, reposed in the bosom of Vishnu. Sprung from this chaos and darkness, Brahma, 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, Brahma soliloquises in consternation. "Who am I? Whence came I?" Then he hears a voice. "Direct your thoughts to Bhagavat." Brahma, 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 Brahma 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 Narayana." This is exoteric, of course, yet in its main idea as identical as possible with the Egyptian cosmogony, which shows in its opening sentences Athor, or Mother Night (which represents 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.

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** Memrah, or the "Word," the Logos of the Absolute Silent **All**. "The indivisible point, limitless and unknowable" spreads itself over the endless space, and thus forms a veil (the Mulaprakriti of Parabrahman) which conceals this Absolute point.

In the cosmogonies of all the nations it is the "Architects" synthesized by Demiurgos (in the Bible the "Elohim"), 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." In the Bible it is first Alhim, then Jahva-Alhim, and finally Jehovah - after the separation of the sexes in chapter iv. of Genesis. It is noticeable that nowhere, except in the later, the last Cosmogonies of our Fifth race, is the ineffable and unutterable **Name** - the symbol of the Unknown Deity, which was used only in the **Mysteries** - used in connection with the "Creation" of the Universe. It is the "Movers," the "Runners," the theoi (from [[theein]], "to run"), who do the work of formation, the "Messengers" of the manvantaric law, who have now become in Christianity the "messengers" (malachim); and it seems the same in Hinduism or early Brahmanism. For it is not Brahma



who creates in the *Rig Veda*, but the *Drajaapati*, the "Lords of Being," who are the *Rishis*, the word *Rishi* (according to Professor Mahadeo Nunte) 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 *theos* from *theoi* – came to the "superior" civilized nations from a strange source, one entirely and as pre-eminently phallic as the sincere, open-spoken *lingham* of India. The attempt to derive God from the Anglo-Saxon synonym "good" is an abandoned idea, for in no other language, in all of which the term varies more or less, from the Persian *Khoda* down to the Latin *Deus*, has an instance been found of a name of God being derived from the attribute of Goodness. To the Latin races it comes from the Aryan *Dyaus* (the Day); to the Slavonian, from the Greek *Bacchus* (*Bagh-bog*); and to

the Saxon races directly from the Hebrew *Yodh* or *Jod*. The latter is , the number-letter 10, male and female, and *Jod* 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 Spirit, gods, or *Kosmos*!

Phaos-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," which are known in our visible terrestrial nature as the seven (so far the five) Elements, each divisible into forty-nine (or 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 their Primaries, are in their nature Good and Evil, Force (or Spirit) and Matter, etc., etc.; and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction. They are ever and constantly forming matter under the never-ceasing impulse of the *One* Element (the incognizable), represented in the world of phenomena by 'Aether,' or 'the immortal gods who give birth and life to all.'

In "the Philosophical writings of Solomon Ben Jehudah Ibn Gebirol" (translated in Mr. Isaac Myer's *Kabbalah*, just published) it is said on the structure of the Universe, "R. Jehudah 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, 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 the seventh of all," etc.

This, besides showing a strange identity with the cosmogony of the *Puranas*, corroborates with regard to number seven, all our teachings as briefly given in "Esoteric Buddhism."

The Hindus have an endless series of allegories to express this idea. In the primordial *Phaos*, before it became developed into the Seven Oceans (*Sapta Samudra*) – emblematical of the seven *gunas* (conditioned qualities) composed of *trigunas* (*Satwa*, *Rajas* and *Tamas*, see *Puranas*) – lie latent both *Amrita* (immortality) and *Visha* (poison, death, evil). This allegory is found in the "Churning of the Ocean" by the gods. *Amrita* is beyond

any guna, for it is **Unconditioned** per se, yet when fallen into the phenomenal creation it got mixed up with **Evil** Phaos, with latent theos in it, and before Kosmos was evolved. Hence, one finds Vishnu - standing here for eternal Law - periodically calling forth Kosmos into activity - "churning out of the primitive Ocean (boundless Phaos) the Amrita of Eternity, reserved only for the gods and devas; and he has to employ in the task Nagas and Asuras - demons in exoteric Hinduism. The whole allegory is highly philosophical, and we find it repeated in every philosophical System. Plato, having fully embraced the ideas of Pythagoras - who had brought them from India - compiled and published them in a form more intelligible than the mysterious numerals of the Greek Sage. Thus the Kosmos is "the Son" with Plato, having for his father and mother the Divine Thought and Matter.

"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." 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.

"The Mundane God, eternal, boundless, young and old, of winding form," say the Chaldean oracles.

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 its name was invented by the Martinists.

Now Cosmolatry has the finger of scorn pointed at its superstitions by modern Science, which ought, however, as advised by a French savant, before laughing at it "to remodel entirely its own system of cosmo-pneumatological education." Satis eloquentiae, sapientiae parvum. Cosmolatry like Pantheism may be made to yield in its ultimate expression the words applied to 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."



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 Brahma-Purusha down through the Seven divine Rishis and ten semi-divine Prajapati (also Rishis) to the divine-human Avatars. 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. The latter 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, En-Soph is also the **One**, and the infinite Unity. This was known to the very few learned Fathers of the Church, who were aware that Jehovah was but a third rate potency and no "highest" God. But while complaining bitterly of the Gnostics and saying . . . "our Heretics hold . . . that **Propator** is known but to the Only begotten Son (who is Brahma among the rest) that is to the mind" (nous), Irenaeus never mentioned that the Jews did the same in their real secret books. Valentinus, "the profoundest doctor of the Gnosis," held that "there was a perfect **Aion** who existed before Sythos, or Buthon (the first father of unfathomable nature, which is the second Logos) called **Propator**." It is thus **Aion**, who springs as a Ray from Ain-Soph (who does not create), and **Aion**, who creates, or through whom, rather, everything is created, or evolves.*

*For, as the Basilidians taught, "there was a supreme god, Abraxas, 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., etc." By these (Angels) the 365 Aions 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" (Ibid.). Here, then, we find the same system as in the Puranas, wherein the Incomprehensible drops a seed, which becomes the golden egg, from which Brahma is produced. Brahma produces Mahat, etc., etc. True Esoteric philosophy, however, speaks neither of "creation" nor of "evolution" in the sense 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 the gnostic prevails in the Sephirothal aspects of Ain-Soph, yet, 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"), the microprosopus, in fact, could never be placed on the plane of the same abstract ideal as the Higher, or "Greater Countenance," macroprosopus. The latter is, in the Chaldean Kabala, a pure abstraction, the Word or Logos, or **Dabar** (in Hebrew), which Word, though it becomes in fact a plural number, or "Words" - **Da(x)Ba(x)Rim**, when it reflects itself, or falls into the aspect of a Host (of angels, or Sephiroth, "numbers") is still collectively **One**, and on the ideal plane a nought - 0, a "No-thing." It is without form or being, "with no likeness with anything else." And even Philo calls the Creator, the Logos who stands next God, "the **Second God**," and "the second God who is his (Highest God's) **Wisdom**" (Philo. Quaest. et Solut.).*

Deity is not God. It is **Nothing**, and **Darkness**. It is nameless, and therefore called Ain-Soph - "the word Ayin meaning nothing." The "Highest God" (the unmanifested **Logos**) is its Son.

Nor are most of the gnostic systems, which come down to us mutilated by the Church Fathers, anything better than the distorted shells of the original speculations. Nor were they open to the public or reader, at any time, i.e., had their hidden meaning or esotericism been revealed, it would have been no more an esoteric teaching, and this could never be. Alone Marcus (the chief of the Marcosians, 2nd century), who 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," - in reality it is quite erroneous, and divulges only one more esoteric riddle. This teaching of Marcus was that of the early Kabalists and ours. For he makes of Deity, the number 30 in 4 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 me (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 under a male figure," and revealed to him "the generation of the universe, untold before to either gods or men."

This first sentence already contains a double meaning. Why should a female figure be more easily borne or listened to by the world than a male figure? On the very face of it this appears nonsensical. Withal it is quite simple and clear to one who is acquainted with the mystery-language. 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, could not bear it, and the Revelation of Marcus had to be given allegorically. Then he writes:

"When first the Inconceivable, the Beingless and Sexless (the Kabalistic Ain-Soph) began to be in labour (i.e., when the hour of manifesting Itself had struck) and desired that Its Ineffable should be born (the first **Logos**, or Aeon, or Aion), and its invisible should be clothed with form, its mouth opened and uttered the word like unto itself. This word (logos) manifested itself in the form of the Invisible One. The uttering of the (ineffable) name (through the word) came to pass in this manner. He (the Supreme Logos) uttered the first word of his name, which is a syllable of four letters. Then the second syllable was added, also of four letters. Then the third, composed of ten letters; and after this the fourth, which contains twelve letters. The whole name consists thus of thirty letters and of four syllables. Each letter has its own accent and way of writing, but neither understands nor ever beholds that form of the whole Name, - no, not even the power of the letter that stands next to Itself (to the Beingless and the Inconceivable.) All these sounds when united are the collective Beingless, unbegotten Aeon, and these are the Angels that are ever beholding the face of the Father (the Logos, the "second God," who stands next God, "the Inconceivable," according to Philo).

This is as plain as ancient esoteric secrecy would make it. It is as Kabalistic, but 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 [[omega]], her neck [[psi]], shoulders and hands [[gamma]], and [[chi]], etc., etc. In this Sephira is easily recognised, the Crown (Kether) or head being numbered one, the brain or Chochmah, 2; the heart, or Intelligence (Binah), 3; and the other seven Sephiroth representing the limbs of the body. The

Sephirothal Tree is the Universe, and Adam Kadmon represents it in the West as Brahma represents it in India.





Illustration of a creature from the movie "The Thing" (1982)

Throughout, the 10 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 is cleverly veiled in the Zohar; yet was betrayed by the double way of writing "in the beginning" or Be-resheeth, and Be-raishath, the latter the "Higher, or Upper Wisdom." As shown by Mr. Macgregor Mathers in his Kabbalah, and in the Qabbalah of Mr. T. Myer, both of these Kabbalists being supported by the best ancient authorities, these words have a dual and secret meaning. Braisheeth bara Elohim means that the six, over which stands the seventh Sephiroth, 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 a **He**, and thus make of Him a gigantic **Male**.

He who studies the Kabala will soon find the same idea in the ultimate thought of its authors, the earlier and great Hebrew Initiates, who got this secret Wisdom at Babylonia from the Chaldean Hierophants, while Moses got his in Egypt. The Zohar cannot well be judged by its after translations in Latin and other tongues, as all those ideas were, of course, softened and made to fit in with the views and policy of its Christian arrangers; but in truth its ideas are identical with those of all other religious systems. The various Cosmogonies show that the Archaic Universal Soul was held by every nation as the "Mind" of the Demiurgic Creator; and that it was called the "Mother," Sophia with the Gnostics (or the female Wisdom), the Sephira with the Jews, Saraswati or Vach, with the Hindus, the Holy Ghost being a female Principle.

Hence, born from it, the Kurios or Logos was, with the Greeks, the "God, mind" (nous). "Now Noros (Kurios) signifies the pure and unmixed nature of intellect - wisdom," says Plato in "Cratylus"; and Kurios is Mercury, the Divine Wisdom, and "mercury is the Sol" (Sun) ("Arnobius" vi., xii.), 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," connected only indirectly with Creation, as it can act only through the Dual Force emanating from the Eternal Essence. Even AEsculapius, called the "Saviour of all," is identical, according to ancient classics, with Dhita, the Egyptian Creative Intellect (or Divine Wisdom), and with Apollo, Baal, Adonis and Hercules; and Dhita is, in one of its aspects, 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 Akasa of the Hindus, and even, in its lower aspect, the Astral Light. For Dhita was originally the "God of the Dead," he in whose bosom they were received, hence the Limbus of the Greek Christians, or the Astral Light. It is far later that Dhita 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 one and the same idea of "Darkness," its ray moving on the waters, &c. As "Logos-Soul," this permutation is called Dhita; as Logos-Creator, he becomes Imhot-pou, his son, "the god of the handsome face." In their primitive characters these two were the first Cosmic Duad, Noot, "space or Sky," and Noo, "the primordial Waters," the Androgyne

Unity, above whom was the Concealed **Breath** of Zneph. 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 Kabbalistic deity, this Concealed Unity is then = [[to pan]] = [[apeiros]], Endless,

Boundless, non-Existent, so long as the Absolute is within Oulom, the boundless and termless time, as such, En-Soph cannot be the Creator or even the modeller of the Universe, nor can he be Aur (light). Therefore En-Soph 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 - 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." But the Christians have chosen as the symbol of their Holy Ghost, the dove.

"Whosoever acquaints himself with the Merkabah and the lah-gash (secret speech or incantation), will learn the secret of secrets." Lah-gash is nearly identical in meaning with Vach, the hidden power of the Mantras.



When the active period has arrived, from within the eternal essence of Ain-Soph, 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 the universe – its manifested body – 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 (thus leaving 7 sephiroths only), the "Head" Sephira creates primal waters, i.e., 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 like 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 androgynous. She is the "Father and Mother Aditi," of the Hindu 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 held "unclean" in the Bible had been the symbols of the Deity in days of old. It was because they were too sacred that a mask of uncleanness was placed over them, in order to preserve them from destruction. The brazen serpent was not a bit more poetical than the goose or swan, if symbols are to be accepted *a 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" (Zohar). The Spiritual substance sent forth by the Infinite Light is the first Sephira or Shekinah. Sephira exoterically contains all the other nine Sephiroths in her. Esoterically she contains but two, Chochmah or Wisdom, "a

masculine, active potency whose divine name is Jah ()," and Binah, a feminine passive potency, Intelligence,

represented by the divine name Jehovah (); which two potencies form, with Sephira the third, the Jewish trinity or the Crown, Kether. These two Sephiroths called Father, Abba, and Mother Amona, are the duad or the double-sexed logos from which issued the other seven Sephiroths. (See Zohar.) This first Jewish triad (Sephira, Chochmah, and Binah) is the Hindu Trimurti. However veiled, even in the Zohar, and more still in the exoteric Pantheon of India, every particular connected with one is reproduced in the other. The Prajapati are the Sephiroths. Ten with Brahma they dwindle to seven, when the Trimurti, and the Kabalistic triad, are separated from the rest. The seven Builders (Creators) become the seven Prajapati, or the seven Rishis, in the same order as the Sephiroths 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 primal Malefemale or androgynous Principle, and their ten and seven Emanations (Brahma-Viraj and Aditi-Vach on the one part and the Elohim-Jehovah, or Adam-Adami (Adam Kadmon) and Sephira Eve on the other), with their Prajapati and Sephiroths, represent in their totality, first of all the Archetypal man, the Proto-logos; and only in

their secondary aspect do they become Cosmic powers, and astronomical or sidereal bodies. If Aditi is the mother of the gods, Deva-Matri, Eve is the mother of all living; they are the Sakti or generative power in their female aspect of the "Heavenly man," and they are all compound Creators. Says a "Gupta Vidya" Sutra: "In the beginning, a ray issuing from Paramarthika (the one and only true existence), it became manifested in Vyavaharika (conventional existence) which was used as a Mahan to descend 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 (Darkness) used the

(heavenly form) as a chariot through which to descend, and wished to be called by this form, which is the sacred name Jehovah."

As the Zohar 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 Soph, 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". "The seventh palace, the fountain of life, is the first in the order from above." Hence the Kabalistic tenet on the lips of the very Kabalistic Solomon, who says in Proverbs ix., 1: "Wisdom hath builded her house; it hath hewn out its seven pillars."

Hence then, all this identity of ideas, if there was no primeval **Universal** Revelation? The few points shown are like a few straws in a hayrick, in comparison to that which will be shown as the work proceeds. If we turn to that most hazy of all Cosmogonies - the Chinese, even there the same idea is found. Tsi-tsai (the Self-Existent) is the unknown Darkness, the root of the Wuliang-sheu (Boundless Age), Amitabhe, 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. These laugh at every "heathen" religion, despise and hate that of their brother Christians of other denominations, and yet one and all accept a la lettre their own Genesis. If we turn to Chaldea we find in it Anu, the concealed deity, the One, whose name, moreover, shows it to be of Sanskrit origin. Anu, which means in Sanskrit "atom," aniyamsam aniyasam (smallest of the small), is a name of Parabrahm in the Vedantic philosophy, Parabrahm being described as smaller than the smallest atom, and greater than the greatest sphere or universe: "Anagraniam and Mahatomarat." This is what George Smith gives as the first verses of the Akkadian Genesis as found in the Cuneiform Texts on the "Lageras Coctiles." There also, we find Anu the passive deity or En-Soph, Bel, the Creator, the Spirit of God (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 thus:

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 its 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.*

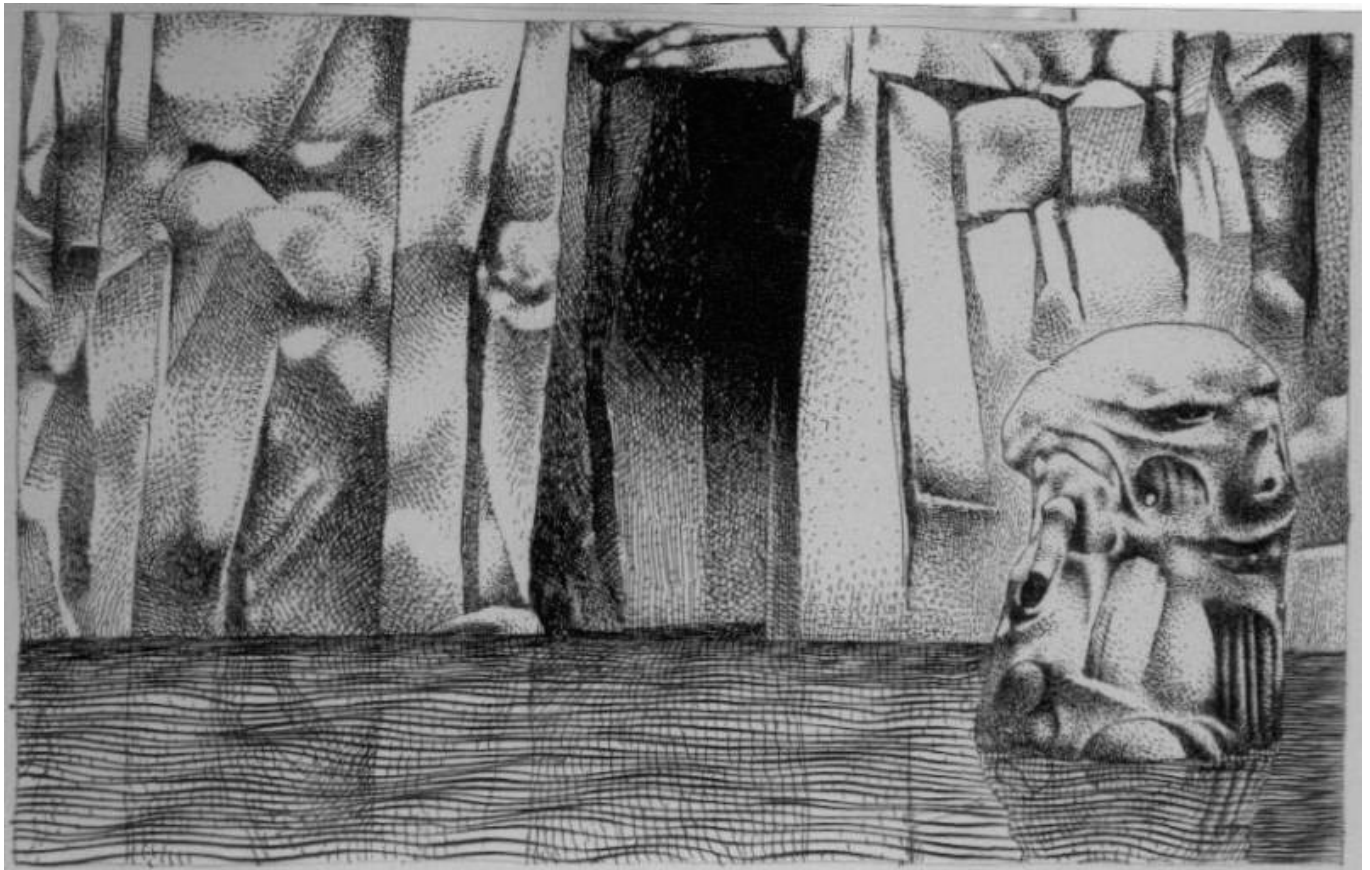
8. *A plant had not grown, and order did not exist.*

This was the chaotic or ante-genetic period - the double Swan and the Dark Swan, which becomes white, when Light is created.



The symbol chosen for the majestic ideal of the Universal Principle will seem little calculated to answer its sacred character. A goose, or even a swan, may appear unfit, no doubt, 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 even was chosen by the mediaeval Christians, the Crusaders, as the vehicle of the Holy Ghost supposed to lead 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, led on by Peter the Hermit, were preceded, at the head of the army, by the Holy Ghost under the shape of a white gander in company of a goat. The Egyptian God of Time, Seb, carries a goose on his head. Jupiter assumes the form of a swan and Brahma also, because the root of all this is that mystery of mysteries - the *Mundane Egg*.

One has to learn the reason of a symbol before one depreciates 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, &c.; and the result is the choice of the most unseemly symbols among the modern as much as the ancient mystics. Pan, the great god of nature, was generally figured in connection 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 Triadic deities, it does not stand to reason that water fowls were made sacred to Pan and other Thallic deities as some scoffers even of antiquity would have it, but that the abstract and divine power of procreative nature had become grossly anthropomorphized. Nor does the Swan of Leda show "Triadic doings and her enjoyment thereof," as Mr. Hargrave Jennings chasteily 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 (sun-light also), before the separation of the Elements.



Our modern symbologists might profit by some remarks made by a well-known writer, Mrs. Lydia Maria Child. "From time immemorial an emblem has been worshipped in Hindostan as the type of creation, or the origin of life. . . . Siva or the Mahadeva 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 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."