

the seventh zone or seventh climate,"—rather, on the seventh measure of heat: which thus locates it between the latitudes of 24 and 28 degrees north. It is then to be sought on the same degree as the Tropic of Cancer, whereas England is between the 50th and 60th degrees of latitude. Wilford speaks of it as *Atala*, Atlantis, the white island. And in vol. viii. of *Journal of Asiatic Researches*, p. 280, its enemy is called the "White Devil," the *demon of terror*. For he says: "In their (the Hindu and Mahomedan) romances, we see Kai-caus going to the mountain of 'As-burj, at the foot of which the Sun sets,' to fight the *Dev-Sefid*, or white devil, the *Taradaitya* of the *Purânas*, whose abode was on the *seventh stage* of the world, answering to the seventh zone of the Buddhists, or the *White Island*."

Now here the Orientalists have been, and are still, facing the Sphinx's riddle, the wrong solution of which will ever destroy their authority, if not their persons, in the eyes of every Hindu scholar, even those who are not initiates. For there is not a statement in the *Purânas*—on the conflicting details of which Wilford based his speculations—which has not several meanings, and does not apply to both the physical and the metaphysical worlds. If the old Hindus divided the face of the globe geographically into seven zones, climates, *dwipas*, and into seven hells and seven heavens, allegorically, that measure of seven did not apply in both cases to the same localities. It is the north pole, the country of "Meru," which is the seventh division, as it answers to the Seventh principle (or fourth metaphysically), of the occult calculation, for it represents the region of Atma, of pure soul, and Spirituality. Hence Pushkara is shown as *the seventh zone*, or *dwipa*, which encompasses the *Kshira* Ocean, or Ocean of milk (the ever-frozen white region) in the Vishnu (and other) *Purânas* (*Book II. ch. iv.*). And Pushkara, with its two *Varshas*, lies directly at the foot of Meru. For it is said that "the two countries north and south of Meru are *shaped like a bow*," . . . and that "one half of the surface of the earth is on the south of Meru and the other half on the north of Meru—*beyond which is half of Pushkara*" (*Vishnu Purâna, Asiatic Researches, etc.*). Geographically, then, Pushkara is America, Northern and Southern; and *allegorically* it is the prolongation of Jambu-dwipa* in the middle of

* Every name in the *Purânas* has to be examined at least under two aspects; geographically, and metaphysically, in its allegorical application; e.g., *Nila*, the (blue) mountain which is one of the boundaries to the north of Meru, is again to be sought geographically in a mountain range in Orissa, and again in a mountain quite different from the others (in Western Africa). Jambu-dwipa is Vishnu's dominion—the world, limited in the *Purânas* to our globe, the region which contains Meru *only*, and again it is divided to contain Bharata-varsha (India), its *best* division, and the fairest, says Parasâra. Likewise with Pushkara and all others.

which stands Meru, for it is the country inhabited by beings who live ten thousand years, who are free from sickness or failing; where there is neither virtue nor vice, caste or laws, for these men are "of the same nature as the Gods," (Vishnu Purâna, Book II. ch. iv.). Wilford is inclined to see Meru in Mount Atlas, and locates there also the Lokalokas. Now Meru, we are told, which is the *Swar-loka*, the abode of Brahmâ, of Vishnu, and the Olympus of Indian exoteric religions, is described geographically as "passing through the middle of the earth-globe, and protruding on either side" (*Sûrya Siddhanta*, v. 5, *Whitney's trans.*). On its upper station are the gods, on the nether (or South pole) is the abode of demons (hells). How can then Meru be Mount Atlas? Besides which, Taradaitya, a demon, cannot be placed on the seventh zone if the latter is identified with the "white" Island, which is *Sveta-dwîpa*, for reasons given in the foot-note. (*Vide infra.*)

Wilford accuses the modern Brahmans "of having jumbled them (islands and countries) all together" (A.R. III. 300); but *he* jumbled them still more. He believes that as the Brahmada and Vayu Purânas divide the old continent into seven *dwipas*, said to be surrounded by a vast ocean, beyond which lie the regions and mountains of Atala (*ibid.*), hence "most probably the Greeks divided the nation of Atlantis, which, as it could not be found after having once been discovered, they conceived to have been destroyed by some shock of nature."

Finding certain difficulties in believing that the Egyptian priests, Plato, and even Homer, had all built their notions of Atlantis on Atala—a nether region located at the Southern pole—we prefer holding to the statements given in the secret books. We believe in the seven "continents," four of which have already lived their day, the fifth still exists, and two are to appear in the future. We believe that each of these is not strictly a continent in the modern sense of the word, but that each name, from Jambu down to Pushkara,* refers to the geographical names given (i.) to the dry lands covering the face of the whole earth during the period of a Root-Race, in general; and (ii.) to what remained of these after a geological (race) *Pralaya*—as "Jambu," for instance: and (iii.) to those localities which will enter, after the future cataclysms, into the formation of new *universal* "continents," peninsulas, or *dwipas*†—each continent being, in one sense, a greater or smaller region of dry land surrounded with water. Thus, that whatever

* Jambu, Plaksha, Salmali, Kusa, Krauncha, Sâka, and Pushkara.

† Such as Sâka and Pushkara, for instance, which do not yet exist, but into which will enter such lands as some portions of America, of Africa, and Central Asia, with the Gobi region. Let us bear in mind that *Upadwîpas* means "root" islands, or the dry land in general.

“jumble” the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key.

Thus, we believe *we know* that, though two of the Purânic “islands”—the *sixth and seventh* “continents”—are yet to come, nevertheless there *were*, or there *are*, lands which will enter into the composition of the future dry lands, of new earths whose geographical faces will be entirely changed, as were those of the past. Therefore we find in the Purânas that Sâka-dwipa is (or will be) a continent, and that Sankha-dwipa, as shown in the Vayu Purâna, is only “a minor island,” one of the nine divisions (to which Vayu adds six more) of Bharata Varsha. Because Sankha-dwipa was peopled by “Mlechchhas (unclean foreigners), who worshipped Hindu divinities,” therefore they were connected with India.* This accounts for Sankhasura, a King of a portion of Sankha-dwipa, who was killed by Krishna; that King who resided in the palace “which was an ocean shell, and whose subjects lived in shells also,” says Wilford.

“On the banks of the Nile† (?) there were frequent contests between the Devatas (divine beings, demi-gods) and the Daityas (giants); but the latter tribe having prevailed, their King, Sankhasura, who resided in the Ocean, made frequent incursions in the night” (*As. Res.*, Vol. III. 225.)

It is not on the banks of the *Nile*, but on the coasts of Western Africa, south of where now lies Morocco, that these battles took place. There was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Gobi. This is shown in Purânic tradition, for on the same page as above cited, it is said: “The people were between two fires; for, while Sankhasura was ravaging one side of the continent, Krauncha (or Cracacha), King of Kraunch, used to desolate the other; both armies . . . thus *changed the most fertile regions into a savage desert.*”

That not only the last island of Atlantis, spoken of by Plato, but a large continent, first divided, and then broken later on into seven peninsulas and islands (called *dwipas*), preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). The claim is corroborated by Indian Purânas, Greek writers, and Asiatic, Persian, and Mahommedan traditions. Wilford, who confuses sorely the Hindu and the Mussulman legends, shows this, however, clearly. (*See Vol. VIII., X. and XI. of*

* They were called demons, *Asuras*, giants, and monsters, because of their wickedness; and thus their country was likened to Atala—a hell, because of that.

† Not on the river Nile, surely, but near the *Nila* mountains of the Atlas range.

Asiatic Researches.) And his facts and quotations from the *Purânas* give direct and conclusive evidence that the Aryan Hindus and other ancient nations were earlier navigators than the Phœnicians, who are now credited with having been the first seamen that appeared in the post-diluvian times. This is what is given in the *Journal* of the Asiatic Society, III., pp. 325, et seq. :—

“ In their distress the few nations who survived (in the war between Devatas and Daityas) raised their hands to Bhagavan, ‘ Let him who can deliver us . . . be our King ’ ; using the word ॠ (a *magic* term not understood by Wilford, evidently) which re-echoed through the whole country.”

Then comes a violent storm, the waters of the *Kali* are strangely agitated, “ when there appeared from the waves . . . a man, afterwards called ॠ, at the head of a numerous army, saying *abhayan*, no fear” . . . and scattered the enemy. “ The King ॠ,” explains Wilford, “ is a subordinate incarnation of M’rira ” (*Mrida*, a form of Rudra, probably?) who “ re-established peace and prosperity throughout all Sankha-dwipa, through *Barbaradesa*, Hissast’han and Awasthan or Arabia . . . ” etc., etc.

Surely, if the Hindu *Purânas* give a description of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean ; if their writers speak of *Barbaras* and other people such as Arabs—they who were never known to navigate, or cross the *Kala pani* (the black waters of the Ocean) in the days of Phœnician navigation—then their *Purânas* must be older than those Phœnicians (placed at from 2,000 to 3,000 years B.C.). At any rate those traditions must have been older ;* as—

“ In the above accounts,” writes an adept, “ the Hindus speak of this island as *existing* and in great power ; it must, therefore, have been more than *eleven thousand years ago*.”

But another calculation and proof may be adduced of the great antiquity of these Hindu Aryans who knew of (because they had once dwelt in it) and described the last surviving island of Atlantis—or rather of that remnant of the Eastern portion of that continent which had

* Says Wilford of the division of Atlantis and Bharata or India, confusing the two accounts and Priyavrata with Medhatithi :—“ The division was made by Priyavrata. . . . He had ten sons, and it was his intention to divide the whole world. In the same manner Neptune divided Atlantis between his ten sons. . . . One of them had . . . the extremity of the Atlantis ”—which “ is probably the old continent. . . . This Atlantis was overwhelmed by a flood. . . . and it seems that by *Atlantis* we should understand the *Antediluvian Earth* over which ten princes were born to rule according to the mythology of the West (and of the East, also) but *seven only* of them sat upon the throne.” (*Vol. III. p. 286.*) . . . Some also are of opinion that of the seven *dwpas* *six* were destroyed by a flood (*Vol. VIII. p. 367.*) Wilford takes it to be “ Gades which included Spain,” but it was Plato’s island—rather.

perished soon after the upheaval of the two Americas*—the two Varshas of Pushkara. This may be demonstrated, moreover, on an astronomical calculation by an adept who criticises Wilford. For recalling what the Orientalist had brought forward concerning the Mount Ashburj “at the foot of which the sun sets,” where was the war between the Devatas and the Daityas,† he says:—

“We will consider, then, the latitude and longitude of the lost island, and of the remaining Mount Ashburj. It was on the seventh stage of the world, *i.e.*, in the seventh climate (which is between the latitude of 24 degrees and latitude 28 degrees north). . . This island, the daughter of the Ocean, is frequently described as lying in the West; and the sun is represented as setting at the foot of its mountain (Ashburj, Atlas, Teneriffe or Nila, no matter the name), and fighting the white Devil of the ‘White Island.’”

Now, considering this statement from its astronomical aspect, and knowing that Krishna is the incarnated Sun (Vishnu), a solar God; and that he is said to have killed Dev-Sefid, the white giant—a possible personification of the ancient inhabitants at the foot of the Atlas—perchance Krishna may be only a representation of the vertical beams of the Sun? Those inhabitants (the Atlantides) are, we have seen, accused by Diodorus of daily *cursing the Sun*, and ever fighting his influence. This is an astronomical interpretation of course. But it will now be proved that Sankhasura, and Sancha dwipa, and all their history, is also geographically and ethnologically Plato’s “Atlantis” in Hindu dress.

It was just remarked that since, in the Purânic accounts, the island is *still existing*, then those accounts must be older than the 11,000 years elapsed since Sancha dwipa, or the Poseidonis of Atlantis, disappeared. Is it not barely possible that Hindus should have known the island still earlier? Let us turn again to astronomical demonstrations, which make this quite plain if one assumes, according to the said adept, that “at the time when the summer tropical ‘colure’ passed through the *Pleiades*, when *cor-Leonis* would be upon the equator; and when *Leo* was vertical to Ceylon at sunset, then would *Taurus* be vertical to the island of *Atlantis at noon*.”

This explains, perhaps, why the Singhalese, the heirs of the

* America, the “new” world—is thus, though not *much*, older; still it is older than Europe, the “old world.”

† If Div or Dev-Sefid’s (the Taradaitya’s) abode was on the *seventh stage*, it is because he came from Pushkara, the *Pâtâla* (antipodes) of India, or from America. The latter touched the walls, so to say, of Atlantis, before the latter sank finally. The word *Pâtâla*, meaning both the antipodal countries and infernal regions, thus became synonymous in ideas and attributes as well as in name.

Râkshasas and Giants of Lanka, and the direct descendants of *Singha*, or *Leo*, became connected with Sancha dwipa or Poseidonis (Plato's Atlantis). Only, as shown by Mackey's "*Sphinxiad*," this must have occurred about 23,000 years ago, *astronomically*; at which time the obliquity of the ecliptic must have been rather more than 27 degrees, and consequently Taurus must have passed over "Atlantis" or "Sancha dwipa." And that it was so is clearly demonstrated.

"*The sacred bull Nandi was brought from Bharata to Sancha to meet Rishabha (Taurus) every Kalpa. But when those of the White Island (who descended originally from Sveta dwipa),* who had mixed with the Daityas (giants) of the land of iniquity, had become black with Sin, then Nandi remained for ever in the "White Island" (or Sveta dwipa.) "Those of the Fourth World (race) lost AUM"—say the Commentaries.*

Asburj (or Azburj), whether the peak of Teneriffe or not, was a volcano, when the sinking of the "western Atala" (or hell) began, and those who were saved told the tale to their children. Plato's Atlantis perished between water below and fire above; the great mountain vomiting flames all the while. "The 'fire-vomiting Monster' survived alone out of the ruins of the unfortunate island."

Do the Greeks, accused of borrowing a Hindu fiction (Atala), and inventing from it another (Atlantis), stand also accused of getting their geographical notions and the number seven from them? (*Vide* in Part II. the several sections on the SEPTENATE in nature.)

"The famous Atlantis exists no longer, but we can hardly doubt that it did once," says Proclus, "for Marcellus, who wrote a history of Ethiopian affairs, says that such, and so great an island once existed, and this is evidenced by those who composed histories relative to the external sea. For they relate that in this time there were seven islands in the Atlantic sea sacred to Proserpine; and besides these, three of immense magnitude, sacred to Pluto . . . Jupiter . . . and Neptune. And, besides this, the inhabitants of the last island (Poseidonis) preserved the memory of the prodigious magnitude of the Atlantic island as related by their ancestors, and of its governing for many periods all the islands in the Atlantic sea. From this *isle* one may pass to other large

* Neither Atlantis, nor yet Sancha dwipa, was ever called "White Island." When tradition says that "the White Island became black on account of the sins of people" it only means the denizens of the "White Island," or Siddhapura, or Sveta dwipa, who descended to the Atlantis of the Third and Fourth races, to "inform the latter; and who, having incarnated, became black with sin"—a figure of speech. All the Avatars of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other dwipas and can be destroyed by neither fire nor water, for—it is the "eternal land."

islands beyond, which are not far from the firm land, near which is the true sea."

"These seven dwipas (inaccurately rendered islands) constitute, according to Marcellus, the body of the famous Atlantis," writes Wilford himself. . . . "This evidently shows that *Atlantis is the old continent*. . . . The Atlantis was destroyed after a violent storm (?): this is well known to the Purânics, some of whom assert that in consequence of this dreadful convulsion of nature, six of the dwipas disappeared" . . . (*xi.*, 27).

Enough proofs have now been given to satisfy the greatest sceptic. Nevertheless, direct proofs based on exact science are also added. Volumes might be written, however, to no purpose for those who will neither see nor hear, except through the eyes and ears of their respective authorities.

Hence the teaching of the Roman Catholic scholiasts, namely, that Hermon, the mount in the land of Mizpeth—meaning "anathema," "destruction"—is the same as Mount Armon. As a proof of this, Josephus is often quoted, as affirming that still in his own day enormous bones of giants were daily discovered on it. But it was the land of Balaam the prophet, whom the "Lord loved well"; and so mixed up are facts and personages in the said scholiasts' brains, that, when the Zohar explains the "birds" which inspired Balaam to mean "Serpents," to wit, the wise men and adepts at whose school he had learnt the mysteries of prophecy—the opportunity is again taken of showing Mount Hermon inhabited by the "winged dragons of Evil, whose chief is Samael" (the Jewish Satan).

"It is to those unclean spirits chained on Mount Hermon of the Desert, that the scape-goat of Israel, who assumed the name of one of them (Azaz(y)el), was sent" (*Spencer*).

We say it is not so. The Zohar has the following explanation on the practice of magic which is called in Hebrew *Nehhaschim*, or the "Serpents' Works." It says (*Part III. col. 302*):—"It is called *nehhaschim*, because the magicians (practical Kabalists) work *surrounded by the light of the primordial serpent*, which they perceive in heaven as a luminous zone composed of myriads of small stars" . . . which means simply the *astral light*, so called by the Martinists, by Eliphaz Lévi, and now by all the modern Occultists. (Vide Sections about.)

THE "CURSE" FROM A PHILOSOPHICAL POINT OF VIEW.

The foregoing teachings of the SECRET DOCTRINE, supplemented by universal traditions, must now have demonstrated that the Brâhmanas and Purânas, the Yâthâs and other Mazdean Scriptures,

down to the Egyptian, Greek, and Roman, and finally to the Jewish Sacred records, all have the same origin. None are meaningless and baseless stories, invented to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition. Space forbids us from entering, in these two volumes, into further and more minute details with respect to the four Races which preceded our own. But before offering to the student the history of the psychic and spiritual evolution of the direct antediluvian fathers of our Fifth (Aryan) humanity, and before demonstrating its bearing upon all the other side branches grown from the same trunk, we have to elucidate a few more facts. It has been shown, on the evidence of the whole ancient literary world, and the intuitional speculations of more than one philosopher and scientist of the later ages, that the tenets of our Esoteric Doctrine are corroborated by inferential as well as by direct proof in almost every case. That neither the "legendary" giants, nor the lost continents, nor yet the evolution of the preceding races, are quite baseless tales. In the *Addenda* which close this volume, science will find itself more than once unable to reply; they will, it is hoped, finally dispose of every sceptical remark with regard to the sacred number in nature, and our figures in general. (Vide §§ on the *Septenaries*.)

Meanwhile, one task is left incomplete: that of disposing of that most pernicious of all the theological dogmas—the CURSE under which mankind is alleged to have suffered ever since the supposed disobedience of Adam and Eve in the bower of Eden.

Creative powers in man were the gift of divine wisdom, not the result of sin. This is clearly instanced in the paradoxical behaviour of Jehovah, who first *curses* Adam and Eve (or Humanity) for the supposed committed crime, and then *blesses* his "chosen people" by saying "Be fruitful and multiply, and replenish the earth" (*Gen. ix. 1*). The curse was not brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic Antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the curse of KARMA called down upon them for seeking *natural* union, as all the mindless animal-world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of Genesis will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones "in sorrow." Since that period, however, during the

evolution of the Fourth Race, there came enmity between its seed, and the "Serpent's" seed, the seed or product of *Karma* and divine wisdom. For the seed of woman or lust, *bruised the head* of the seed of *the fruit of wisdom and knowledge*, by turning the holy mystery of procreation into animal gratification; hence the law of *Karma* "*bruised the heel*" of the Atlantean race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind,* until, from the healthy King of animal creation of the Third Race, man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals! †

This is the real CURSE from the physiological standpoint, almost the only one touched upon in the Kabalistic esotericism. Viewed from this aspect, the curse is undeniable, for it is evident. The intellectual evolution, in its progress hand-in-hand with the physical, has certainly been a curse instead of a blessing—a gift quickened by the "Lords of Wisdom," who have poured on the human *manas* the fresh dew of their own spirit and essence. The divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Æschylus, in his "Prometheus Bound," when, at the close of the first Titanic age (the age that followed that of ethereal man, of the pious *Kandu* and *Pramlochâ*), nascent, physical mankind, still mindless and (physiologically) senseless, is described as—

" Seeing, they saw in vain;
Hearing, they heard not; but like shapes in dreams,
Through the long time all things at random mixed."

Our *Saviours*, the *Agnishwatta* and other divine "Sons of the Flame of Wisdom" (personified by the Greeks in *Prometheus* ‡), may well, in

* How wise and grand, how far-seeing and morally beneficent are the laws of *Manu* on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The *Brahmin* was a *grihasta*, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste *Yogi*. His very connubial life was regulated by his *Brahmin* astrologer in accordance with his nature. Therefore, in such countries as the *Punjab*, for instance, where the lethal influence of *Mussulman*, and later on of European, licentiousness, has hardly touched the orthodox *Aryan* castes, one still finds the finest men—so far as stature and physical strength go—on the whole globe; whereas the mighty men of old have found themselves replaced in the *Deccan*, and especially in *Bengal*, by men whose generation becomes with every century (and almost with every year) dwarfed and weakened.

† Diseases and over-population are facts that can never be denied.

‡ In *Mrs. Anna Swanwick's* volumes, "*The Dramas of Æschylus*," it is said of "*Prometheus Bound*" (Vol. II., pp. 146, 147), that *Prometheus* truly appears in it "as

the injustice of the human heart, be left unrecognized and unthanked. They may, in our ignorance of the truth, be indirectly cursed for Pandora's gift: but to find themselves proclaimed and declared by the mouth of the clergy, the EVIL ONES, is too heavy a Karma for "Him" "who dared alone"—when Zeus "ardently desired" to quench the entire human race—to save "that mortal race" from perdition, or, as the suffering Titan is made to say:—

"From sinking blasted down to Hades' gloom.
For this by the dire tortures I am bent,
Grievous to suffer, piteous to behold,
I who did mortals pity!"

The chorus remarking very pertinently:—

"Vast boon was this thou gavest unto mortals"

Prometheus answers:—

"Yea, and besides 'twas I that gave them fire,

CHORUS: Have now these short-lived creatures flame-eyed fire?

PROM.: Ay, and by it full many arts will learn. . . ."

But, with the arts, the fire received has turned into the greatest curse: the animal element, and *consciousness* of its possession, has changed periodical instinct into chronic animalism and sensuality.* It is this which hangs over humanity like a heavy funereal pall. Thus arises the responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect; "the restless insatiability of the lower passions and desires, when, with self-asserting insolence, they bid defiance to the restraints of law." †

Prometheus having endowed man, according to Plato's "Protagoras," with that "wisdom which ministers to physical well-being," but the lower aspect of *manas* of the animal (*Kama*) having remained unchanged,

the champion and benefactor of mankind, whose condition is depicted as weak and miserable in the extreme. . . . Zeus, it is said, proposed to annihilate these puny ephemerals, and to plant upon the earth a new race in their stead." We see the Lords of Being doing likewise, and exterminating the first product of nature and the sea, in the Stanzas (V, *et seq.*). . . . Prometheus *represents* himself as having frustrated this design, and as being consequently subjected, for the sake of mortals, to the most agonising pain, inflicted by the remorseless cruelty of Zeus. We have, thus, the Titan, the symbol of finite reason and free will (of intellectual humanity, or the higher aspect of *Manas*), depicted as *the sublime philanthropist*, while Zeus, the supreme deity of Hellas, is portrayed as the cruel and obdurate despot, a character peculiarly revolting to Athenian sentiment." The reason for it is explained further on. The "Supreme Deity" bears, in every ancient Pantheon—including that of the Jews—a *dual* character, composed of light and shadow.

* The animal world, having simple instinct to guide it, has its *seasons of procreation*, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life—before it dies.

† Introduction to "*Prometheus Bound*," p. 152.

instead of "an untainted mind, heaven's first gift" (Æschylus), there was created the eternal vulture of the ever unsatisfied desire, of regret and despair coupled with "the dreamlike feebleness that fetters the blind race of mortals" (p. 556), unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles.

Now Christians—Roman Catholics especially—have tried to prophetically connect this drama with the coming of Christ. No greater mistake could be made. The true theosophist, the pursuer of divine wisdom and worshipper of ABSOLUTE perfection—the unknown deity which is neither Zeus nor Jehovah—will demur to such an idea. Pointing to antiquity he will prove that there never was an *original* sin, but only an abuse of physical intelligence—the psychic being guided by the animal, and both putting out the light of the spiritual. He will say, "All ye who can read between the lines, study ancient wisdom in the old dramas—the Indian and the Greek; read carefully the one just mentioned, one enacted on the theatres of Athens 2,400 years ago, namely 'Prometheus Bound.'" The myth belongs to neither Hesiod nor Æschylus; but, as Bunsen says, it "is older than the Hellenes themselves," for it belongs, in truth, to the dawn of human consciousness. The *Crucified* Titan is the personified symbol of the collective Logos, the "Host," and of the "Lords of Wisdom" or the HEAVENLY MAN, who incarnated in Humanity. Moreover, as his name *Pro-me-theus*, meaning "he who sees before him" or futurity, shows*—in the arts he devised and taught to humanity, psychological insight was not the least. For as he complains to the daughters of Oceanos:—

"Of prophecies the various modes I fixed,
And among dreams did first discriminate
The truthful vision . . . and mortals guided
To a mysterious art.
All arts to mortals from Prometheus came. . . ."

* From *πρὸ μῆτις*, "forethought." "Professor Kuhn," we are told in the above-named volumes of "The Dramas of Æschylus," "considers the name of the Titan to be derived from the Sanskrit word *Pramantha*, the instrument used for kindling fire. The root *mand* or *manth*, implies rotatory motion, and the word *manthami* (used to denote the process of fire kindling) acquired the secondary sense of snatching away; hence we find another word of the same stock, *pramatha*, signifying theft." This is very ingenious, but perhaps not altogether correct; besides, there is a very prosaic element in it. No doubt in physical nature, the higher forms may develop from the lower ones, but it is hardly so in the world of thought. And as we are told that the word *manthami* passed into the Greek language and became the word *manthano*, to learn; that is to say, to appropriate knowledge; whence *prometheia*, fore-knowledge, forethought; we may find, in searching, a more poetical origin for the "fire bringer" than that displayed in its Sanskrit origin. The *Svastica*, the sacred sign and the instrument for kindling *sacred* fire, may explain it better. "Prometheus, the fire-bringer, is the *Pramantha* personified," goes on the author; "he finds his prototype in the Aryan

Leaving for a few pages the main subject, let us pause and see what may be the hidden meaning of this, the most ancient as it is the most suggestive of traditional allegories. As it relates directly to the early races, this will be no real digression.

The subject of Æschylus' drama (the trilogy is lost) is known to all cultured readers. The demi-god robs the gods (the Elohim) of their secret—the mystery of the *creative fire*. For this sacrilegious attempt he is struck down by KRONOS * and delivered unto Zeus, the FATHER and creator of a mankind which he would wish to have blind intellectually, and animal-like; a *personal* deity, which will not see MAN "like one of us." Hence Prometheus, "the fire and light-giver," is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates (Karma), whose decrees, as the Titan says, even Zeus:—

"E'en he the fore-ordained cannot escape. . ."

—ordain that those sufferings will last only to that day when a son of Zeus—

"Ay, a son bearing stronger than his sire" (787)

"One of thine (Io's) own descendants it must be. . ." (791)

—is born. This "Son" will deliver Prometheus (the suffering Humanity) from his own fatal gift. His name is, "He who has to come. . . ."

On the authority, then, of these few lines, which, like any other allegorical sentence, may be twisted into almost any meaning; namely, on the words pronounced by Prometheus and addressed to Io, the daughter of Inachos, persecuted by Zeus—a whole prophecy is constructed by some Catholic writers. Says the crucified Titan:—

"And, portent past belief, the speaking oaks
By which full clearly, in no riddling phrase
Wast hailed as the illustrious spouse of Zeus
. (v. 853).
. stroking thee
With touch alone of unalarming hand;
Then thou dark *Epaphos* shalt bear, whose name
Records his sacred gendering . . ." (870)

This was construed by several fanatics—des Mousseaux and de Mir-

Matarisvan, a divine personage, closely associated with the fire god of the Veda, Agni. . . ." *Mati*, in Sanskrit, is "understanding," and a synonym of MAHAT and *manas*, and must be of some account in the origin of the name: *Promati* is the son of Fohat, and has his story also.

* Kronos is "time," and thus the allegory becomes very suggestive. (See closing pages of this Sub-section.)

ville amongst others—into a clear prophecy. Io—"is the mother of God," were are told, and "dark Epaphos"—Christ. But, the latter has not dethroned his father, except metaphorically, if one has to regard Jehovah as that "Father"; nor has the Christian Saviour hurled *his* Father down into Hades. Prometheus says, in verse 930, that Zeus will be humbled yet; as for himself:—

". . . such marriage he prepares
Which from his throne of power to nothingness
Shall hurl him down; so shall be all fulfilled
His father Kronos' curse . . . *
 . . . Then let him sit
Confiding in his lofty thunder-peals,
And wielding with both hands the fiery bolt;
For *these shall not avail, but fall he shall,*
A fall disgraceful, not to be endured . . ." (v. 980).

"Dark Epaphos" was the Dionysos-Sabazius, the son of Zeus and of Demeter in the Sabasian Mysteries, during which the "father of the gods," assuming the *shape of a Serpent*, begot on Demeter, Dionysos, or the solar Bacchus. Io is the moon, and at the same time the *Eve of a new race*, and so is Demeter—in the present case. The Promethean myth is a prophecy indeed; but it does not relate to any of the cyclic Saviours who have appeared periodically in various countries and among various nations, in their transitional conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created, not begotten*.

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then (as expressed once in a letter to a theosophist), "the world *will have a race of Buddhas and Christs*, for the world will have discovered that individuals *have it in their own powers to procreate Buddha-like children—or demons*." "When that knowledge comes, all dogmatic religions, and with these the demons, will die out."

If we reflect upon the serial development of the allegory, and the character of the heroes, the mystery may be unriddled. KRONOS is of course "time" in its cyclic course. He swallows his children—the

* See, for explanation of this curse, the last page of the present sub-section.

personal gods of exoteric dogmas included. He has swallowed instead of Zeus, his *stone* idol; but the symbol has grown, and has only developed in human fancy as mankind was cycling downward toward only its physical and intellectual—not spiritual—perfection. When it is as far advanced in its spiritual evolution Kronos will be no longer deceived. Instead of the *stone image* he will have swallowed the anthropomorphic fiction itself. Because, *the serpent of wisdom*, represented in the Sabasian mysteries by the anthropomorphised Logos, the unity of spiritual and physical Powers, will have begotten in Time (Kronos) a progeny—Dionysos-Bacchus or the “dark Epaphos,” the “mighty one”—the race that will overthrow him. Where will he be born? Prometheus traces him to his origin and birth-place in his prophecy to Io. Io is the moon-goddess of generation—for she is Isis and she is Eve, the great mother.* He traces the path of the (racial) wanderings as plainly as words can express it. She has to quit Europe and go to Asia’s continent, reaching there the highest of the mountains of Caucasus (737), the Titan telling her:—

“When thou hast crossed the flood, limit betwixt
Two continents, fronting the burning East.” (810)

that she must travel eastward, after passing the “Kimmerian Bosphorus,” and cross what is evidently the Volga and now Astrakhân on the Caspian Sea. After this she will encounter “fierce northern blasts” and cross thither to the land of the “Arimaspian host” (east of Herodotus’ Scythia) to—

“Pluto’s gold-abounding flood. . . .” (825)

Which is rightly conjectured by Professor Newman to have meant the

* It is complained by the author of the version on, and translator of, “Prometheus Bound” that in this tracing of Io’s wanderings, “no consistency with our known geography is attainable” (*p.* 191, *Vol. II.*). There may be good reason for it. First of all it is the journey and wandering from place to place of the *race* from which the “tenth,” or *Kalki* Avatar, so called, is to issue. This he calls the “Kingly race born in *Argos*” (888). But *Argos* has no reference here to *Argos* in Greece. It comes from *Arg* or *arca*—the female generative power symbolised in the moon—the navi-formed *Argha* of the mysteries, meaning the Queen of Heaven. Eustathius shows that, in the dialect of the *Arg-ians*, *Io* signified the moon; while esotericism explains it as the divine Androgyne, or the mystic *io*; in Hebrew *io* is the perfect number, or Jehovah. *Arghya* in Sanskrit is the libation cup, the *navi*-form or boat-shaped vessel in which flowers and fruit are offered to the deities. *Arghyanath* is a title of the Maha-Chohan, meaning “the Lord of Libations;” and *Arghya Varsha*—“the land of libations”—is the mystery name of that region which extends from Kailas mountain nearly to the Schamo Desert—from within which the *Kalki Avatar* is expected. The *Airyâna-Varsedyâ* of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the sea of Aral, Baltistan, and little Tibet; but in olden times its area was far larger, as it was the birth-place of *physical* humanity, of which *Io* is the mother and symbol.

Ural, the Arimaspi of Herodotus being “the recognised inhabitants of this golden region.”

And here comes, between verses 825 and 835, a puzzle to all the European interpreters. Says the Titan:—

“To these (Arimaspi and Grypes) approach not; a far border land
Thou next wilt reach, where dwells a swarthy race
Near the Sun’s founts, where is the Æthiop “river”;
Along its banks proceed till thou attain
The mighty rapids, where from Byblin heights
Pure draughts of sacred water Neilos sends . . .”

There Io was ordained to found a colony for herself and sons. Now we must see how the passage is interpreted. As Io is told that she has to travel eastward till she comes to the river Ethiops, which she is to follow till it falls into the Nile—hence the perplexity. “According to the geographical theories of the earliest Greeks” we are informed by the author of the version on “Prometheus Bound”—

“This condition was fulfilled by the river Indus. Arrian (*vi. i.*) mentions that Alexander the Great, when preparing to sail down the Indus (having seen crocodiles in the river Indus, and in no other river except the Nile . . .), seemed to himself to have discovered the sources of the Nile, as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called the Nile by the Ethiopians of those parts and afterwards by the Egyptians. Virgil in the 4th Georgic echoes the absolute error” (*p. 197, Vol. II.*).

Both Alexander and Virgil may have erred considerably in their geographical notions; but the prophecy of Prometheus has not so sinned, in the least—not, at any rate, in its esoteric spirit. When a certain race is symbolised, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the itinerary traced for its personification. Yet it so happens, that the river “Ethiops” is certainly the Indus, and it is also the *Nil* or *Nila*. It is the river born on the *Kailas* (heaven) mountain, the mansion of the gods—22,000 feet above the level of the sea. It was the Ethiops river—and was so called by the Greeks, long before the days of Alexander, because its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Ethiopians. India and Egypt were two kindred nations, and the Eastern Ethiopians—the mighty builders—have come from India, as is pretty well proved, it is hoped, in “ISIS UNVEILED.” (*Vol. I. p. 569-70.*)

Then why could not Alexander, and even the learned Virgil have used the word Nile or *Neilos* when speaking of the Indus, since it is one of its names? To this day that river is called, in the regions around Kala-Bagh, *nil* (blue), and *Nilah*, “the blue river.” The water here is of such dark blue colour that the name given to it from time immemorial led to

a small town on its banks being called by the same name. It exists to this day. Evidently Arrian—who wrote far later than the day of Alexander, and who was ignorant of the old name of the Indus—has unconsciously slandered the Greek conqueror. Nor are our modern historians much wiser, in judging as they do. For they often make the most sweeping declarations on mere appearances, as much as their ancient colleagues ever did in days of old, when no Encyclopædias were yet ready for them.

The race of Io, “the cow-horned maid” is then simply the first pioneer race of the Æthiopians brought by her from the Indus to the Nile (which received its name in memory of the mother river of the colonists from India*). For does not Prometheus say to Io † that the sacred Neilos (the god, not the river)—

. . . “He to the land, *three-cornered*, thee shall guide,”—namely, to the *Delta*, where her sons are foreordained to found— “that far-off colony. . .” (*v. 830 et seq.*).

It is there that a new race (the Egyptians) will begin, and a “female race” (873) which, “fifth in descent” from dark Epaphos—

“Fifty in number shall return to Argos.”

Then one of the fifty virgins will fail through love and shall—

“. . . A kingly race in Argos bear

.

But from this seed shall dauntless heroes spring,
Bow-famous, who shall free me from these ills.”

When this hero shall arise, the Titan does not reveal; for as he remarks :—

“This, to set forth at large needs lengthy speech.”

* Alexander, who was better acquainted with Attock than with India (where he never went) could not have failed to hear the Indus near its very sources called *Nil* and *Nilah*. Even if a mistake, it is thus easily accounted for.

† That Io is identical allegorically with Isis and the moon is shown by her being “cow-horned.” The allegory undeniably reached Greece from India, where *Vâch*—“the melodious cow” (*Rig-Veda*) “from whom mankind was produced” (*Bhagavata Purâna*) is shown in the *Aitareya Brâhmana* as pursued by her father *Brahmâ*, who was moved by an illicit passion, and changed her into a deer. Hence Io, refusing to yield to Jupiter’s passion, becomes “horned.” The cow was in every country the symbol of the passive generative power of nature, Isis, *Vâch*, Venus—the mother of the prolific god of love, Cupid, but, at the same time, that of the *Logos* whose symbol became with the Egyptians and the Indians—the bull—as testified to by Apis and the Hindu bulls in the most ancient temples. In esoteric philosophy the cow is the symbol of creative nature, and the Bull (her calf) the spirit which vivifies her, or “the Holy Spirit,” as Mr. Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed near the altar horns of Shittim wood, by seizing which a criminal ensured his safety.

But "Argos" is *Arghya Varsha*, the land of libation of the old Hierophants, whence the deliverer of Humanity will appear, a name which became ages later that of its neighbour, India—the Arya-varta of old.

That the subject formed part of the Sabasian mysteries is made known by several ancient writers: by Cicero (*in Tuscul. Quæst. I, ii. No. 20*) and by Clemens Alexandrinus (*Strom. I, ii., oper. tom. I, p. 467—Ed. Potter's*). The latter writers are the only ones who attribute the fact that Æschylus was charged by the Athenians with sacrilege and condemned to be stoned to death, to its true cause. They say that having been himself uninitiated, Æschylus had profaned the Mysteries by exposing them in his trilogies on a public stage.* But he would have incurred the same condemnation had he been initiated—which must have been the case, as otherwise he must, like Socrates, have had a *daimon* to reveal to him the secret and sacred allegorical drama of initiation. At all events, it is not the "father of the Greek tragedy" who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the MYSTERIA of the Sabasia.† The latter, however, is one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras (the Sun, called Sabasius on some old monuments) with Jupiter and Bacchus. But it was never the property of the Greeks, but dates from days immemorial.

The translators of the drama wonder how Æschylus could become guilty of such "discrepancy between the character of Zeus as portrayed in the 'Prometheus Bound' and that depicted in the remaining dramas." (*Mrs. A. Swanwick.*) This is just because Æschylus, like Shakespeare, was and will ever remain the intellectual "Sphinx" of the ages. Between Zeus, the abstract deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented during the mysteries no higher a principle than the lower aspect of human physical intelligence—*Manas* wedded to *Kama*; Prometheus—its divine aspect merging into and aspiring to Buddhi—the divine Soul. Zeus was the human soul and nothing more, whenever shown yielding to his lower passions,—the *jealous* God, revengeful and cruel in its egotism or I-AM-NESS. Hence, Zeus is represented as a serpent—the intellectual tempter of man—which, nevertheless, begets in the course of

* Herodotus and Pausanias supposed that the cause of the condemnation was that Æschylus, adopting the theogony of the Egyptians, made Diana, the daughter of Ceres, and not of Latona. (*See Ælian Var. Hist. I., v. c. xviii., tom. I, p. 433 Edition Gronov.*) But Æschylus was initiated.

† *Sabasia* was a periodical festival with mysteries enacted in honour of some gods, a variant on the Mithraic Mysteries. The whole evolution of the races was performed in them.

cyclic evolution the "Man-Saviour," the solar Bacchus or "Dionysos," *more than a man*.

Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatar, the glorified Spiritual *Christos*, who will deliver the suffering *Chrēstos* (mankind, or Prometheus, on its trial). This, say Brahminical and Buddhistic legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of *Kaliyuga*. It is only after the appearance of Kalki-Avatar, or Sosiosh, that man will be born from woman without sin. Then will Brahmâ, the Hindu deity; Ahura-Mazda (Ormazd), the Zoroastrian; Zeus, the Greco-Olympian Don Juan; Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air. And along with these will vanish their shadows, *the dark aspects* of all those deities, ever represented as their "twin brothers" and creatures, in exoteric legend, *their own reflection* on earth—in esoteric philosophy. The Ahrimans and Typhons, the Samaels and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally—*SELF-REDEEMED*.

In its final revelation, the old myth of Prometheus—his *proto-* and *anti-*types being found in every ancient theogony—stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS is "Time," whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved—under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development that man—higher animal though he may be—should become at once—intellectually, spiritually, and psychically—the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a *CURSE*—though *foreknown* and *foreseen* by the HOST personified in that personage, as his name well shows.* It is in this that rests, at one and the same time,

* *Vide supra*, a foot-note concerning the etymology of *προμητης* or *forethought*. Prometheus confesses it in the drama when saying :—

its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free-will to passive slavery, intellectual self-conscious pain and even torture—"while myriad time shall flow"—to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of nature, the heavenly host, "Prometheus," still sacrificed itself to benefit thereby, at least, one portion of mankind.* But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility—the result of his free will—besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil*.† The allegory which shows KRONOS cursing Zeus for dethroning him (in the primitive "golden" age of Saturn, when all men were demi-gods), and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus') revenge the culprit, who despoiled the gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually—is highly philosophical. In the case of Prometheus, Zeus represents the Host of the primeval progenitors, of the PITAR, the "Fathers" who created man senseless

" Oh ! holy Ether, swiftly-winged gales

Behold what I, a god, from gods endure

And yet what say I? *Clearly I foreknew*

All that must happen

. . . . The Destined it behoves,

As best I may, to bear, for well I wot

How incontestable the strength of Fate

(105)

"Fate" stands here for KARMA, or *Nemesis*.

* Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Vedddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The "sacred spark" is missing in them and it is they who are the only *inferior* races on the globe, now happily—owing to the wise adjustment of nature which ever works in that direction—fast dying out. Verily mankind is "of one blood," *but not of the same essence*. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent.

† The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into plurality.

and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who “fell” into generation. The former are spiritually lower, but physically stronger, than the “Prometheans”: therefore, the latter are shown conquered. “The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus,” was on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. They (the inferior “Host”) were masters of all the Cosmic and lower titanic forces; the higher Titan possessed only the intellectual and spiritual fire. This drama of the struggle of Prometheus with the Olympian tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more—

“A god . . . in fetters, anguish fraught;

The foe of Zeus, in hatred held by all. . . .”

A god, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice—

“For that to men he bare too fond a mind. . . .”

as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance.

The modern Prometheus has now become *Epi-metheus*, “he who sees only after the event”; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will re-become the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature. When man understands that “*Deus non fecit mortem*” (*Sap. I., 13*), but that man has created it himself, he will re-become the Prometheus before his Fall.

For the full symbolism of Prometheus and the origin of this mythos in Greece, the reader is referred to Part II. of this Volume, chapter “A Second Key to Prometheus,” etc. In the said Part—a kind of supplement to the present portion—every additional information is given upon those tenets that will be the most controverted and questioned. This work is so heterodox, when confronted with the acknowledged standards of theology and modern science, that no proof which tends to show that these standards often usurp an illegal authority should be neglected.

ADDITIONAL FRAGMENTS FROM A COMMENTARY
ON THE VERSES OF STANZA XII.

THE MS. from which these additional explanations are taken belongs to the group called "*Tongshaktchi Sangye Songa*," or the Records of the "Thirty-five Buddhas of Confession," as they are *exoterically* called. These personages, however, though called in the Northern Buddhist religion "Buddhas," may just as well be called Rishis, or Avatars, etc., as they are "Buddhas who have preceded Sakyamuni" only for the Northern followers of the ethics preached by Gautama. These great Mahatmas, or Buddhas, are a universal and common property: they are *historical* sages — at any rate, for all the Occultists who believe in such a hierarchy of Sages, the existence of which has been proved to them by the learned ones of the Fraternity. They are chosen from among some ninety-seven Buddhas in one group, and fifty-three in another,* mostly imaginary personages, who are really the personifications of the powers of the first-named.† These "baskets" of the oldest writings on "palm leaves" are kept very secret. Each MS. has appended to it a short synopsis of the history of that sub-race to which the particular "Buddha-Lha" belonged. The one special MS. from which the fragments which follow are extracted, and then rendered into a more comprehensible language, is said to have been copied from stone tablets which belonged to a Buddha of the earliest day of the Fifth Race, who had witnessed the Deluge and the submersion of the chief continents of the Atlantean race. The day when much, if not all, of that which is given here from the archaic records, will be found correct, is not far distant. Then the modern symbologists will acquire the certitude that even Odin, or the god Woden, the highest god in the German and Scandinavian mythology, is one of these thirty-five Buddhas; one of the earliest, indeed, for the continent to which he and his race belonged, is also one of the earliest. So early, in truth, that in the days when tropical nature was to be found, where now lie eternal unthawing snows, one could cross almost by dry land from Norway *via* Iceland and Greenland, to the lands that at present surround Hudson's

* Gautama Buddha, named Shakya Thüb-pa, is the *twenty-seventh* of the last group, as most of these Buddhas belong to the *divine dynasties* which instructed mankind.

† Of these "Buddhas," or the "Enlightened," the far distant predecessors of Gautama the Buddha, and who represent, we are taught, once living men, great adepts and Saints, in whom the "Sons of Wisdom" had incarnated, and who were, therefore, so to speak, minor Avatars of the Celestial Beings—eleven only belong to the Atlantean race, and 24 to the Fifth race, from its beginnings. They are identical with the Tirtankaras of the Jains.

Bay.* Just, as in the palmy days of the Atlantean giants, the sons of the "giants from the East," a pilgrim could perform a journey from what in our days is termed the Sahara desert, to the lands which now rest in dreamless sleep at the bottom of the waters of the Gulf of Mexico and the Caribbean Sea. Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission "within the book volume of the brain," and through countless æons, with more truth and accuracy than inside any written document or record. "That which is part of our souls is eternal," says Thackeray; and what can be nearer to our souls than that which happens at the dawns of our lives? Those lives are countless, but the soul or spirit that animates us throughout these myriads of existences is the same; and though "the book and volume" of the *physical* brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the divine soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were*, just as much as the shadow of the events *that are to come*, is within its perceptive powers, and is ever present before its mind's eye.

It is this soul-voice, perhaps, which tells those who believe in tradition more than in written History, that what is said below is all true, and relates to pre-historic facts.

This is what is written in one passage:—

"THE KINGS OF LIGHT HAVE DEPARTED IN WRATH. THE SINS OF MEN HAVE BECOME SO BLACK THAT EARTH QUIVERS IN HER GREAT AGONY. . . . THE AZURE SEATS REMAIN EMPTY. WHO OF THE BROWN, WHO OF THE RED, OR YET AMONG THE BLACK (*vaces*), CAN SIT IN THE SEATS OF THE BLESSED, THE SEATS OF KNOWLEDGE AND MERCY! WHO CAN ASSUME THE FLOWER OF POWER, THE PLANT OF THE GOLDEN STEM AND THE AZURE BLOSSOM?"

* This may account for the similarity of the artificial mounds in the U. S. of America, and the tumuli in Norway. It is this identity that led some American archæologists to suggest that Norwegian mariners had *discovered* America some one thousand years ago. (*Vide* Holmboe's *Traces de Bouddhisme en Norvège*, p. 23). There is no doubt that America is that "far distant land into which pious men and heavy storms had transferred the sacred doctrine," as a Chinese writer suggested by his description to Neumann. But neither Professor Holmboe, of Stockholm, nor the American archæologists, have guessed the right age of the mounds, or the tumuli. The fact that Norwegians may have re-discovered the land that their long-forgotten forefathers believed to have perished in the general submersion, does not conflict with that other fact that the *Secret Doctrine* of the land which was the cradle of physical man, and of the Fifth Race, had found its way into the so-called *New World* ages and ages before the "Sacred Doctrine" of Buddhism.

The "Kings of Light" is the name given in all old records to the Sovereigns of the divine Dynasties. The "azure seats" are translated "celestial thrones" in certain documents. The "flower of power" is now the Lotus; what it may have been at that period, who can tell.

The writer proceeds, like the later Jeremiah, to bewail the fate of his people. They had become bereft of their "azure" (celestial) kings, and "they of the *Deva* hue," the moon-like complexion, and "they of the refulgent (golden) face" have gone "to the land of bliss, the land of metal and fire"; or—agreeably with the rules of symbolism—to the lands lying North and East, from whence "the great waters have been swept away, sucked in by the earth and dissipated in the air." The wise races had perceived "the black storm-dragons, called down by the dragons of wisdom"—and "had fled, led on by the shining Protectors of the most Excellent Land"—the great ancient adepts, presumably; those the Hindus refer to as their Manus and Rishis. One of them was Vaivasvata Manu.

They "of the yellow hue" are the forefathers of those whom Ethnology now classes as the Turanians, the Mongols, Chinese and other ancient nations; and the land they fled to was no other than Central Asia. There entire new races were born; there they lived and died until the separation of the nations. But this "separation" did not take place either in the localities assigned for it by modern science, nor in the way the Aryans are shown to have divided and separated by Mr. Max Müller and other *Aryanists*. Nearly two-thirds of one million years have elapsed since that period. The yellow-faced giants of the post-Atlantean day, had ample time, throughout this forced confinement to one part of the world, and with the same racial blood and without any fresh infusion or admixture in it, to branch off during a period of nearly 700,000 years into the most heterogeneous and diversified types. The same is shown in Africa; nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; and this only because of their forced isolation. The Africans have never left their continent for several hundred thousands of years. If to-morrow the continent of Europe were to disappear and other lands to re-emerge instead; and if the African tribes were to separate and scatter on the face of the earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy.

Such are the statements made and facts given in the archaic records. Collating and comparing them with some modern theories of Evolution, *minus natural selection* (*Vide* "Physiological Selection" by G. J. Romanes, F.R.S.), these statements appear quite reasonable and logical.* Thus, while the Aryans are the descendants of the *yellow* Adams, the gigantic and highly civilized Atlanto-Aryan race, the Semites—and the Jews along with them—are those of the red Adam; and thus both de Quatrefages and the writers of the Mosaic *Genesis* are right. For, could chapter v. of the First Book of Moses be compared with the genealogies found in our Archaic Bible, the period from Adam unto Noah would be found noticed therein, of course under different names, the respective years of the Patriarchs being turned into periods, the whole being shown symbolical and allegorical. In the MS. under consideration many and frequent are the references to the great knowledge and civilization of the Atlantean nations, showing the polity of several of them and the nature of their arts and sciences. If the Third Root-Race, the Lemuro-Atlanteans, are already spoken of as having been drowned "with their high civilizations and gods" ("*Esoteric Buddhism*," p. 65), how much more may the same be said of the Atlanteans!

It is from the Fourth Race that the early Aryans got their knowledge of "the bundle of wonderful things," the *Sabha* and *Mayasabha*, mentioned in the Mahabhârata, the gift of Mayâsur to the Pandavas. It is from them that they learnt aëronautics, *Vivân Vidya* (the "knowledge of flying in air-vehicles"), and, therefore, their great arts of meteorography and meteorology. It is from them, again, that the Aryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy.

Several times the writer has put to herself the question: "Is the story of Exodus—in its details at least—as narrated in the Old Testament, original? Or is it, like the story of Moses himself and many others, simply another version of the legends told of the Atlanteans?" For who, upon hearing the story told of the latter, will fail to perceive the great similarity of the fundamental features? The anger of "God" at the obduracy of Pharaoh, his command to the "chosen" ones, to spoil the Egyptians, before departing, of their "jewels of silver and jewels of gold" (Exod. xi.); and finally the Egyptians and their Pharaoh drowned in the Red Sea (xiv.). For here is a fragment of the earlier story from the Commentary:—

* *Vide* the first pages of Part III., SCIENCE AND THE SECRET DOCTRINE CONTRASTED.

. . . "And the 'great King of the dazzling Face,' the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced.

"He sent his air-vehicles (Viwân) to all his brother-chiefs (chiefs of other nations and tribes) with pious men within, saying: 'Prepare. Arise ye men of the good law, and cross the land while (yet) dry.'

'The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face (the Sorcerers) live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires (the Gnomes and fire Elementals) are preparing their magic Agneyâstra (fire-weapons worked by magic). But the Lords of the Dark Eye ("Evil Eye") are stronger than they (the Elementals) and they are the slaves of the mighty ones. They are versed in Ashtar (Vidya, the highest magical knowledge).^{*} Come and use yours (i.e., your magic powers, in order to counteract those of the Sorcerers). Let every lord of the Dazzling Face (an adept of the White Magic) cause the Viwân of every lord of the Dark Face to come into his hands (or possession), lest any (of the Sorcerers) should by its means escape from the waters, avoid the rod of the Four, (Karmic deities) and save his wicked' (followers, or people).

'May every yellow face send sleep from himself (mesmerize?) to every black face. May even they (the Sorcerers) avoid pain and suffering. May every man true to the Solar Gods bind (paralyze) every man under the lunar gods, lest he should suffer or escape his destiny.

'And may every yellow face offer of his life-water (blood) to the speaking animal of a black face, lest he awaken his master.†

'The hour has struck, the black night is ready, etc., etc.

.

'Let their destiny be accomplished. We are the servants of the great Four.‡
May the Kings of light return.'

^{*} Wrote the late Brahmâchari Bawa, a Yogi of great renown and holiness: "Extensive works on *Ashtar Vidya* and such other sciences were at different times compiled in the languages of the times. But the Sanskrit originals were lost at the time of the partial deluge of our country." . . . (See *Theosophist* of June, 1880, "Some Things the Aryans Knew.") For *Agneyâstra*, see Wilson's *Specimens of the Hindu Theatre*, I., p. 297.

† Some wonderful, artificially-made beast, similar in some way to Frankenstein's creation, which spoke and warned his master of every approaching danger. The master was a "black magician," the mechanical animal was informed by a *djin*, an Elemental, according to the accounts. The blood of a pure man alone could destroy him. *Vide* Part II., xxvii., "Seven in Astronomy, Science, and Magic."

‡ The four Karmic gods, called the Four Maharajahs in the Stanzas.

“The great King fell upon his dazzling Face and wept. . . .

“When the Kings assembled the waters had already moved. . . .

“(But) the nations had now crossed the dry lands. They were beyond the water mark. Their Kings reached them in their Viwâns, and led them on to the lands of Fire and Metal (East and North).”

Still, in another passage, it is said:—

“. . . Stars (meteors) showered on the lands of the black Faces ; but they slept.

“The speaking beasts (the magic watchers) kept quiet.

“The nether lords waited for orders, but they came not, for their masters slept.

“The waters arose, and covered the valleys from one end of the Earth to the other. High lands remained, the bottom of the Earth (the lands of the antipodes) remained dry. There dwelt those who escaped ; the men of the yellow-faces and of the straight eye (the frank and sincere people).

“When the Lords of the Dark Faces awoke and bethought themselves of their Viwâns in order to escape from the rising waters, they found them gone.”

Then a passage shows some of the more powerful magicians of the “Dark Face”—who awoke earlier than the others—pursuing those who had “spoilt them” and who were in the rear-guard, for—*“the nations that were led away, were as thick as the stars of the milky way,”* says a more modern Commentary, written in Sanskrit only.

“Like as a dragon-snake uncoils slowly its body, so the Sons of men, led on by the Sons of Wisdom, opened their folds, and spreading out, expanded like a running stream of sweet waters.. . . many of the faint-hearted among them perished on their way. But most were saved.”

Yet the pursuers, “whose heads and chests soared high above the water,” chased them “for three lunar terms” until finally reached by the rising waves, they perished to the last man, the soil sinking under their feet and the earth engulfing those who had desecrated her.

This sounds a good deal like the original material upon which the similar story in *Exodus* was built many hundred thousands of years later. The biography of Moses, the story of his birth, childhood and rescue from the Nile by Pharaoh’s daughter, is now shown to have been adapted from the Chaldean narrative about Sargon. And if so, the Assyrian tile in the British Museum being a good proof of it, why not that of the Jews robbing the Egyptians of their jewels, the death of Pharaoh and his army, and so on? The gigantic magicians of Ruta and Daitya, the “lords of the Dark Face,” may have become in the later narrative the Egyptian Magi, and the yellow-faced nations of

the Fifth Race, the virtuous sons of Jacob, the "chosen people." . . . One more statement has to be made: There have been several Divine Dynasties—a series for every Root Race beginning with the Third, each series according and adapted to its Humanity. The last Seven Dynasties referred to in the Egyptian and Chaldean records belong to the Fifth Race, which, though generally called Aryan, was not entirely so, as it was ever largely mixed up with races to which Ethnology gives other names. It would be impossible, in view of the limited space at our disposal, to go any further into the description of the Atlanteans, in whom the whole East believes as much as we believe in the ancient Egyptians, but whose existence the majority of the Western Scientists deny, as they have denied, before this, many a truth, from the existence of Homer down to that of the carrier pigeon. The civilization of the Atlanteans was greater even than that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, which built the first Pyramids in the country, and that certainly before the advent of the "Eastern Æthiopians," as Herodotus calls the Egyptians. This may be well inferred from the statement made by Ammianus Marcellinus, who says of the Pyramids that "there are also subterranean passages and winding retreats, which, it is said, men skilful in the ancient mysteries, by means of which they divined the coming of a flood, constructed in different places lest the memory of all their sacred ceremonies should be lost."

These men who "divined the coming of floods" were not Egyptians, who never had any, except the periodical rising of the Nile. Who were they? The last remnants of the Atlanteans, we maintain. Those races which are dimly suspected by Science, and thinking of which Mr. Ch. Gould, the well-known geologist, says: "Can we suppose that we have at all exhausted the great museum of nature? Have we, in fact, penetrated yet beyond its antechambers? Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldea and of China, shadowy mementos of pre-historic man, handed down by tradition, and perhaps transported by a few survivors to existing lands from others, which, like the fabled (?) Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization" ("Mythical Monsters," p. 19).

After this one can turn with more confidence to the words of a Master who wrote, several years before these words were penned by Mr. Gould:—"The Fourth Race had its periods of the highest civilization. Greek and Roman and even Egyptian civilizations are nothing com-

pared to the civilizations that began with the Third Race"—after its separation.

But if this civilization and the mastery of arts and sciences are denied to the Third and Fourth Races, no one will deny that between the great civilizations of antiquity, such as those of Egypt and India, there stretched the dark ages of crass ignorance and barbarism ever since the beginning of the Christian era up to our modern civilization; during which period all recollection of these traditions was lost. As said in *Isis Unveiled*: "Why should we forget that, ages before the prow of the adventurous Genoese clove the Western waters, the Phœnician vessels had circumnavigated the globe, and spread civilization in regions now silent and deserted? What archæologist will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon-Wat of Cambodia? or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin? or those on the ruins of Palenque and Uxmal, of Central America? Do not the relics we treasure in our museums—last mementos of the long 'lost arts'—speak loudly in favour of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist, have revived, nor will—at least, in the present century."

And the same question may be put now that was put then; it may be once more asked: "How does it happen that the most advanced standpoint that has been reached in our times, only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?"

"If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colours of Luxor—the Tyrian purple; the bright vermilion and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application? The indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade, which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if chemistry is so little able to rival even the early mediæval ages in some arts, why boast of achievements which, accord-

ing to strong probability, were perfectly known thousands of years ago. The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition."

Among other arts and sciences, the ancients—ay, as a heirloom from the Atlanteans—had those of astronomy and symbolism, which included the knowledge of the Zodiac.

As already explained, the whole of antiquity believed, with good reason, that humanity and its races are all intimately connected with the planets, and these with Zodiacal signs. The whole world's History is recorded in the latter. In the ancient temples of Egypt this was proved by the Dendera Zodiac; but except in an Arabic work, the property of a *Sufi*, the writer has never met with a correct copy of these marvellous records of the past, as also of the *future*, history of our globe. Yet the original records exist, most undeniably.

As Europeans are unacquainted with the real Zodiacs of India, nor do they understand those they happen to know (witness Bentley), the reader is advised, in order to verify the statement, to turn to the work of Denon (*Travels in Egypt, Vol. II.*) in which, *if understood*, the two famous Egyptian Zodiacs, can be found and examined. Having seen them personally, the writer has no longer need to trust to what other students—who have examined and studied both very carefully—have to say of them. As asserted by the Egyptian Priests to Herodotus, who was informed that the terrestrial Pole and the Pole of the Ecliptic had formerly coincided, thus was it found and corroborated by Mackey.* For he states that the Poles are represented on the Zodiacs in both positions, "And in that which shows the Poles (polar axes) at right angles, there are marks which prove that 'it was not the last time they were in that position; *but the first*'—after the Zodiacs had been traced." "Capricorn," he adds, "is represented at the North Pole, and Cancer is divided, near its middle, at the South Pole; which is a confirmation that originally they had their winter when the Sun was in Cancer; but the chief characteristics of its being a monument commemorating the *first time* that the Pole had been in that position, are the Lion and the Virgin." (See in Part II., § "A Mystery of the Zodiac.")

Broadly calculated, it is believed by the Egyptologists that the great Pyramid was built 3,350 B.C. (See Proctor, *Knowledge, Vol. I. pp. 242, 400*); and that Menes and his Dynasty existed 750 years before the Fourth

* "The Mythological Astronomy of the Ancients Demonstrated" by a strangely intuitional symbolist and astronomer, a kind of a self-made adept of Norwich, who lived in the first quarter of this century.

Dynasty (supposed to have built the Pyramids) had appeared (*"The Great Pyramid," Staniland Wake*). Thus 4,100 years B.C. is the age assigned to Menes. Now Sir J. Gardner Wilkinson's declaration that "*all the facts lead to the conclusion that the Egyptians had already made very great progress in the arts of civilization before the age of Menes, and perhaps before they immigrated into the valley of the Nile*" (*Rawlinson's "Herodotus," vol. ii. p. 345*) is very suggestive, as destroying this hypothesis. It points to great civilization in *prehistoric* times, and a still greater antiquity. The *Schesoo-Hor* ("the servants of Horus") were the people who had settled in Egypt; and, as M. G. Maspero affirms, it is to this *prehistoric* race that "belongs the honour . . . of having founded the principal cities of Egypt, and established the most important sanctuaries." This was *before* the great Pyramid epoch, and when Egypt had hardly arisen from the waters. Yet "they possessed the hieroglyphic form of writing special to the Egyptians, and must have been already considerably advanced in civilization." It was, says Lenormant, "the country of the great prehistoric sanctuaries, seats of the sacerdotal dominion, which played the most important part in the origin of civilization." What is the date assigned to this people? We hear of 4,000, at the utmost of 5,000 years B.C. (Maspero). Now it is claimed that it is by means of the cycle of 25,868 years (the Sidereal year) that the approximate year of the erection of the Great Pyramid can be ascertained. "Assuming that the long narrow downward passage was directed towards the pole star of the pyramid builders, astronomers have shown that . . . Alpha Draconis, the then pole-star, was in the required position about 3,350 B.C., as well as in 2,170 B.C. (Proctor, quoted by Staniland Wake.) But we are also told that "this relative position of Alpha Draconis and Alcyone being an extraordinary one . . . it could not occur again for a whole sidereal year" (*ibid*). This demonstrates that, since the Dendera Zodiac shows the passage of three sidereal years, the great Pyramid must have been built 78,000 years ago, or in any case that this possibility deserves to be accepted at least as readily as the later date of 3,350 B.C.

Now on the Zodiac of a certain temple in far Northern India, as on the Dendera Zodiac, the same characteristics of the signs are found. Those who know well the Hindu symbols and constellations, will be able to find out by the description of the Egyptian, whether the indications of the chronological time are correct or not. On the Dendera Zodiac as preserved by the modern Egyptian Coptic and Greek adepts, and explained a little differently by Mackey, the Lion stands upon the *Hydra* and his tail is almost straight, pointing downwards at an angle of forty or fifty degrees, this position agreeing with the *original* conformation of these constellations. "But in many places we see the Lion (*Simha*),"

Mackey adds, "with his tail turned up over his back, and ending with a Serpent's head; thereby showing that the Lion had been 'inverted'; which, indeed, must have been the case with the whole Zodiac and every other Constellation, when the Pole had been inverted."

Speaking of the *Circular Zodiac*, given also by Denon, he says:— There, "the Lion is standing on the Serpent, and his tail forming a curve downward, from which it is found that *though six or seven hundred thousand years* must have passed between the two positions, yet they had made but little difference between in the constellations of Leo and the Hydra; while *Virgo* is represented very differently in the two. In the *circular Zodiac*, the *Virgin is nursing her child*; but it seems that they had not had that idea when the pole was first within the plane of the Ecliptic; for in *this Zodiac*, as given by Denon, we see *three Virgins* between the Lion and the Scales, *the last of which holds in her hand an ear of wheat*. It is much to be lamented that there is in this Zodiac a breach of the figure in the latter part of Leo and the *beginning of Virgo* which has taken away one *Decan* out of each sign."

Nevertheless, the meaning is plain, as the three Zodiacs belong to three different epochs: namely, to the last three family races of the fourth Sub-race of the Fifth Root-race, each of which must have lived approximately from 25 to 30,000 years. The first of these (the "Aryan-Asiatics") witnessed the doom of the last of the populations of the "giant Atlanteans"* who perished some 850,000 years ago (the Ruta and Daitya Island-Continents) toward the close of the Miocene Age.† The fourth sub-race witnessed the destruction of the last remnant of the Atlanteans—the Aryo-Atlanteans in the last island of Atlantis, namely, some 11,000 years ago. In order to understand this the reader

* The term "Atlantean" must not mislead the reader to regard these as one race only, or even a nation. It is as though one said "Asiatics." Many, multityped, and various were the Atlanteans, who represented several *humanities*, and almost a countless number of races and nations, more varied indeed than would be the "Europeans" were this name to be given indiscriminately to the five existing parts of the world; which, at the rate colonization is proceeding, will be the case, perhaps, in less than two or three hundred years. There were brown, red, yellow, white and black Atlanteans; giants and dwarfs (as some African tribes comparatively are, even now).

† Says a teacher in "Esoteric Buddhism," on p. 64: "In the Eocene age, even in its very first part, the great cycle of the fourth race men the (Lemuro) Atlanteans had already reached its highest point (of civilization), and the great continent, the father of nearly all the present continents, showed the first symptoms of sinking. . . ." And on page 70, it is shown that Atlantis as a whole perished during the Miocene period. To show how the continents, races, nations and cycles overlap each other, one has but to think of Lemuria, the last of whose lands perished about 700,000 years before the beginning of the Tertiary period (see p. 65 of the same work), and the last of "Atlantis" only 11,000 years ago; thus both overlapping—one the Atlantean period, and the other the Aryan.

is asked to glance at the diagram of the genealogical tree of the Fifth Root-Race—generally, though hardly correctly, called the Aryan race, and the explanations appended to it.

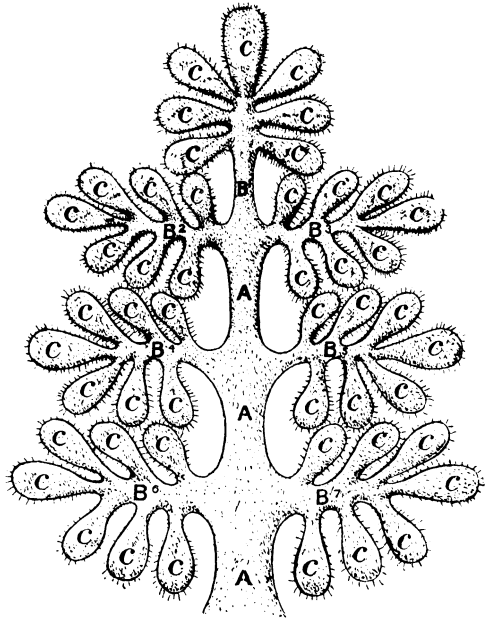
Let the reader remember well that which is said of the divisions of Root Races and the evolution of Humanity in this work, and stated clearly and concisely in Mr. Sinnett's "Esoteric Buddhism."

1. There are seven ROUNDS in every manvantara; this one is the Fourth, and we are in the Fifth Root-Race, at present.

2. Each Root-Race has seven sub-races.

3. Each sub-race has, in its turn, seven ramifications, which may be called Branch or "Family" races.

4. The little tribes, shoots, and offshoots of the last-named are countless and depend on Karmic action. Examine the "genealogical tree" hereto



appended, and you will understand. The illustration is purely diagrammatic, and is only intended to assist the reader in obtaining a slight grasp of the subject, amidst the confusion which exists between the terms which have been used at different times for the divisions of Humanity. It is also here attempted to express in figures—but only within approximate limits, for the sake of comparison—the duration of time through which it is possible to definitely distinguish one division from another. It would only lead to hopeless confusion if any attempt were made to give accurate dates to a few; for the Races, Sub-Races, etc., etc., down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them.

The human Race has been compared to a tree, and this serves admirably as an illustration.

The main stem of a tree may be compared to the ROOT-RACE (A).

Its larger limbs to the various SUB-RACES; seven in number (B¹, B²).

On each of these limbs are seven BRANCHES, OR FAMILY-RACES (C).

After this the cactus-plant is a better illustration, for its fleshy "leaves" are covered with sharp spines, each of which may be compared to a nation or tribe of human beings.

Now our Fifth Root-Race has already been in existence—as a race *sui generis* and quite free from its parent stem—about 1,000,000 years; therefore it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years; thus each Family-Race has an average existence of about 30,000 years. Thus the European "Family Race" has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding "season" of three or four thousand years. It is somewhat curious to mark the comparative approximation of duration between the lives of a "Family-Race" and a "Sidereal year."

The knowledge of the foregoing, and the accurately correct division, formed part and parcel of the Mysteries, where these Sciences were taught to the disciples, and where they were transmitted by one hierophant to another. Everyone is aware that the European astronomers assign (arbitrarily enough) the date of the invention of the Egyptian Zodiac to the years 2000 or 2400 B.C. (*Proctor*); and insist that this invention coincides in its date with that of the erection of the Great Pyramid. This, to an Occultist and Eastern astronomer, must appear quite absurd. The year of the *Kaliyuga* is said to have begun between the 17th and 18th of February in the year 3102 B.C. Now the Hindus claim that in the year 20400 before Kaliyugam, the origin of their Zodiac coincided with the spring equinox—there being at the time a conjunction of the Sun and Moon—and Bailly proved by a lengthy and careful computation of that date, that, even if fictitious, the epoch from which they had started to establish the beginning of their Kaliyug was *very real*. That "epoch is the year 3102 before our era," he writes. (*See Part III., Book I. "Hindu Astronomy defended by an Academician"*.) The lunar eclipse arriving just a fortnight after the beginning of the black Age—it took place in a point situated between the Wheat Ear of Virgo and the star θ (θ) of the same constellation. One of their most esoteric Cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades—(*Krittika*). Hence, as the Egyptians brought their Zodiac from Southern India and Lanka,* the esoteric meaning was evidently identical. The three "Virgins," or Virgo in three different positions, meant, with both, the record of the first three "divine or astronomical Dynasties," who taught the Third

* Ceylon.

Root-Race; and after having abandoned the Atlanteans to their doom, returned (or redescended, rather) during the third Sub-Race of the Fifth, in order to reveal to saved humanity the mysteries of their birth-place—the sidereal Heavens. The same symbolical record of the human races and the three Dynasties (Gods, Manes—semi-divine astrals of the Third and Fourth, and the “Heroes” of the Fifth Race), which preceded the purely human kings, was found in the distribution of the tiers and passages of the Egyptian Labyrinth. As the three inversions of the Poles of course changed the face of the Zodiac, a new one had to be constructed each time. In Mackey’s “Sphinxiad” the speculations of the bold author must have horrified the orthodox portion of the population of Norwich, as he says, fantastically enough:—

“But, after all, the greatest length of time recorded by those monuments (the Labyrinth, the Pyramids and the Zodiacs) *does not exceed five millions of years* (which is not so)*; which falls short of the records given us both by the (esoteric) Chinese and Hindus; which latter nation has registered a knowledge of time for seven or eight millions of years†; which I have seen upon a talisman of porcelain. . . .”

The Egyptian priests had the Zodiacs of the Atlantean Asura-Maya, as the modern Hindus still have. As stated in “*Esoteric Buddhism*,” the Egyptians, as well as the Greeks and “Romans” some thousand years ago, were “remnants of the Atlanto-Aryans,” *i.e.*, the former, of the older, or the Ruta Atlanteans; the last-named, the descendants of the last race of that island, whose sudden disappearance was narrated to Solon by the Egyptian Initiates. The *human* Dynasty of the older Egyptians, beginning with Menes, had all the *knowledge* of the Atlanteans, though there was no more Atlantean blood in their veins. Nevertheless, they had preserved all their Archaic records. All this has been shown long ago.‡ And it is just because the Egyptian Zodiac is between 75 and 80,000 years old that the Zodiac of the Greeks is far later. Volney has correctly pointed out in his “Ruins of Empires” (p. 360) that it is only 16,984 years old, or up to the present date 17,082.§

* The forefathers of the Aryan Brahmins had their Zodiacal calculations and Zodiac from those born by Kriyasakti power, the “Sons of Yoga”; the Egyptians from the Atlanteans of Ruta.

† The former, therefore, may have registered time for seven or eight millions of years, but the Egyptians *could not*.

‡ This question was amply challenged, and as amply discussed and answered. See *Five Years of Theosophy*. (Art. “Mr. Sinnett’s *Esoteric Buddhism*,” pp. 325-46).

§ Volney says that, as *Aries* was in its 15th degree 1447 B.C., it follows that the first degree of “*Libra*” could not have coincided with the vernal equinox more lately than 15,194 years B.C., to which if you add 1790 since Christ, when Volney wrote this, it appears that 16,984 years have elapsed since the (Greek or rather Hellenic) origin of the Zodiac.

CONCLUSION.

Space forbids us to say anything more, and this part of the "Secret Doctrine" has to be closed. The forty-nine Stanzas and the few fragments from the Commentaries just given are all that can be published in these volumes. These, with some still older records—to which none but the highest Initiates have access—and a whole library of comments, glossaries, and explanations, form the synopsis of Man's genesis.

It is from the Commentaries that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the true views of esoteric antiquity upon geology, anthropology, and even ethnology. We will endeavour in the Part which follows, to establish a still closer metaphysical connection between the earliest races and their Creators, the *divine* men from other worlds; accompanying the statements proffered with the most important demonstrations of the same in esoteric Astronomy and Symbolism.

In Volume III. of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird's eye view of the Mysteries, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume IV. will be almost entirely devoted to Occult teachings.

The duration of the periods that separate, in space and time, the Fourth from the Fifth Race—in the historical * or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the post-diluvian ages—marked at certain periodical epochs by the most terrible cataclysms—too many races and nations were born, and have disappeared almost without leaving a trace, for any one to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a consecutive and full history of our race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he became the complete physical being, and became thereby the king of the animals and master on this earth—is not for the writer to say. Most probably they have,

* The word "historical" is used, because, although historians have dwarfed almost absurdly the dates that separate certain events from our modern day, nevertheless, once that they are known and accepted, they belong to history. Thus the Trojan War is an historical event; and though even less than 1,000 years B.C. is the date assigned to it, yet in truth it is nearer 6,000 than 5,000 years B.C.

and such is our own personal conviction. But if so, this knowledge is only for the *highest* Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more.

But even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality.

This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilized countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present globe and its human races must have been born, grown and developed in this, and in no other way.

But this is the personal view of the writer; and her orthodoxy cannot be expected to have any more weight than any other "doxy," in the eyes of those to whom every fresh theory is heterodox until otherwise proved. Therefore are we Occultists fully prepared for such questions as these: "How does one know that the writer has not invented the whole scheme? And supposing *she* has not, how can one tell that the whole of the foregoing, as given in the Stanzas, is not the product of the imagination of the ancients? How could they have preserved the records of such an immense, such an incredible antiquity?"

The answer that the history of this world since its formation and to its end "is written in the stars," *i.e.*, is recorded in the Zodiac and the Universal Symbolism whose keys are in the keeping of the Initiates, will hardly satisfy the doubters. The antiquity of the Zodiac in Egypt is much doubted, and it is denied point-blank with regard to India. "Your conclusions are often excellent, but your premises are always doubtful," the writer was once told by a profane friend. To this, the answer came that it was one point, at least, gained on the scientific syllogisms. For, with the exception of a few problems from the domain of purely physical science, both the premises and conclusions of the men of Science are as hypothetical as they are almost invariably erroneous. And if they do not so appear to the profane, the reason is simply this: the said profane is very little aware, taking as he does his scientific data on faith, that both premises and conclusions are generally the product of the same brains, which, however learned, are not infallible; a truism demonstrated daily by the shifting and re-shifting of scientific theories and speculations.

However it may be, the records of the temples, Zodiacal and traditional, as well as the ideographic records of the East, as read by the

adepts of the Sacred Science and Vidya, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archæological discoveries, and the very problematical readings of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. So are our data based upon the same readings, in addition to an almost inexhaustible number of Secret works of which Europe knows nothing—*plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded. Some of these records belong to an immense antiquity. Every archæologist and palæontologist is acquainted with the ideographic productions of certain semi-savage tribes, who from time immemorial have aimed at rendering their thoughts symbolically. This is the earliest mode of recording events and ideas. And how old this knowledge is in the human race may be inferred from some signs, evidently ideographic, found on hatchets of the Palæolithic period. The red Indian tribes of America, only a few years ago comparatively speaking, petitioned the President of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of a fabric, which is covered with barely a dozen representations of animals and birds. (See Lubbock.) The American savages have a number of such different kinds of writing, but not one of our Scientists is yet familiar, or even knows of the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the *Senzar*. Moreover, all those who have decided to regard such modes of writing—*e.g.*, the ideographs of the Red Indians, and even the Chinese characters—as “attempts of the early races of mankind to express their untutored thoughts,” will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phœnicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face of the philologists who have decreed that writing was unknown in the days of, and to Pânini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn. All denial and ridicule notwithstanding, the Occultists will maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have a too long period, full of the most ludicrous mistakes made by Science, to warrant our believing in modern scientific assumptions rather than in the denials of our Teachers. Writing, our scientists say, was unknown to Pânini; and this sage nevertheless composed a grammar which contains 3,996 rules, and is the most perfect of all the grammars that were ever made! Pânini is made out to have lived barely a few centuries B.C., by the most liberal; and the rocks in Iran and Central Asia (whence the philologists and historians

show us the ancestors of the same Pānini, the Brahmins, coming into India) are *covered with writing*, two and three thousand years old (12,000, according to some fearless palæontologists).

Writing was an *ars incognita* in the days of Hesiod and Homer, agreeably to Grote, and unknown to the Greeks so late as 770 B.C.; and the Phœnicians who had *invented* it, and knew writing as far back as 1500 B.C., at the earliest,* were living among the Greeks, and elbowing them, all the time! All these scientific and contradictory conclusions disappeared, however, into thin air, when Schliemann discovered (a) the site of ancient Troy, whose actual existence had been so long regarded as a fable; and (b), excavated on that site earthenware vessels with inscriptions *in characters unknown* to the palæontologists and the all-denying Sanskritists. Who will now deny Troy, or these Archaic inscriptions? As Professor Virchow witnesses:—"I was myself an eye-witness of two such discoveries, and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture."† Nor were truthful women spared any more than truthful men. Du Chaillu, Gordon-Cumming, Madame Merian,‡ Bruce, and a host of others were charged with lying.

Madame Merian—says the author of "*Mythical Monsters*," who gives this information in the *Introduction*—was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But now-a-days reliable observers have confirmed it in regard to South America, India, and elsewhere. Audubon was accused by botanists of having invented the yellow water-lily, which he figured in his *Birds of the South* under the name of *Nymphæa lutea*, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower in Florida in 1876 (*Pop. Sci. Monthly*, No. 60, April 1877). And, as Audubon was called a *liar* for this, and for his *Holizætus Washingtonii*,§ so Victor Hugo was ridiculed for . . . his marvellous word-painting of the devil-fish, and his description of a man becoming its helpless victim. "The thing was derided as an impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle fish with arms extending to thirty feet in length, and capable of dragging a good-sized

* It is an historical fact that Sanchoniathon compiled and wrote in Phœnician characters—from annals and State documents in the archives of the *older* Phœnician cities—the full record of their religion in 1250 B.C.

† Prof. Virchow, in Appendix 1 to Schliemann's *Ilios*. Murray, 1880.

‡ Gosse writes of the latter: "She is set down a thorough heretic, not at all to be believed, a manufacturer of unsound natural history, an inventor of false facts in science." ("*Romance of Natural History*," p. 227.)

§ Dr. Cover writes: "That famous bird of Washington was a myth; either Audubon was mistaken, or else, as some do not hesitate to affirm, *he lied* about it."

boat beneath the surface; and their action has been reproduced *for centuries past . . .* by Japanese artists." ("*Mythical Monsters*," p. 11 *Introd.*).

And if Troy was denied, and regarded as a myth; the existence of Herculaneum and Pompeii declared a fiction; the travels of Marco Polo laughed at and called as absurd a fable as one of Baron Münchhausen's tales, why should the writer of "Isis Unveiled" and of the "Secret Doctrine" be any better treated? Mr. Charles Gould, the author of the above-cited volume quotes in his excellent work a few lines from Macmillan (1860), which are as true as life, and too much to the point not to be reproduced: "When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of *inventing* his game. As soon as the creature is found to sin against preconception, the great (mis?) guiding Spirit, *a priori* by name, who furnishes philosophers with their omniscience *pro re natâ*, whispers that no such thing *can* be, and forthwith there is a charge of hoax. The heavens themselves have been charged with hoaxes. When Leverrier and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the neighbourhood of the true body. *The disposition to suspect hoax is stronger than the disposition to hoax.* Who was it that first announced that the classical writings of Greece and Rome were one huge hoax perpetrated by the monks in what the announcer would be as little or less inclined than Dr. Maitland to call the dark ages?" (p. 13).

Thus let it be. No disbeliever who takes the "Secret Doctrine" for a "hoax" is forced or even asked to credit our statements. These have already been proclaimed to be such by certain very clever American journalists before even the work went to press.*

Nor, is it after all, necessary that any one should believe in the Occult Sciences and the old teachings, before one knows anything or even

* So far back as July, 1888, at a time when the MSS. of this work had not yet left my writing table, and the *Secret Doctrine* was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the *Evening Telegraph* (of America) referred to this still unpublished work in its issue of June 30, 1888: "*Among the fascinating books for July reading is Mme. Blavatsky's new book on Theosophy . . . (!) the SECRET DOCTRINE. . . . But because she can soar back into the Brahmin ignorance . . . (!?) . . . is no proof that everything she says is true.*" And once the prejudiced verdict given on the mistaken notion that my book was out, and that the reviewer had read it, neither of which was or could be the case, now that it is really out the critic will have to support his first statement, whether correct or otherwise, and thus get out of it, probably by a more slashing criticism than ever.

believes in his own soul. No great truth was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of to-day are the falsehoods and errors of yesterday, and *vice versâ*. It is only in the XXth century that portions, if not the whole, of the present work will be vindicated.

It is no fact going against our statements, therefore, even if Sir John Evans does affirm that writing was unknown in the stone age. For it may have been unknown during that period in the Fifth Aryan race, and have been perfectly known to the Atlanteans of the Fourth, in the palmy days of their highest civilization. The cycles of the rise and fall of the nations and races are there to account for it.

If told that there have been cases before now of forged pseudographs being palmed off on the credulous, and that our work may be classed with Jacolliot's "Bible in India" (in which, by the way, there are more truths among its errors than are found in the works of orthodox and recognized Orientalists)—the charge and comparison will dismay us very little. We bide our time. Even the famous "Ezour-Veda" of the last century, considered by Voltaire "the most precious gift from the East to the West," and by Max Müller "about the silliest book that can be read," is not altogether without facts and truths in it. The cases when the *a priori* negations of specialists became justified by subsequent corroborations form but an insignificant percentage of those that were fully vindicated by subsequent discoveries, and confirmed to the great dismay of the learned objectors. "Ezour Veda," was a very small bone of contention compared with the triumph of Sir William Jones, Anquetil de Perron, and others in the matter of Sanskrit and its literature. Such facts are recorded by Professor Max Müller himself, who, speaking of the discomfiture of Dugald Stewart and Co. in connection with this, states that "if the facts about Sanskrit were true, Dugald Stewart was too wise not to see that the conclusions drawn from them were inevitable. He therefore denied the reality of such a language as Sanskrit altogether, and wrote his famous essay to prove that Sanskrit had been put together after the model of Greek and Latin, by those arch-forgers and liars, the Brahmans, and that the whole of Sanskrit literature was an imposition" (*Science of Language*, p. 168). The writer is quite willing and feels proud to keep company with these Brahmans, and other *historical* "liars," in the opinion of our modern Dugald Stewarts. She has lived too long, and her experience has been too varied and personal, for her not to know at least something of human nature. "When you doubt, abstain," says the wise Zoroaster,

whose prudent aphorism is found corroborated in every case by daily life and experience. Yet, like St. John the Baptist, this sage of the past Ages is found preaching in the desert, in company with a more modern philosopher, namely Bacon, who offers the same priceless bit of practical Wisdom. "In contemplation," he says (in any question of Knowledge, we add), "if a man begin with certainties, he shall end in doubts; but *if he will be content to begin with doubts, he shall end in certainties.*"

With this piece of advice from the father of English Philosophy to the representatives of British scepticism we ought to close the debate, but our theosophical readers are entitled to a final piece of Occult information.

Enough was said to show that evolution in general, events, mankind, and everything else in Nature proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race. This will be objected to, on the authority of uniform experience in the question of Anthropology, and Ethnology. Man was—save in colour and type, and perhaps a difference in facial peculiarities and cranial capacity—ever the same under every climate and in every part of the world, say the Naturalists: ay, even in stature. This, while maintaining that man descends from the same unknown ancestor as the ape, a claim that is logically impossible without an infinite variation of stature and form, from his first evolution into a biped. The very logical persons who maintain both propositions are welcome to their paradoxical views. Once more we address only those who, doubting the general derivation of myths from "the contemplation of the visible workings of external nature" . . . think it, "less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions." It is only such "transformations" in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of modern Science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums back, and which Europeans call their "History," the Old Science says to us: Listen, now, to my version of the memoirs of Humanity.

The human Races are born one from the other, grow, develop, become

old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman. On the other hand it is formally denied by most naturalists that *mixed human races, i.e.*, the seeds for entirely new races, are any longer formed in our days. But this last is maintained on good grounds by de Quatrefages and some others.

Nevertheless our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long pre-historic Past there are no more changes for him (save certain variations, as at present) in the future. Hence that our Sixth and Seventh Root Races are fictions.

To this it is again answered: How *do you* know? Your experience is limited to a few thousand years, to less than a day in the whole age of Humanity and to the present types of the actual continents and isles of our Fifth Race. How can you tell what will or will not be? Meanwhile, such is the prophecy of the Secret Books and their no uncertain statements.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans, still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in character and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now, Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages. "Mankind, in its present state, has thus been formed, certainly, for the greatest part, by the successive crossing of a number of races *at present undetermined.*" ("The Human Species," p. 274.)

Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become

most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturæ*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilised lands; surviving only in small groups on islands—the mountain peaks of to-day—where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of the modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races (*vide supra*, the diagram of the Genealogical Tree of the Fifth Race). But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle all those who shall be fortunate enough to escape the general disaster. When this shall be—as just said—it is not for the writer to know. Only, as nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant pulse will beat

high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a *new race, and many new nations*. Yet the Fifth will not die, but survive for a while: overlapping the new Race for many hundred thousands of years to come, it will become transformed with it—slower than its new successor—still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the New world—one by far the senior of our Old one, a fact men had also forgotten—of *Pâtâla* (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of KARMIC LAW: of the ever present and the ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:—"THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—THE MAHAMAYA OF THE ABSOLUTE IS."